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THE

CHURCH OF ENGLAND

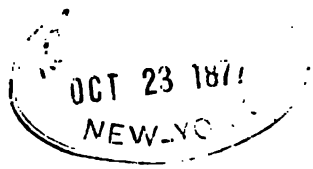
MAGAZINE.

UNDER THE SUPERINTENDENCE

OF

Clergymen of the United Church of

ENGLAND AND IRELAND.



VOL. XXX.

JANUARY TO JUNE,

1851.

LONDON :

JOHN HUGHES, 12, AVE-MARIA LANE.

LONDON:
PRINTED BY JOSEPH ROGERSON, 24, NORFOLK-STREET, STRAND.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 862.—JANUARY 4, 1851.

CROWCOMBE CHURCH.

A LIVING prelate of the church has declared that there is one part of his episcopal office which he discharges with unmixed satisfaction: it is when he consecrates or sets apart to the perpetual service of God a building which piety and zeal have erected. In the ordination of individual ministers, in the confirmation of those brought to receive imposition of hands, there will often be felt the misgiving that, after all the careful investigation that can be made, and after the most open profession that lips can utter, the heart may not be duly affected, or that steadiness not be found, on proof, which is so urgently required in a faithful soldier of the cross. All the pains may have been in vain: all the hopes may be blighted. But, when a church is devoted to unceasing worship, as far as any thing can be certain upon earth, it is certain that the blessing asked of God will be there. If an unsound minister should sometime intrude, still, so long as the faith and discipline of the church remain at all in force, this will be the exception and not the rule. Generally, it may be believingly expected, the pure word will be set forth, and the good seed sown, to yield, according to God's promise, an eventual harvest. At least there will be worshippers here who will hold communion in this place with the Lord, and have to testify that they found it "the house of God," and, while in it, were at "the gate of heaven."

By parity of reasoning, we may say that one of the (if not the) most effectual means of doing good in his generation is if a person rears a temple to the Lord. He provides the means whereby, ages after he is gathered to his rest, the people may assemble in the sanctuary. The motive may not always be a right one, or the purpose may sometimes be perverted; nevertheless, he, who orders all things for the good of his church and people, and makes even the wrath of the wicked to praise him, will further thereby his own gracious purposes.

Men often know little to whom they are indebted for the means they enjoy of Christian privilege. Antiquarian research may discover that this church was built, or that enlarged, by some one long since departed; but, generally speaking, we enter into their labours ignorant of the labour and pains taken by our remote predecessors. Of ancient piety and zeal so exercised it may be truly said, "Their works do follow them."

The thoughts that have just been expressed are suggested by the fact that the church to be at present noticed owes much to the munificence of a family possessing property in the parish. If not deriving its original foundation from them, it received from them at least large additions and substantial repairs. Let their memory be honoured for it; and let other proprietors follow the example, and rejoice to consecrate of their substance to the service of the Lord.

Crowcombe is a small village in Somersetshire, situated under the south-west ridge of the Quantock hills, about 10 miles N. of Taunton and 12 W. of Bridgewater. It was anciently of greater importance and larger population than it can at present boast; for it had a market (afterwards dropped), established in the reign of Henry III., and was incorporated by the name of a borough; and is still, as a lingering relic of past dignity, governed by a portreeve. The parish, which contains about 3,500 acres, comprises much fertile soil; while in the sides of the neighbouring hills some veins of copper have been discovered. It is watered by springs issuing from the uplands, which, collecting themselves into a rivulet, run into the sea, at the distance of 7 miles. One of these springs, near the court-house, Collinson, in his history of Somersetshire, notices as having been observed to ebb and flow at regular and equal periods with the sea, though several hundred feet above its level.

The manor of Crowcombe was bestowed by the wife of earl Godwin on the church of St. Swithin, at Winchester. This disposition, how-

ever, was disregarded by the Conqueror, who seized it and gave it to earl Morton. A moiety was, at a later period, granted with the advowson to the nuns of Studley.

The church, dedicated to the Holy Ghost, stands at the east end of the place. It is an ancient, regular fabric, built of hewn stone, 84 feet in length, and 33 in breadth. It consists of a nave, a chancel, and north and south aisles, together with a south porch, and is covered with tiles. At the west end is a quadrangular embattled tower, in which are a clock and five bells. An octagonal spire formerly crowned this tower; but this was beaten down by lightning, Dec. 21, 1725, and has never since been restored.

In the interior of the structure is some very ancient carved work, said to be of the date of 1534. The south aisle is called Sir Godfrey Crowcombe's aisle; while the north aisle was rebuilt by Thomas Carew, in 1655; where are the vaults of that family, which claims to be descended from Rees, prince of South Wales; and members of which founded 3 charity schools, still subsisting.

There is a cross in good preservation at the entrance of the village: the fragments of another are visible in the churchyard; and opposite the church are the remains of a third.

The population of 1841 was 673.

MAUD BOWERS.

No. I.

"Great is he who enjoys his earthenware as if it were plate; and not less great is the man to whom all his plate is no more than earthenware."—ABP. LEIGHTON.

THERE is something peculiarly saddening in the act of looking over old letters—letters received in days gone by, and past recall! Our eye rests perhaps upon the writing of one whose hand is now stiff and cold, numbed by death's icy touch; and we sigh as we remember how kindly was its pressure, and that we shall feel it again no more for ever. We take up another note, and find that it contains congratulations upon an event which once promised to be productive of unmixed good, but which has since proved a life-long curse. Impatiently we throw that aside, and open a closely written sheet full of expressions of sympathy and love; and our heart sickens as our eye glances over its pages; for on each one we detect foul forgery: their writer has proved false—his friendship experience has shown to be hollow and deceitful. Almost each letter, as it passes in review, recalls some painful incident, some bitter disappointment, or some broken tie. One calls forth a sigh because we remember with regret the happy, happy day on which it was received: another speaks of the joys and the privileges of our youth: we know that they are no longer ours; and we grieve, as we reflect that neither were appreciated till time had taken them from us. In another we find the mention of the birth or the marriage of those whose eyes we have since beheld closed in the sleep that knows no waking; and old wounds are thus ripped up, which bleed as they had not bled for years. O, sad work it is to read the letters received in olden times!

And so thought a pale and sable clad girl, as, seated beside the casement of an humble cottage, she drew packet after packet of neatly folded papers from a box beside her, and placed them in piles upon the table. That cottage was the one once occupied by the aged blind woman, Mary Thornton; and that youthful mourner was its new inmate—a stranger at Elford, but not quite a stranger to me. Her mother and I had been companions in youth; and, though distance and different circumstances had severed our paths in life almost as soon as we entered upon its duties and responsibilities, I still cherished a fond recollection of her as she was, when I was her almost constant playmate; and during the whole of her sojourn upon earth, though we never met, I yet watched her (through the reports of others) at a distance; and when she died I was among those who mourned her premature departure. At length news reached me that her child was an orphan and in poverty; and I hastened to claim the privilege, as an old friend, of being useful in her hour of need. Though Maud Bowers had never seen me before, the name of Relton was not quite unknown to her: it had occasionally been mentioned by her mother; and its possessor received a cordial welcome at the daughter's hands. She told me her short, sad history; and, though I was but too well acquainted with all its details, I encouraged her to speak openly of her trials; for "fire that is closest kept burns most," and sorrow to the young, the inexperienced, and the warm-hearted, is as fire consuming the very life, when (untempered by sympathy) it is kept locked within the breast, all unprepared for such a trial. The poet spoke well and wisely when, in nature's own language to nature's self, he said—

"Give sorrow words: the grief that does not speak
Whispers the o'erfraught heart, and bids it break."

Maud Bowers did give her sorrow words, and told me how that she had been the only and too fondly cherished child of loving parents, and how death had bereft her, first of one, and then of the other, and that now, lonely and poverty-stricken, she had to perform the still long pilgrimage before her, with no earthly stay or comforter.

And so, alas! it was. At the age of seventeen, just when a girl most needs the watchful eye and guiding voice of maternal solicitude, Maud lost her mother; and she had felt stunned, and, as she fancied, broken-hearted by the blow. But girlhood's grief, though poignant, is not lasting; and when, a year subsequently, she began to participate in those pleasures which to the young are so enthralling, the remembrance of her mother's loss (though it had a softening and a saddening influence upon her character) did not cloud her brow, nor check the full flow of her naturally buoyant spirits. Still that sainted mother's lessons of piety, of charity, of humility, and of self-renunciation, were not forgotten by her young and much tempted child. Placed at the head of one of the most brilliant establishments in the gay metropolis, and regarded as the heiress of a man supposed to be the possessor of untold wealth, Maud received adulation and attention from all who came in her way: her every wish was gratified by her too fond father, who loved to see

her courted and admired; and in her luxurious home she reigned supreme. How could she escape so great temptation? "With God all things are possible;" and Maud Bowers did escape the snares and pitfalls which surrounded her: she was neither dazzled by the glitter nor carried away by the follies incident to her position in life: all the good things she possessed she regarded as gifts for which she owed a debt of gratitude to their Almighty Giver; and in every trial of her faith, her love, and her Christian principle, she flew to him for strength to resist, and patience to endure the temptation. The fervent prayers of the righteous had been offered up for her, day by day, nay, hour by hour; and they were effectual, as he who cannot lie has promised they shall ever be. If Maud was tempted to be proud or self-willed, she felt her mother's gentle but reproving eye fixed upon her; and instantly she would follow that parent's oft-repeated injunction, "My child, when you are tempted, pray." Did the tempter assail her in the words of adulation and flattery, with which her ears were constantly saluted, the pale spectre of her mother would seem, with upraised finger, to bid her to beware; and again the poor girl would have recourse to prayer. Thus, in the midst of strong temptation, Maud Bowers did not fall. Her mother had prayed that she might be strengthened; and she was strong: her mother had taught her from the cradle in every hour of trial to pray; and the God that heareth prayer stood beside her when she wrestled with the tempter; and he prevailed not against her.

O, the blessing of a pious mother's care! who can count its costliness, who can tell its price? May he, who has given to the young and inexperienced so great a gift, also give them hearts to know and feel its value, that they may profit by the blessing as they ought, and praise him daily for his goodness, in having given them one who will guide their steps aright, and lead their souls to the fountains of living waters! Amidst all her riches and her honours, Maud never forgot the duty she owed to God, of offering up to him her praises and thanksgivings for the holy mother who had been lent to her for a season, and was then taken to her rest; and, when dark and cloudy days dawned upon her, that mother's precepts were still remembered, and in the God to whom she had led her by the cords of love, she found a friend that sticketh closer than a brother.

Maud's cheek had scarcely lost the bloom of early youth, nor her hazel eye its first brightness, when events strange and overwhelming occurred, which changed the whole aspect of her fortunes, and dragged her into conflicts such as she had never heard nor dreamed of. She had just completed her five-and-twentieth year when her father died: his death was sudden—some said mysterious; and she, who was to have been his richly endowed heiress, was discovered to have been left all but penniless. Yes, Mr. Bowers died insolvent. He had been a popular man, he had been a good-natured and a moral man, and for many years he had been a rich man; but a wise one he had never been. He had speculated widely, madly: wherever a field for speculation was opened, he was sure to be the first to tread its treacherous ground: vast sums of money he had lent on bad securities, much he had "put out to usury," where no security at all (properly so called) was obtained, and ruin was the consequence. Speculation was his passion, his madness: his calculations failed; and his innocent daughter was the sufferer. When the state of her late father's affairs first came to be inquired into, it was supposed that Maud (were all his debts and liabilities discharged) would not literally have a shilling she could call her own; and the creditors generously pressed her to take, from the wreck of her once noble inheritance, sufficient for her comfortable maintenance, before it was decided what dividend the remaining property would afford to each. But this proposal she firmly, though gratefully declined: every penny she possessed, even to the little income which was undoubtedly her own, in virtue of her mother's will, every jewel, even to the bracelet which had been her father's gift upon her last happy birth-day—all and every thing she put into the general fund, reserving to herself not even a book or a picture, save her mother's bible and her mother's portrait, but insisting that all should be sold, and the proceeds divided among her father's creditors. Then, with a spirit far beyond her years and strength, she entered into a full discussion of that unhappy father's affairs, and her own difficulties, with his man of business, and made herself mistress of every fact. Virtue, in her own case (as it almost invariably is) was its own reward; for, after most minute investigation of all claims, and a careful calculation of the means possessed to meet them, it was discovered that, by the sale of horses, carriages, valuable pictures, and all the et ceteras belonging to the three splendid mansions of which Maud had been the mistress, enough would be realized, not only to discharge every debt, but to secure to herself a small, but certain income. A very small one indeed it was; but her wants and wishes were extremely limited, and she deemed it sufficient to satisfy both. All her affairs being thus satisfactorily arranged, the only remaining difficulty appeared to her to be the choice of a home. She wished it to be very humble, very retired from the world, and far removed from the scene of her grandeur and her trials. I had entreated her to make me useful, and she (believing in the sincerity of my wish to be so) applied to me to assist her in the search for such an abode. The pretty cottage, once the happy blind woman's cheerful home, happened at that time to be vacant: it had fallen into the hands of a rich and liberal landlord, who professed himself willing to make any alterations or additions which might conduce to the comfort of one who, however much reduced in circumstances, was still a lady; and I proposed that to Maud as her future home. It was with some hesitation that I did so; for, even after two rooms had been added to the four original ones, and all had been repaired and beautified as far as circumstances would permit, the cottage still seemed strangely small, and hardly respectable enough to be the constant abode of one so accustomed to every luxury and refinement as Maud Bowers had been.

However, to her the prospect of coming to Elford appeared delightful: she would listen to none of the objections which I raised to the plan which I had myself formed, but declared that her new home was quite large enough for her wants,

and far too good for her deserts. Accordingly, to the humble cottage at Elm End, Maud with her single attendant came. There, seated by the little casement window of her parlour, we first saw her. She was sorting old letters and papers; and we left her at that employment to learn a few particulars of her past history. Now let us look in upon her once more.

A. E. L.

STAND FAST IN THE FAITH*.

"HOLD that fast which thou hast, that no man take thy crown." Be very jealous for the Lord your God. Stand boldly on the Lord's side; and as boldly stand opposed to evil. But remember, "we wrestle not against flesh and blood"; therefore "the weapons of our warfare must not be carnal." In all that we have said we have spoken of the system, not of those who profess it. We would sympathize deeply and pray fervently for the poor papist, while we denounce the system as corrupt, impious, and ruinous to man. And I do think the inhabitants of this ancient and in no mean sense ecclesiastical city of Gloucester stand pledged, in a peculiar sense, to maintain the principles and doctrines of our protestant faith. What is that inscription I read engraven on a simple, unpretending monument of stone, erected in the very heart of your city?—

"John Hooper, D.D., bishop of Gloucester and Worcester, was burnt alive on this spot, on Saturday, February ix., M.DLV., for his steady adherence to the protestant religion."

The pious Hooper, rendered immortal in English memory by his very death; for he counted not his life dear to him, but shed his blood to buy your liberty, "and by it he, being dead, yet speaketh," aye, and many more. Their language is not to imprecate divine vengeance on those who shed their blood: that is left to the Judge of all the earth. But a proclamation ascends from their dust, the heart-rending accents of which are wont to linger on the ear: "Ye favoured sons of men, ye blessed with bible truth, ye chosen of the Lord, 'walk humbly with your God': 'turn not aside to the right hand or the left': 'let no man beguile you of your reward'; but 'stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage.'"

If ever, for our lukewarmness and want of pure devotedness to God, he should allow us to be given over to the church of Rome again, it is not only possible, not only probable, but absolutely certain, that the fires will be re-kindled; and they who love their God better than they love their life must testify so at the stake. Cruelty is inherent in the system: it is part of the Roman fabric. One of their doctrines is, that their church can never change: she is infallible: she never has, she never can, do wrong. What she has done she will do again, if only possessed of power. It is not long since your bible, the New Testament of our Lord and Saviour Jesus Christ—the book, to touch which is to touch the apple of one's eye, which is dearer to an Englishman than a right hand or a right arm—I say, it is not long since this blessed book, your greatest treasure, was cast into the fire and burnt by a Roman-catholic priest in Birmingham*. The spirit of the church of Rome is unchanged; she only wants power to develop it again. If that power should be conceded to her in England, then farewell to all your happiness, social, temporal, spiritual; adieu to all domestic peace, your country's pride, Jehovah's boon. But, thanks be unto God for his unspeakable gift, we are still a protestant people, under a protestant head—the freeborn children of a free and glorious land, and beneath the smiles of "the blessed and only Potentate, the King of kings, and Lord of lords." "Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you."

Yes, beloved brethren, consider, and let the consideration lead you to thanksgivings to him who only doeth wondrous things, and to show forth his praise for the marvellous things he hath done for you, not only with your lips, but in your lives. Yea, let it lead us to humble contrition before him for our oft-repeated short-comings. Nor let us forget to pray for the children of that fallen church of which we have spoken, that it may please the great Shepherd and Bishop of souls to pour out his Spirit upon them, to guide them into all truth.

"Finally, brethren, be strong in the Lord, and in the power of his might: take to you the whole armour of God." You have a spiritual war to wage; be ye therefore filled with the Spirit, the same Spirit which your Lord and Saviour possessed without measure, who, while he set his face as a flint against evil, "beheld the city, and wept over it," and for his very murderers prayed, "Father, forgive them; for they know not what they do." Let this mind be in you, which was also in Christ Jesus; and, while you stand forth the uncompromising assertors, the scrupulous maintainers of your sovereign's prerogatives, your protestant liberty, your religious rights, take good heed not to tarnish your Christian character. "Watch ye indeed, stand fast in the faith, quit ye like men, be strong;" but "let all your things be done with charity." Let even your adversaries be compelled by your very abundant love to them, your holy conversation, and godly deportment, to say, "God is with you of a truth."

"Give God the praise," who hath done such great things for you, "who sent from above, who took you and drew you out of many waters." Especially give glory to him for "the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life." "O earth, earth, earth!" contemplate this with wonder, awe, and praise. Let kings and nobles, prince and beggar, consider this great thing, this wonder to worlds, into which the angels desire to look. Let crowns and sceptres, honours and greatness, be cast at his feet: let "rich and poor meet together," "kings of the earth and all

* From "A Tract for the Times"; by rev. J. Hollins, chaplain of the Mariners' Chapel, Gloucester. London: Hamilton, Adams, and Co.

* This occurred early in last year, and is a well-known fact.

people, princes and all judges of the world, young men and maidens, old men and children," to join the universal song of praise "to him that loved us and washed us in his own blood."

Be you individually faithful to this high calling of God in Christ Jesus: remain faithful unto death, and "thou shalt see greater things than these," be admitted hereafter to the beatific presence, "see him face to face, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore."

SKETCHES.

By the Rev. Denis Kelly, M.A.,

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No. XX.

THE DAY-DREAM.

"Vain wish! Those days were never: airy dreams
Sat for the picture."
Cowper's "Winter Evening—Task."

There are few things, perhaps, more vain than those fond aspirations which the heart so often breathes after other and more favoured situations in life than those allotted to us. All have experienced them at one time or another. Kings, statesmen, philosophers, divines, have all, under the pressure of the cares and toils and anxieties of their respective spheres of action, indulged in those fond aspirations. I believe there is no man, who has been placed at a difficult and important post of duty, and of extensive usefulness but has at one time or another secretly sighed for a lot the most opposite to that in which Providence has placed him. For it is a singular circumstance, and it must have struck the intelligent observer of human life, how very frequently you find men, whom Providence has made the instruments of great usefulness, placed in outward circumstances which are the most repugnant to their natural taste*. How frequently, for instance, do you find those, the natural bent of whose minds would lead them to a life of calm and peaceful contemplation, to rural retirement—men with the keenest relish for the beauties of natural scenery, and with the fondest admiration of the works of nature—placed in a situation and amidst circumstances where every thing is most alien to their dispositions; who live in the midst of ceaseless bustle, of a constant succession of cares and troubles; amidst the strife, emulations, and conflicts of the world; in the very van of the great contest of life! And we can without difficulty understand the reason for this appointment. Never is a man so likely to act from pure motives—simply from a strong sense of duty; never is he less open to the snares and temptations of external things, than when he is placed in a situation which is uncongenial to his natural disposition and taste. At no time is he so entirely thrown upon divine sources for comfort as when he has little to look to from outward things—when there is little in the place or situation or persons he is connected with, to minister to personal comfort or enjoyment. Then, above all other times, he is likely to act with a single eye, and from a simple and sincere desire to be useful; which is doubtless the frame and posture of mind the most acceptable to the Almighty, in which any servant of his could be found.

This want of congeniality, however, in our outward circumstances, to our natural taste and disposition, gives birth to many fond aspirations in the breast; to more than men would venture to express to their fellows. Ah, when one is immersed in a sea of earthly troubles; when he is weighed down and ground to the earth under the pressure of anxieties, every day bringing with it some fresh cause of anxiety and trouble; when worn out amidst the hum, the stir, the shock, the conflict of men; when disgusted with the bad passions of men which are at work—in such moments what sweet seductive images of peace and retirement present themselves to the imagination! How fondly does the fancy linger on scenes of tranquillity and lasting repose! O for the cloudless skies, the balmy airs, the waving forests, or the long-drawn vales! What enchanting pictures of a life passed in sweet retirement, far away from the noise and tumult and distraction of the crowded arena, does fancy sketch to the overburdened mind in those moments! The peaceful, happy home; the friends of kindred tastes; the walks, the conversation, the books, the garden; the hours winged with joy! Ah, how often has royalty itself from amidst the oppressive cares of state sighed for the lot of the happy lowly peasant, who buoyant with spirits inhales the sweet breath of morning, or scales the mountain's side with bounding step! Ah, how often has the monarch envied his freedom, his ease, his cheerfulness, his unbroken slumber, his joyous laugh!

"Happy, lowly clown!
Uneasy lies the head that wears a crown."

But how much of self-ignorance and of self-deception do these aspirations, after all, betray! pictures of hope, vain as those in a fairy tale, which, even if they could be realized, would be found to be wretchedness to those who sigh for them with their present tastes and feelings. How much more wisely does he judge, who, instead of pining after other imaginary lots, feels that the happiness for which he sighs must be obtained not by moulding outward circumstances according to his fancy, but by adapting himself to his circumstances! that it is not by a change of scene his peace and happiness can be brought about, but by a change in himself! It is wisely ordained by Providence that there should be a power of adaptation in man, by which he can accommodate himself to any situation and circumstances in which he may be placed, insomuch that he may be brought to relish and to love that which he at first disliked or almost loathed. There are thousands of living instances in this world to prove that situations and pursuits, which at first were most repulsive to their tastes and feelings, became afterwards the source of the greatest happiness to them, essential to their com-

* Take the case of Calvin as one of a multitude. Nothing could induce him to remain at Geneva but the entreaties of Farel and Viret, who on their knees adjured him in the name of God to stay, and declared their belief that the anger of the Almighty would follow him if he deserted them.

fort. There are many who have relinquished with tears of regret the posts to which they came with inward loathing, with fear and trembling. Therefore far wiser than he, who, impatient of the cares and unpleasantness of his present situation, sighs after an imaginary happier one, is he who resolves that he will abide there until he adapts himself to it; that he will remain fixed at his post of duty until his disinclination to it is got rid of; till he strikes root, as it were, in the surrounding soil, and becomes linked to it by a hundred endearing ties. Nothing is more undeniably certain than that the same kind Providence, who has called us to any lot in life, can, if we only abide at our place for a time, make us happier in that lot than we should be in any situation of our own choosing. He could make us more happy in the most barren, joyless, and uninteresting spot on earth, than we should be in the fancied Eden that we should ourselves have made choice of. How difficult is it to get men to understand the difference between the means of enjoyment and the capabilities of enjoying! The heart often pines in wretchedness amidst the most abundant means of enjoyment. But, where the capabilities of enjoyment is conferred, no adverse outward circumstances can prevent our being happy. He has obtained little comparatively towards true happiness, who has only received the outward means and appliances of enjoyment. But he on whom God has bestowed a capacity for enjoyment—for this is his gift (Eccles. iii. 13)—may have greater bliss amidst the most unpromising outward circumstances than he should have in the most favoured earthly lot without this. The happy peasant's simple fare is sweeter to him than is the luxurious feast to the sated epicure. Where a capacity, a zest and relish for happiness is given, the simplest pleasures can give the truest enjoyment. And an infinitely happier man is he, who possesses that vigour and healthiness of mind and that freshness of feeling which makes him derive pleasure from the simplest and harmless enjoyments of life, than he who has all that wealth can bestow without it. The Almighty can give this healthy state of feeling; and I believe that he does give it when we are serving him in the path of duty; nay, indeed it follows as almost a necessary consequence from diligence in the path of self-denying duty. Yes: that very keenness of relish with which we enjoy the beauties of natural scenery is a reward of activity in the path of duty; and, did we abandon that path, and selfishly settle down in a situation and amidst the scenes which we should choose for ourselves as best suited to our taste, we should in all probability lose it. In a little time this relish would wear off; for nothing is more true than that we must work and toil for our happiness. The purest and sweetest joy known in this world is that which springs from the alternation of rest and hard labour; from difficulties surmounted, from the consciousness of having sought to do our duty, from

> "The generous pride
> That glows in him who on himself relies,
> Entering the lists of life."

The wisest, therefore, as well as the happiest of men, is he who permits not his desires to rove after other lots of fancied superior happiness to his own, but who is resolved that his happiness shall be found where Providence has placed him; who when harassed by the trials and difficulties of his present situation, thinks not of seeking relief in change, but says, "No: I must inure and adapt myself to my circumstances;" who, instead of flying before the blast, is determined to abide his ground till he is so indurated that what now cuts and wounds him will cease any longer to penetrate; until his strength so increases that he conquers the difficulties that at first bore him down. Yes: it is not by desertion that we get rid of the pains and unpleasantness of our present lot, but returning again, and to cope with them. The weak flies before the first assault: the strong abides his ground. The result of this will be, that in process of time that which is now difficult will become easy; that which is now bitter will grow even pleasant to us. If we only have resolution and perseverance we may accommodate ourselves to any circumstances. If we are in a situation of usefulness, where we may advance God's glory, we shall soon grow reconciled to it. Amidst all that is painful and self-denying in it, we shall have moments of purer enjoyment than we should have tasted in any lot we should have chosen for ourselves. If there be anything from which the servant of the Almighty should shrink from more than another, it is that of choosing for himself. If there be any point on which we should be slow to decide, it is "as to what outward circumstances would be the best for us, and the most favourable to our happiness. Therefore we should avoid those aspirations which the heart is so prone to indulge. They are a mockery, a delusion, a snare. They have bred discontent in the hearts of many, and caused them to flee from the scene of useful labour to supposed happier retreats, which proved scenes of stagnation and wretchedness.

Wherever lies the path of duty, wherever you may be the most useful, there the Almighty will make you most happy. He will give you more than you fondly sigh for, although he may give it in a different way from what you expected. And in the same manner as some of the most glowing descriptions ever given of the delights of rural life were penned by those who at the time occupied the obscurest retreats in a crowded city*, so may you, if placed in the most self-denying path of duty, enjoy moments of such sweet peace, of such elevated joy, that you would look back upon them with fond regret, could all the fairy scenes of Arcadian bliss which fancy ever painted be realized by you. For happiness is not the offspring and growth of indolent repose in this world: self-denying exertion is necessary to its production. The imagination of a state where every thing will be to our taste is pure folly. No: we must be content to take our share in the ills of life, and look for our chief happiness in this world from seeking to do our duty.

* Goldsmith, Bloomfield.

THE DEITY OF CHRIST*.

I BELIEVE that the word of God declares (and that therefore it must be true, and must also be intended for our earnest reception and credence) that in the bosom of "the Father, the eternal God, existed and dwelt, the everlasting and eternal Son; that, ere the day was, from the beginning, when there were no depths, before the mountains were settled, when God prepared the heavens, he was by, as one brought up with God; that he is the image of the invisible God; that by him were all things created that are in heaven, and that are in earth, visible and invisible; that all things were created by him and for him; that he is the express image of God's person, and upholdeth all things by the word of his power; that God hath put all things into his hands; that as the worlds were created by God, through his Son, so God hath committed all judgment to the Son, that all men should honour the Son, even as they honour the Father; that, as the Father hath eternal life in himself, so hath he given to the Son to have eternal life in himself; that he is in the Father, and the Father in him; that in the Son dwelleth all the fulness of the Godhead, bodily; that he is the mighty God, the everlasting Father, and the Prince of Peace; that, when man sinned, and fell, and when it was found impossible, by any future doing of the deeds of the law, to purge from past sin, the Son of God saw that there was no man, no intercessor, who could stand between an erring and a convicted creature, and the consuming vengeance of an offended Creator, that he, the Son of God, then offered himself, by the eternal Spirit, as a sacrifice to God to suffer for the sins of all mankind, to make peace through the shedding of his own blood; that he came down from heaven, and was made flesh, and dwelt among us, and that we beheld his glory—the glory of the only-begotten Son of God; that he made himself of no reputation, took upon himself the form of a servant, was made in the fashion and likeness of men; that he, who knew no sin, took upon himself the sins of all mankind, and humbled himself, and became obedient unto death, even the death of the cross; that he fulfilled all the righteousness of the law; became the mediator between God and man; that he bare the curse of sin, in his own body, upon the cross, thereby making a sufficient oblation, satisfaction, and atonement for the sins of all mankind; blotting out the handwriting of ordinances which was against them, taking them out of the way, and nailing them against the cross; that, by his death, we are reconciled to God; that God was, in Christ, reconciling the world to himself; that we are sanctified through the offering of the body of Jesus Christ, once for all; that he is our "Wisdom," our "Justification," and our "Sanctification;" that, through him, we have access, by the Spirit, unto the Father; that, when he had, by himself, purged our sins, he ascended into heaven, and sat down on the right hand of the Majesty on high, far above all principalities, and might and power and dominion; and that God hath given him a name far above every name which is named, not only in this world, but in that which is to come; and hath put all things under his feet; that, at the name of Jesus every knee shall bow, of things in earth, and things under the earth; that every tongue shall confess that Jesus Christ is the Lord to the glory of God, the Father; that he is the only mediator between God and man; that there is no other name given amongst men whereby they can be saved; that, as the worlds were made by the Son of God, so also shall God judge the worlds by him; that we shall all appear before the judgment-seat of Christ, shall all be judged out of the Lamb's book of life; and that such resurrection of the just and the unjust, the one to the resurrection of life, and the other to the resurrection of damnation, shall be preparatory to that great and final restitution of all things, when the heavens and the earth shall pass away (when all the material universe shall be resolved into its primal elements, and shall melt away with fervent heat), and when the Son of God again shall become subject to (or embodied in, as he formerly was with) the Father, that God might be all in all.

I look around, into the material world, or upon material things, for somewhat analogous to these astounding declarations of the word of God; but I find that this great mystery of godliness (into which angels desire to look with ever-learning love) has no parallel; that there is nothing in nature out of which such a system could grow; that there is nothing in nature which could give the germ out of which such "a tree of healing" could shoot or could expand "its leaves and fruits;" that there is no nucleus around which such folds of imagination could wrap themselves; that it is as far above man's conception fully to understand, as it would be beyond his powers of imagination in anywise to invent, or to frame into consistency; but that the will of God alone originates, and that the word of God alone reveals, the wondrous scheme.

I then examine, as a portion of natural things, my own heart; and I am admonished, and convinced, that the stubbornness and the pride of man would fain dispute the reality or the need of such a sacrifice; and that they would reject as an inconsistency the combination of the divine and human natures for such purposes; but, that undeniable records show me that successions of ages of prophets were found, time after time, and with link after link, prefiguring (and causing the minds of men, equally adverse with mine, to anticipate) the advent of such a Being; showing the proclamation and the predestination from the councils of the Almighty, of such a mysterious union with the Godhead; such a taking of the nature of mankind; and such a mediatorial office and effect; pre-describing his person and his works; whilst all history, profane or otherwise, contemporaneous with and subsequent to his earthly mission, produces recorded facts, so clearly demonstrating the fulfilment and the sealing of all these prophecies, in him who offered himself as "the Lamb slain from the foundation of the world," that I see clearly the undoubted advent of him "who was to come," that "I look not for another;" but, that, amidst all the thunderings and the lightnings which accompanied the giving of the law on Sinai, and amidst all the recorded evidences of sympathizing nature, and the dark-

* From "Sacred Incidents." By Psychologist. London: Hampden. 1850.

ened heavens, and the convulsed and riven earth, at its completion upon Calvary, I am constrained to bend myself, in humble adoration, with the astonished heathen, and declare, "Truly this was the eternal Son of God."

Weekly Almanac.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—MATT. iv. 4.

"O LORD Jesus Christ, most true shepherd, pastor, and herdsman of our souls, we most humbly beseech thee, endue thy ministering servants with thy Holy Spirit, that they may be faithful, wise, and discreet servants, giving thy household meat in due season. O send thy flock, whom thou hast purchased with thy most precious blood, such shepherds as both can and will diligently seek up the lost sheep, lovingly lay them on their shoulders, and faithfully bring them home again to thy sheepfold. Finally, grant, we pray thee, most merciful Saviour, that in all things they may so behave themselves according to thy blessed will and commandment, that when thou, the most high Bishop and chief Shepherd, shalt appear, they may receive the incorruptible crown of glory. Amen" (King Edward VI.'s Primer).

JAN.	MORN. LESSONS.	EVEN. LESSONS
5. Second Sunday after Christmas	Isa. xli. Matt. iv.	Isa. xliii. Rom. iv.
6. Monday (Epiphany)	Isa. lx. Luke iii. 1-23	Isa. xlix. John. ii. 1-12
7. Tuesday	Gen. ix. Matt. v.	Gen. xii. Rom. v.
8. Wednesday	Gen. xiii. Matt. vi.	Gen. xiv. Rom. vi.
9. Thursday	Gen. xv. Matt. vii.	Gen. xvi. Rom. vii.
10. Friday	Gen. xvii. Matt. viii.	Gen. xviii. Rom. viii.
11. Sat. (Hil. Term beg.)	Gen. xix. Matt. ix.	Gen. xx. Rom. ix.

"If the church of Rome had remained faithful to Christ Jesus, she would have believed, in common with every true disciple of his, and with the holy apostles, that the words 'which proceed out of the mouth of God', are all and alone sufficient to teach whatsoever it behoveth man to believe and practise and hope for. But, forsaking the teaching of our heavenly Teacher, she is grown earthly and sensual, and become such as we may liken to a young wife who repudiates and tramples on the duties of her station, and, giving herself up to evil courses, reaps, as the fruits of her iniquity, a premature old age and a loathsome leprosy. She shuns the eye of her spouse, and turns away her own from the pure mirror which would discover her hideousness to her; and she seeks elsewhere than in the image of that spouse for colours that may gloss over her lapse. Just so the church of Rome, casting away from her the divine doctrines of her Bridegroom and Head, becomes an adultress, and, in order to varnish over her crimes, takes refuge in old women's fables, treads the same path as the Pharisees and hypocrites trod before her, tramples the book of life under her feet, and set up in its stead her own falsehoods and inventions" (Protest of L. De Sanctus, late a Romish priest, 1850).

CHRIST THE ARM OF THE LORD:

A Sermon,

(For the second Sunday after Christmas),

BY THE REV. HENRY WOODWARD, M.A.,

Rector of Fethard, Tipperary.

ISA. liii. 1.

"Who hath believed our report? and to whom is the arm of the Lord revealed?

WHERE this passage is quoted in the New Testament, we find the term "Lord" prefixed to it: "That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" (John xii. 32). Hence we are instructed to conclude that these words are addressed to God. We may also reasonably suppose that the prophet utters them in the way of expostulation; as if he felt how vain it would be to place before prejudiced and averted minds the unwelcome statements which this chapter so affectingly details. In the margin you find "doctrine" substituted for the term "report." The prophet then may be understood as, in all humility, but still with that freedom which a gracious God permits to his faithful servants, as thus addressing him: "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes. Wherefore send me on this errand to a people altogether opposed to these humbling, these unearthly views? They have made up their minds, steeled their hearts, and closed their ears against that voice which tells them that their expected Deliverer is to be a child of affliction, a man of sorrows, despised, rejected, crucified, and slain. Will it not be worse than fruitless? Will it not merely provoke and stimulate into action the hostility of the carnal mind?" In the face of these discouragements he might have pleaded, and doubtless did plead in the words before us, his own insufficiency. It was thus that "Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." It was thus that Isaiah himself had already pleaded: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. vi. 5). It was thus that Jeremiah pleaded: "Ah, Lord God! behold, I cannot speak; for I am a child" (Jer. i. 6). And thus did he take upon him to expostulate with the Lord upon the impossibility of impressing humbling doctrines upon a proud and stiff-necked people.

We all know that the Jews expected in their

Messiah a prince, encircled with all the brilliancy of exalted rank, and all the pomp and circumstance of worldly station. And, if the prophet had been now to speak of the splendours of the second advent, and of the latter days, prone as this people would have been to confound spiritual with mere earthly glory, still he might have addressed them with some confidence of success. Were he now commissioned to speak in the glowing language of the seventy-second psalm: "He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him;" were he to deliver the message which he elsewhere bore, and to cry, "Arise, shine; for thy light is come; and the glory of the Lord is risen upon thee;" or were he to reveal that glorious spectacle which the prophet Daniel in his visions saw: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened" (Dan. vii. 9-10)—in these cases, I say, he might have anticipated a favourable reception, or at least a patient hearing. But what was the report he had to make, the doctrine he had to lay down? What was the testimony he had to bear respecting that Saviour whom the Jews expected to appear in every attribute which could flatter their worldly ambition and their national pride? We have it in these words: "He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and, when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men—a man of sorrows and acquainted with grief; and we hid as it were our faces from him :he was despised; and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. liii. 2-5).

I will now say, in the words of our blessed Lord to Martha, "Believest thou this?" You will say, perhaps, at once, "God forbid we should not believe it! is it not the language of scripture? and is not all scripture written by inspiration of God? Hath not the mouth of the Lord spoken all these words?" Do you then, I repeat it, really believe this? Do you believe that he hath borne your griefs, and carried your sorrows? that he was wounded for your transgressions and bruised for your iniquities? that the chastisement of your peace was upon him, and with his stripes you are healed?

Here is a language addressed not merely to the head, but to the heart. And, if it has made its due impression there, it cannot fail to have won its warmest and most devoted affections to him who bore those griefs and carried those sorrows. Your nature is so constituted that these effects must infallibly result from such a realizing belief. Fallen as we are, we are not in lesser instances, nay cannot be, insensible to the touch of kindness. And, if it be that God's inestimable favours are returned with cold indifference, it must be because there is a want of faith to evidence that these favours have actually been bestowed: it must be because there is the absence of that spiritual faculty which invests with the substance and vividness of real facts those truths which concern the soul, eternity, and God. It is on this account that, when I repeated those affecting words, I added, "Believest thou this?" assured as I am that, if you did believe them, in the scriptural meaning of that term, you could not have withheld your hearts from him who "loved you, and gave himself for you."

The chapter now before us is that very portion of scripture which the Ethiopian treasurer was in the act of reading, when Philip put the very question which I would in substance put to you: "Understandest thou what thou readest?" As yet this sincere inquirer did not; but, when Philip took the passage as his text, and "preached unto him Jesus," and when he really was persuaded "that Jesus Christ was the Son of God," what was the effect? Why, he counted every earthly expectation as dung and dross that he might win Christ. He returned to his own country bearing his cross, and ready to bear the persecution which he too well knew that cross would elicit and provoke; and still "he went on his way rejoicing," "rejoicing that he was counted worthy to suffer shame for his Saviour's name." Bishop Burnet relates, in his life of lord Rochester, that he declared to him, after his conversion, that nothing surprised him more than that any man could believe that the fifty-third

chapter of Isaiah was a true revelation, without bowing down at the foot of the cross.

"To whom," the prophet adds, "is the arm of the Lord revealed?" Whatever impassibility may be attributed to the divine Being, as he is in his own incomprehensible essence, yet assuredly the scriptures, in accommodation to our weakness, every where speak of him as having parts and passions like those of men. Thus his power is represented as though he acted by bodily organs or physical force. And thus his finger, his hand, his arm, are spoken of, as if he put forth his mighty strength in such several degrees as the comparative power of those several members would seem to indicate. "If I with the finger of God," says our Lord, "cast out devils, no doubt the kingdom of God is come upon you" (Luke xi. 20). "Heaven is my throne, and earth my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?" "Hast thou an arm like God?" saith the book of Job; "or canst thou thunder with a voice like his?" If God's hand is spoken of as used in framing the visible heavens, it is his arm which is employed in the still greater work of the new creation; not in calling forth material systems out of nothing, but in educing moral good from moral evil, turning spiritual darkness into light, and causing grace much more to abound where sin had once abounded. "Thou hast with thine arm redeemed thy people," says the psalmist. "He saw," says Isaiah, "that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him."

Such is the title by which the prophet in my text designates that great Deliverer, who was nevertheless to "grow up as a tender plant, and as a root out of a dry ground." He is styled "God's arm," because of him it may be truly said, "This man is the great power of God" (Acts viii. 10). "Thou shalt call his name Jesus," says the angel; "for he shall save his people:" he shall be not only willing, but able, to save his people from their sins. "Neither," says the apostle, "is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." It is not merely that God appointed him, by an act of arbitrary will, to be the the mighty lever by which man should be uplifted from the fall, the way by which sinners might draw near to God. We are persuaded rather that in the nature of things no other power was competent to the task; out of the wide compass of universal being no other machinery could have been constructed which was available to repair the ruins of our nature; "no other foundation could be laid than that is laid, which is Jesus Christ," Emmanuel, God with us, God and man in one Christ. It is in this view that St. Paul declares, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." And, again, he says: "We preach Christ crucified: unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God and the wisdom of God." And elsewhere, in the same reliance on that great salvation, he exclaims, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." In this alone he boasted; because he tried it, and found it to be a remedy for his moral maladies: he found it to be an overmatch for the temptations and allurements of the flesh; he found that it had "power and strength to have victory, and to triumph, against sin, the world, and the devil:" he found that it had broken his chains, had set his soul at liberty, and made his spirit free.

How is it, then, or by what process is it, that the arm of the Lord operates in the production of an effect so glorious and so vast, upon the mind and character of man? It does so, in the first place, by dispersing the clouds which intercepted the light of God from the human soul. "And you," says the apostle, "being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." By the all-sufficient sacrifice which he offered, he rendered it consistent with the harmony of all God's attributes that the warm beams of his mercy should descend upon the hearts of miserable sinners, and thaw them into penitence and life and love. He said to the troublous waves and angry ocean of the divine justice, "Peace, be still." He thus reconciled God to man. But, to reconcile God to man would have brought no blessing to us, had not we been reconciled to him. God's good will to us might, indeed, have rescued us from physical or corporeal sufferings, if such were in store for the children of his wrath. But, from the lower depths of spiritual evil to which we sank when "alienated and enemies in our minds"—from this horrible pit no power could lift us, but that which could slay the enmity that was in our hearts, convert the heart of stone into the heart of

flesh, and thus soften it to receive the impression of God's love. The great impediment to mutual reconciliation is not now on God's part, but on ours. On his part the terms of peace are ratified and confirmed. By means which he himself provided, his justice, as sovereign Ruler, is amply vindicated; and he holds out the olive-branch of peace. But what have we to do with peace so long as our moral pollutions and spiritual maladies prevail? There is, indeed, "balm in Gilead: there is a Physician there." But how shall we obtain his help? How shall we come under the healing operation of his unfailing skill? How shall we touch the hem of his garment, that we may be whole? To this I answer, in the words of the apostles to the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved." The thing required is, that our hearts should be changed from aversion into love; that we should, not in words and notions, but in deed and in truth, accept the friendship which is offered to us by the great God, and return to the ancient amity which subsisted once between man and his Creator. This, I repeat it, cannot be effected by the mere force of authority. We cannot love God, nor find complacency in God, because we are commanded to stand so affected towards him, because we know it to be our duty to do so, or because we believe it would be for our happiness to do so. To produce so desirable an end there must be suitable means. And those means are not to be found in our own strength, our own resolutions, or our own wishes, however sincere and ardent. That blessed change, by which we pass from a state of enmity to a state of amity with the divine nature—that present salvation of the soul is wrought in us by power from on high. "By grace are ye saved, through faith," says the apostle; "and that not of yourselves: it is the gift of God." But these are but empty sounds, unless we affix some definite notions to what grace imparts and faith lays hold on. Grace is then that favour, that charity of God, by which he bestows the gift of his ever-blessed Son; and faith, that faculty by which we receive and appropriate that gift, and by which it becomes "the power of God unto our salvation." But how does this arm of God act with that saving power upon the soul? I do not now speak of the all-powerful agency by which our salvation was made compatible with the divine justice, nor of that ascending up on high by which our great Deliverer led captivity captive, and received gifts for men. No: I would in this view point out Christ as the great instrument, whose action upon the soul can alone produce its transformation from darkness into light, its change from hatred to approval of, and finest sympathy with, the rule of everlasting righteousness. This is what, in the higher aspect of it, I would call salvation. And this great work is wrought by the revelation of the arm of the Lord; by presenting to the eye of the soul the beauty of perfect holiness and essential goodness; the brightness of God's glory, and the express image of his person; that object for which the purest affections of the human heart were formed; that bright substance, after whose shadows the panting soul has in vain been toiling—all this, I say, in the face of Jesus Christ. This is God's great instrument of salvation. And it is the office of the Spirit to present that object to the mental view, to throw his light upon it, and to clear the faculty that discerns it. Such our Saviour himself declares is the office of the Spirit. It is not, as is often vaguely imagined, that he breathes some balmy air or subtle essence upon the soul, and operates thereby a physical change upon it. No: the Spirit takes of the things of Christ, and shows them unto us. He clears the eye of faith that it may look on this mystical serpent in the wilderness, whereby our moral constitutions are healed of whatsoever disease they have. He removes the veil from off that countenance, before whose piercing look and searching eye sin flies from its dark retreats and hiding-places in the soul. In a word, it is by the Holy Ghost that the arm of the Lord is revealed.

But how shall we bring this theory to a practical bearing, and avail ourselves of this great instrument of salvation? "Of his fulness," says St. John, "have all we received, and grace for grace." Or, in the words of another apostle: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." It is true that in this, as well as in every other instance, "a man can receive nothing, except it be given him from heaven." But we must act as well as receive. And, if we would have Christ to draw nigh unto us, we must draw nigh unto him. How then, I repeat it, are we so to co-operate with the divine grace that we may say, "The Lord is my strength and my song, and is become my salvation." Let it then be our habit and our daily exercise to set Christ, "the arm of the Lord," always before us. Let us think of him, meditate upon him, and contemplate him in all the varied aspects in which he stands revealed in scripture. As it respects things which we ought to do, and

things which we ought not to do, let that all-perfect pattern be the rule by which we regulate our conduct. When we would do well, let us yield ourselves to the attractions of his goodness, and to the assimilative power of his example. Or, when tempted to do evil, let the bright contrast of his spotless innocence quell the rebellious thought, and shame down the impure desire. Let him rise before the mental vision, "that his enemies may be scattered, and they that hate him flee before him."

To instance in a few out of the numberless occasions on which we might apply this unfailing remedy, and call in the arm of the Lord to our help against the sins which do so easily beset us. As the great Champion of our salvation encountered his mighty foe with "Thus it is written," so let us stand, as it were, with the sword of the Spirit, which is the word of God, continually in our hands. Should we be tempted to that sin by which the angels fell, should pride invade our hearts, and its wounds begin to fester in our bosoms, let us open that page which presents us with the picture of an humbled God, of the high and lofty One in the form of a servant. Let us turn aside then, and see this great sight: "Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God, he riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." Or, should the stirrings of our lower nature threaten to cloud the celestial principle; should the damps of impurity begin to dull the flame and put out the light of spiritual life within us, let us fly to the fountain which scripture opens for sin and for uncleanness; let us contemplate that scene which once was acted in the wilderness of Judea; let us look unto him, who for our sakes fasted forty days and forty nights; or let us follow him to the bosom of the mountains, where, unsheltered and unhoused, he passed the live-long night in ceaseless prayer to God, and there learn to subdue the flesh to the spirit, and to quench the fiery darts of the wicked one. Or, do we feel our evil nature provoked to anger, or stimulated to revenge, let us pause, and consider the Apostle and High Priest of our profession—how, when he was reviled, he reviled not again; let the meek and lowly Jesus pass before our mental view, when to taunts and insults and cruel mockings he answered nothing, or broke his lamb-like silence alone by saying, "Father, forgive them; for they know not what they do." Or, should our sinful hearts at times suggest to us that our lot in life is hard, that we are severely dealt with, that more is laid upon us than we can with patience bear; are we tempted to say with Job, "Why hast thou set me as a mark against thee, so that I am a burden to myself?" let us silence these murmurings, in the language of the repentant malefactor: "We indeed receive the due reward of our deeds;" and let us look to him, of whom he added: "This man hath done nothing amiss;" let us hear the voice of spotless innocence, exclaiming, "Behold, and see if there be any sorrow like unto my sorrow;" let us contemplate the Lord of glory in that agony of prayer, when "his sweat was, as it were, great drops of blood falling down to the ground;" or in that last conflict, which extorted even from patience such as his that piercing cry: "My God, my God, why hast thou forsaken me?" let us descend, as far as our finite minds can do it, into those unfathomable depths of woe; let us remember by whom and for whom this infinitude of suffering was undergone, and we shall then, as it respects the endurance of our light affliction, be in a position to understand how Christ crucified is to them that believe the wisdom of God and the power of God. This is the process by which the arm of the Lord is revealed; by which we grow in grace, and advance step by step, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ".

EXPLANATION OF THE PARABLE OF THE UNJUST STEWARD.

By the Rev. A. Stackhouse,

Late Assistant Chaplain to the East India Company; now Chaplain of Perth, Tasmania.

The principal character in this parable is a selfish, worldly-minded man, who had abused the confidence of his master, to promote his own interest. It is shown how, under peculiarly difficult circumstances, he acted so wisely that even his master, whom he had defrauded, could not but commend his wisdom; and his example is employed both for exhortation and reproof to those who profess to be actuated by a higher principle—reproof, that we are so dull in apprehending, so careless and inactive in following out, those things which are connected with our eternal interest, and which we acknowledge to be of the first importance; exhortation, that we should manifest at least equal ability and diligence in working out our salvation, and making the things of this world subservient to our everlasting happiness.

But a difficulty meets us, when we attempt to explain this parable, which does not seem to be

removed or avoided by the common rule of interpretation. We may be aware that the application must be sought for in the main design of the whole, and that many of the particulars should be regarded only as adjuncts which render the tale more complete; yet still the difficulty remains: one part of the parable appears to be unnatural. Many of my readers, doubtless, have stumbled at this stumbling stone. I do not allude to the error which confounds the conclusion of the parable with the application, as though it were the Lord Jesus Christ who commended the unjust steward because he had done wisely. It has often been explained, and it must be evident to every careful reader, that "the lord" in verse 8 means the steward's master, not the Lord who was relating the parable. Here, however, the difficulty lies. Does it not seem unnatural that the steward's master should commend his servant because he had provided for himself by defrauding him in a new way, and to a greater extent than before? This, I believe, is without a parallel in the circumstances of common life. Who ever heard of a master commending his servant for such an act of roguery? We might have felt assured, if no mode of explanation had been discovered, that our Lord never could have intended to convey such a meaning as this. But the difficulty may be satisfactorily explained. Those who heard the parable from our Lord's lips felt no objection, because the circumstances to which he alluded were familiar to them. Let us therefore endeavour to understand the sense which this part of the parable conveyed to their minds, by making ourselves acquainted with the manners and customs of the country in which they lived. The habits of the natives of India so closely resemble those of the Jews in the time when our Lord was upon earth, that even a short residence among them is sufficient to make known to an inquiring mind most of the allusions and illustrations which our Lord adapted to the circumstances of his Jewish hearers; but I am not aware that the following explanation has been recorded in print, although I have been informed that it was suggested to the amiable and accomplished bishop Heber, whose usefulness in India was so suddenly terminated some years since.

It is to be feared, indeed, that the custom alluded to in this parable is not uncommon among those who bear a Christian name; but, though instances of fraud and abuse of confidence are too frequent among us, they are not, it is to be hoped, so almost universally the rule as is the case among the natives of India. To speak first of smaller matters. The principal servant of a household, who usually makes all the requisite purchases, invariably overcharges his master upon every article, although he receives liberal wages for his service; and, even if the smallest donation be sent through his hands to a poor person, he always appropriates some part of it to himself as his perquisite. This is a custom which every one who has been in India must have observed. Let us bear this in mind, then, for the explanation of the parable of the unjust steward. But, to make this quite clear, we must understand the habits of stewards of estates in the same country.

The management of an estate is left almost entirely in the hands of the steward. He estimates the value of the property, fixes the amount of rent for the tenants, and receives the payments as they become due. Frequently tenants pay rent by the produce of their farms. Now, it is a common practice, in such cases, for the steward to exact from the tenants more than the amount which he gives to his master: they are required to pay a high rental, while a moderate sum is entered as their payment in the landlord's book. Our Lord, then, supposes such a case in this parable—a case well known among his hearers. A certain steward, who had been in the habit of overcharging his master's tenants, being accused of dishonesty, is summoned by his master to give an account of his stewardship, with a warning that he will be immediately dismissed. "Then the steward said within himself, What shall I do? for my Lord taketh away from me the stewardship. I cannot dig: to beg I am ashamed." At length, after a little consideration, he determines to adopt a plan, whereby he may at once obtain the favour of his master's tenants without any further injury to his master's property, and make amends, in some measure, for his past extortion. In some cases he had been accustomed to exact from the tenant double the amount of produce which was accounted for to his master: in other cases the extortion had not been on so large a scale; but the account of each tenant was so arranged that the steward could appropriate a considerable amount to himself without detection. "So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil." Now, fifty measures was all that was justly due from this tenant, and all that the master had been accustomed to receive; therefore, giving up the overcharge which he had at other times taken himself, the steward said unto this tenant, "Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat." In this case the extortion had not been so great; therefore reducing the amount to what was justly due, the steward said unto him, "Take thy bill, and write fourscore." Thus the steward obliged each of the tenants, by lowering their rents without reducing the amount of his master's usual receipts. All that he gave up was his own exactions. The tenants, either being ignorant of the circumstances, or afraid of his authority, were prepared to pay the whole of his demand; therefore, when a considerable part was remitted, their affections were engaged by the apparent kindness, and they were prepared to receive the steward as a liberal benefactor. Now, we may easily understand that, when this was made known to the master, he would commend the steward "because he had done wisely." His wisdom was shown in this respect —that he had devised a plan which would enable him to act honestly, and gain the good will of his master's tenantry without any further waste of his master's goods. The master suffered no loss; for he had never received more from the one tenant than fifty measures of oil, nor from the other than eighty measures of wheat. On the other hand, the tenants were gainers without any injustice or dishonesty on their part; for they had been in the habit of paying much more than was

fairly due. And the unjust steward became honest in his dealings both towards them and towards his master; while by conferring a favour upon them (probably the exaction would have been continued by his successor, if he had not caused it to be erased from the tenant's bill) he made a future provision for himself among them when he should be no longer steward. The difficulty is now, I trust, removed. With this view of the parable there is no commendation of dishonesty, there is nothing unnatural. A master convicts his servant of dishonesty, and threatens to discharge him in consequence. The servant makes a provision for himself by an act of justice, showing thereby so much wisdom that his master cannot forbear commendation; and the moral of the parable is given in the emphatic words of its divine Author: "And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

THE USES AND BENEFITS OF LIFE ASSURANCE*.

Of all the plans and contrivances which the profoundest wisdom and the most exalted philanthropy have ever devised for mitigating the calamities and alleviating the crosses and disappointments arising from the frail and precarious tenure of human life and its attendant and inseparable evils, when the natural protectors of families are struck down by death, before they have made a sufficient, or even a partial provision for their surviving wives and children, none is so sure, so efficient, so prompt, and so efficacious as life assurance, if founded on sound and safe, just and equitable principles, and that the assurers faithfully, fully, conscientiously, and uprightly fulfil and perform the contract entered into between them and the assured. Among the other great and beneficial advantages which it presents the assured, provided the contract be faithfully and conscientiously and honourably performed, is that it provides at once and immediately, should the necessity of the case require, that which by savings and deposits in the funds or in banks (and how few are they of our vast and overcharged population who are able from the pressure of difficulties, the want of resources, and the encumbrance of families, to make such savings and deposits!) could be effected only in a long period of time, on the duration or continuance of which it is not possible for any man to calculate. Suppose at the age of twenty-five you pay the premium of £20 to a life assurance association, to insure the sum of £1,000 to your family at your death; bear in mind that they would be entitled to that sum, were your death to happen the next hour or even the next moment after payment of the premium; whereas it would require the period of thirty years before the same sum, annually deposited in the funds, and improved at three per cent. compound interest, would amount to £1,000; not to take into consideration the contingency, perhaps the impossibility, from temporary difficulty or want of means and success in your business, to make the successive annual deposits. Thus by the medium of life assurance a provision for a widowed wife and helpless orphans is at once and immediately created should the life of the assured cease the next moment after the assurance has been effected; but the most thoughtful and provident and industrious man cannot, by the medium of annual savings and deposits in the funds or in banks, ensure, after a life exhausted by the most unwearied industry and the closest application to literature, science, or business, a provision to his wife and children when he has disappeared off the theatre of life: not to mention the irresistible temptation which adverse circumstances, pressing difficulties, and promising investments and purchases suggest to tamper with and withdraw funds subject only to one's own control. This last-mentioned circumstance alone shows the paramount superiority of life assurance, when conducted on equitable and honourable principles, over all the other contrivances of prudence and wisdom, to provide for the helpless and the destitute—the widow and the orphan. By the one plan the loving husband and the affectionate father has the satisfaction of knowing that when he is numbered among the dead his wife and children will be in possession of the comforts and enjoyments of life, and maintaining their social status he had taught them to expect: by the other, no man after a life of unceasing and untiring industry can confidently expect that his family will be secured from want and misery and degradation, when he can no longer strive for their maintenance. These are considerations, which every man possessing a well-regulated mind and an affectionate heart, and desirous of being deemed a sensible and a prudent member of the great family of mankind, should ever preserve in recollection, and make his morning, his noon-day, and evening meditation. Were this sacred and indispensable duty put in more general practice than it is, from what an amount of poverty and misery would individuals and communities be preserved, and what a vast increase would be made to the stock of public virtue and national happiness and prosperity!

But perhaps a particularity of statement or enumeration of the uses to which life assurance is applicable, and the benefits which are derivable from its uses and application, will satisfy the most incredulous, and convince the least informed, of its supereminent and invaluable advantages, provided it be based on sound, safe, and equitable principles, and be conducted honourably and conscientiously. These benefits may generally be said to be:

The primary and principal use and benefit arising from life assurance is the endowment or provision which it enables fathers or heads of families to make for their widows and children after death; aye, even to continue and perpetuate to them the enjoyment of an income equal to that arising during the lives of the deceased from the salaries of government or other official employments, from annuities or pensions, or from the produce of business or manufacture, the wages of labour or industry, or any other source of income, however arising or produced.

* From a little tract, by J. D. Williams, esq. The importance of life assurance has before been argued in our pages. —Ed.

But family endowment or provision is only a fractional part of the benefits arising from life assurance, and of the purposes to which it is applicable: its application in the concerns and purposes of life is as universal as its use is beneficial. The following is a brief statement of its universality of use and application:

It affords the facility of raising jointures for widows and portions for children. It enables borrowers to replace money borrowed on landed or other property; and thus provides a fund for paying off mortgages and other incumbrances. It provides funds for the payment of contingent reversions, and of fines or increased rents payable for the renewal of leases at fixed periods, or on the death of individuals mentioned in them. It enables parents and friends, paying down sums of money for the advancement or outfit of children or relatives, to ensure the return of the money, and thereby obviate loss in the event of the death or failure of the child or relative; and thus the deterioration of the interests of the rest of the family is provided against. It enables trustees, with perfect safety to themselves, to make advances under marriage settlements or other trusts. It aids executors more conveniently to administer, and pay legacies and bequests. To commercial copartnerships it provides for the withdrawal of capital from the business in the event of the death or retirement of one or more of the copartners, securing the whole of the copartnership, stock, and property to the survivor or survivors, and a provision for the family of the deceased adequate or proportionate to his interest in the copartnery. To farmers and agriculturists, it continues and preserves the interest and benefit of their leases, securing to their families the capital expended in improvements, such as manuring, draining, &c., should death occur during the currency of the lease, or before the land may have yielded the return of the outlay. In case of temporary embarrassment in pecuniary and commercial transactions, it is a source of credit, or a collateral and negotiable instrument. It enables persons to realize a provision for after life by the medium of policies made payable at specific ages (of either themselves or of a nominee), or at the expiration of a given time. In fine, life assurance is applicable and useful in every arrangement of property and social interests, presenting parties interested to obtain an advantage or to avoid a loss, the means and facility of obtaining that advantage and of avoiding that loss. Thus a creditor can secure his debt, a lender his loan, a surety his responsibility, and a debtor may provide for the payment of his debts, and a borrower for the return of the loan. Indeed, the uses and applications of life assurance are so extensive and varied, that these are only a part of the benefits and advantages that are derivable from it. For, while it provides against the sorest, and the saddest, and the heaviest calamities to which humanity is subject, it promotes and fosters those feelings and affections, those habits and dispositions, which dignify and adorn human nature. Among its numerous other influences, it teaches us to be considerate, thoughtful, provident, humane; in a word, while it encourages and promotes a wise and a thoughtful economy, it has a benign and a favourable influence on the moral habits of its devotees, and conduces not only to their peace and happiness of mind in having fulfilled the obligation which the laws of nature, the dictates of conscience, the suggestions of prudence, and the bonds of affection require of them, but by diminishing mental solicitude and the harassing cares and anxieties of life, it prolongs their existence by engendering that even and placid tenor of temper and mind which is essential to health*, and which arises from the consciousness that we have done our duty in securing our families from want and destitution and degradation, when we can no longer provide for them, but are numbered among the dead. Another great and prominent and paramount advantage—one specially and emphatically claiming the attention of the statesman, the moralist, the divine, the patriot, in fact of every reflecting and right-minded member of the community—is, that it not only improves the social condition and happiness of him who avails himself of its benefits and influence, and increases his moral energies to acquire a maintenance for his family, but it effectuates a great and a decided improvement in the condition and habits of a population, and increases the means of its happiness by diminishing pauperism among the masses of society, thus proportionately adding to the stock of national happiness, virtue, and prosperity. To the industrial classes it presents the encouraging and gratifying hope that they are enabling their descendants to become partakers with their richer brethren in the comforts and dignity of independence. As it has been justly stated, he, who avails himself of the benefits resulting from life assurance, not only promotes immediately the interests of his own family, but extends to future generations advantages which it is impossible to foresee or predict, and adequately describe. Can, then, the thoughtful and conscientious man, the lover of his kindred and his country, excuse himself from the sacred obligation and the bounden duty of life assurance—an obligation and a duty enjoined and enforced not only by the laws of nature, the monitions of conscience, and the bonds of affection, but also by the canons and injunctions of the Christian dispensation? Or can he, if he omits or neglects that duty and obligation, exempt himself from the just and cutting rebuke of the apostle, that "he who does not provide for his own household is worse than an infidel"?

The Cabinet.

IMPROVEMENT OF PRESENT OPPORTUNITY.—"Work while it is called To-day; for the night cometh, when no man can work." How little do we think of that while we are in health! but, when we are brought into the state in which I now am, we see that that night may come before the night of death; and then we shall feel that the day-time alone is the time when we can labour in the service of our Master.

* While contentment and serenity of mind are eminently conducive to health, the records of medical experience show that anxiety—and what right-minded and tender-hearted man can divest himself of it in respect of the future comfort of his family?—has a wasting influence on health, and often accelerates the death of the care-worn struggler in life. In the hour of death the reflection also that our family is provided for alleviates the pangs of dissolution, and obviates the remorse of conscience which would be attendant on its neglect.

Poetry.

NEW-YEAR'S ODE.

TO ———

(For the Church of England Magazine.)

"I WISH you a happy new year,"
Salutes us from every tongue;
Whilst kindliest compliments cheer
The bosoms of aged and young;
And sympathy brightens each eye,
And charity widens her bound,
As the vanishing year passeth by,
And the new one commenceth its round.

And, lady, I wish unto thee,
From heart that is warm and sincere,
May unalloyed happiness be
Thy portion throughout the new year.
Unalloyed did I say? Ah! how vain
And idle the wish is, I ween,
Since never was pathway of man
Uncrossed by anxieties seen.

But, lady, a treasure there is,
That a cure to each sorrow can prove;
That the sharpest afflictions can ease,
The heaviest burdens remove;
That can brighten the gloomiest days,
The loneliest solitude cheer;
That despondency's spirits can raise,
And dissipate every fear.

To thee, then, this blessing be given,
A sweet consolation to prove—
E'en the grace that descendeth from heaven,
The peace that comes down from above:
May it gladden thine earthly day,
And gild all thy pilgrimage here!
Thus fervently, lady, I pray
Heaven send thee a happy new year.

Martin Rectory. J. B. S.

THE PARISH CHURCH.

GEN. xxviii. 17.

BY THE REV. GEORGE BRYAN, M.A.

(For the Church of England Magazine.)

It is the place of holy fear—
A church of Edward's reign;
Seen from the Lowlands, everywhere,
And far along the main,
Whence, as in old time, seamen yet,
In passing, note saint Margaret*.

Alas! dismantling ruthless hands
Have passed the fabric o'er:
Of crosses, pinnacles, and bands,
We see the half no more:
A chancel gone, and one instead
With brick for stone, and tiles for lead.

But quaintly still, though maimed and hoar,
It claims the pilgrim's gaze,
If practised in the sculptor's lore,
And shapes of elder days,
And monograms, which speak unheard
In hearts that know the mystic word.

A southern porch and westward tower,
In fine full form display,
As erst, the palm-leaf and the flower,
And piscis-vesica;
Cornice, and lancet-lights along
The nave; and many a buttress strong.

And comely show the triple aisles,
Font, altar-shrine, and throne*,
Where light breaks out on Satan's wiles,
And flash from hearts of stone;
And spicy gales the fragrance bring;
And gladness of eternal spring.

Could mimic art the past pourtray,
How many forms in tears
Or smiles, would pace the shadowy way
In twice three hundred years!
Stilly, and differing in costume
And air—like only in the tomb.

Methinks I see the bridal trains,
And burial groups anon;
Serfs of the old times, dames, and thanes,
From age to age press on,
And pass, as waves ascend the shore,
And break and make bright paths for more.

They walked among the church's bowers,
And sleep beneath its shade;
Though dim as night the noon-tide hours
Of faith therein displayed,
Till protestant for popish rite
Grew out, and spread from scriptural light.

Then truth stood forth in simple guise,
And taught the saints to know
Spirits and false faiths, as they rise
Along the path we go:
Safe, while the eye looks through the dim
Drear earth, to Christ, and followeth him.

And still we hear the holy tome
In silence speak, as when
Old Cranmer tore that sun from Rome
To light our minds again,
Lone, lorn, and restless, till it rise,
With news and joy, from paradise.

We meet, as wont, of many a year,
In one communion knit;
And feel eternal life draw near,
As we draw near to it;
And peace descends on rising prayers,
Like angel-trains on golden stairs.

Ho! every one that thirsteth, come!
Poor, lost, and unforgiven;
Here, deep in true-love's heart, is room,
And here the gate of heaven:
Shining, beyond, the kingdoms lay
In joy, not reared to pass away.

Huttoft, 1848.

* St. Margaret's church, at Huttoft, near the sea, on the Lincolnshire coast.

* "The pulpit was called the throne in the early church" (Bingham).

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 863.—JANUARY 11, 1851.

SKETCHES FROM NATURAL HISTORY.

No. XCVIII.

MYRTLE, OR SWEET-SMELLING FLAG (ACORUS CALAMUS).

Nátural order, *Irideæ*; *Hexandria monogynia*, Linn.—Banks of rivers.

"The third day of creation, before mankind had birth,
Ten thousand thousand flowers sprang up, to beautify the earth:
From the rejoicing earth sprang up each radiant bursting bud;
And God looked down at eventide, and saw that they were good."

It is impossible to contemplate the lowliest flower without beholding in it proofs of the wisdom, power, and goodness of the one almighty Creator. Coëval, as they are said to be, with the race of man, they appear still in primitive loveliness to upraise the eye, and utter truths in his ear which no earthly wisdom can gainsay or resist. And happy are they who both hear and understand what the lily of the field has to teach, or the fowl of the air has to tell them, delighting (as some one has already well expressed it, "at all times to read nature as the manuscript of heaven." Yes,

"Each in the nature of its kind, unchanging as a star.
Empires have fallen to decay, forgotten e'en in name—
All man's sublimest works decay; but flowers are still the the same"*.

In considering the virtues with which this (the aromatic flag) plant is endued, it would be difficult to exclude the impression from our minds that especial provision has been made for the protection of its root, which, on good authority, we are informed neither horses, cows, sheep, goats, nor swine will touch; whilst to man it might become even the substitute for foreign spices.

Let the vain sophist say what he will to weaken

* Mary Howitt.

(Myrtle, or sweet-smelling Flag.)

the force of the remark, or the sceptic thrust forward his false reasoning to nullify it. It is not in this spirit I would desire to go forth—

"Where order, wisdom, goodness, providence,
Their endless miracles of love display"—

and open the fair book which nature presents to man; a book not merely teeming with the

wonders of our God, being written with his finger for our perpetual instruction, but also holding up to us those memorials of his love, and those pledges of his faithfulness, without the assurance of which we should be lost and miserable indeed.

Were it only as regards our present state of being, such irrefragable testimony to the omnipresence of our God, as the divine originator, governor, and sustainer of all things, cannot fail of their influence; strengthening and consoling us under trial, whilst pointing our thoughts to a far better sphere.

Very little can be known of the physiology of any plant, and that little is most likely very uncertain in its kind. But, as regards the external beauty of the flower, we may be doing well and wisely to remember that to the sunbeams alone we are indebted for the display. For what eye would value either carmine in the dark, or blue in the dim shade? This, speaking analogically, is the case too with man; in whose nature, once godlike but now fallen, many an excellent quality may lay torpid, nay, even many a fair virtue be secluded, the gifts of his rich bounty, from whom good only, and all good that is in us, around us, and about us, can flow. They may flourish, but only in the shades of heathenish perfection, unless the bright beams of the "Sun of Righteousness" make them shine in the glory of their Giver, warm them into beauty, adorn them with grace, and nurture, refine, invigorate, and fit them for a perfect maturity and endless vitality. "The works of the Lord are great, sought out of all them that have pleasure therein. His work is worthy to be praised; and his righteousness endureth for ever" (Ps. cxi.).

"O Father, Lord,
The all-beneficent! I bless thy name,
That thou hast mantled the green earth with flowers,
Linking our hearts to nature!
Thanks, blessings, love for these thy lavish boons,
And, most of all, their heavenward influence,
O thou, that giv'st us flowers!" — MRS. HEMANS.

H. C. R.

VISIT TO THE EGYPTIAN CATACOMBS.

(From an ancient record).

COMMUNICATED BY MARY ROBERTS.

No. I.

Past dangers pleasant them, in after years,
To muse upon. Thus some men soothly say;
And yet, methinks, the horrors of the time
Of which we speak no pleasant afterthoughts
Could ever yield.

AT least one hundred and fifty years have elapsed since four travellers set forth to visit the catacombs of Egypt. Their account of this adventure, which has lain concealed for many years in a forgotten chest, has been recently brought to light; and, although very many persons have since then explored the same wondrous labyrinths, none among them have, perhaps, given a more interesting narrative.

"Those vaults and dark sepulchres," said the writer, "extend in great numbers from the neighbourhood of Memphis to the distant borders of the Libyan desert. They comprise thirty miles in length, and are of considerable breadth. Many have been broken up from time to time, and often entered by the daring curiosity of European travellers, who love to wander through these gloomy caverns, where, to this day, remain unnumbered thousands of those very people who lived and triumphed over the subject Israelites, before the hand of God delivered his people from their long captivity; many, however, remain unopened: nor is it an attempt consistent with the dictates of prudence to visit frequently those dusky palaces of death, revealed only at their entrance by some large stone, unnatural to the sandy wastes around, but which, when turned aside, discovers under it a narrow descent, not much unlike the open mouth of some old well, with its bucket, such as we may often see in British villages. The downward passage is formed of gradual steps, cut circularly in the rock; but time, or accidental ruin having much defaced those old conveniences, some rope or other neat contrivance is made use of, in order to let down those who are desirous of varying their contemplations by such a strange and melancholy prospect. The bottom of this steep descent admits the explorer instantly to one large vault, which leads to many others both high and dismal, built securely with small square stones, of colour black and shining, not unreasonably supposed by some to be those famous bricks celebrated in scripture, and which the poor captive Israelites made, when toiling under the harsh injunctions of Egyptian bondage.

"The danger of descending such of these depositories as are most curious is extremely great; and this for two reasons—first, because they are far away from any great city; and secondly, because unwary travellers are exposed in consequence to the barbarous violence of inhuman Arabs, fierce sons of the desert, who often secure their victims by closing the mouth of the well down which they have descended, and leaving them to starve."

This miserable end the writer narrowly escaped; and such is his own quaint language when describing the event:

"An accident, occurring unexpectedly to my own experience, may perhaps divert the reader, in the relation of what I can with pleasure now reflect on, though it gave me little satisfaction when liable to its danger. About fifteen miles southward of Memphis lie several catacombs, of bad report truly, and therefore much neglected. A strong desire, however, of seeing something that had been for very many ages shut from mortal view excited my curiosity to forget the hazard, and to procure as guide a native of the country, to conduct me, with three travellers, to the self-same place. The man was a little backward: he did not like, he said, to lie out at night on the open desert; but we, being rather willing to humour him than to forego our pleasure, promised to ride all night long, upon which he consented to go with us.

"We rode on mules, and journeyed with wonderful delight through a sandy country, till arrived at a most lonely place, where stones of vast size pointed out the mouth of the well, down

which we purposed descending. One thing additionally pleased us, and that was to see the coast so clear: not the smallest track of man or beast gave us cause for jealousy. We then alighted from our mules, and, tying them together, went towards the largest stone, and, turning it with much ado aside, were all surprised to see, securely fastened, and rolled up on the inside, a ladder of ropes. Imagining, however, that it might have been left there by some one who had descended formerly, we spared ourselves the trouble of using the one our guide brought with him, and, having unfolded the coil, went down backwards, each man with a pistol in one hand and a lighted torch in another. A strange, uncommon smell saluted our first entrance, which was far from agreeable, and such as earth owns not; while the blazing torches, striking a faint glimmering light amid the thickness of the gloom, discovered, as we walked along on either side, the discoloured faces of the dead, and filled us with a strange and inexpressible horror. We had scarce passed three yards within the vault, when the foremost of our companions stumbling accidentally on something that lay in his way, fell headlong over it, whereupon, holding down our torches, we perceived two men, in Christian habits, extended across each other, and appearing newly dead, with all the pale and frightful marks of convulsive horror in their contracted faces. Between the feet of one there lay a pocket-book and pencil, which, taking up and opening, we read with great difficulty, and more alarm, the following lines, written in Italian, but in a character that was hardly intelligible; for, besides the confusion of one letter running into another, the lines were here and there writ upon certain others, which seemed to have been designed as memorandums for several private businessee.

"'Lorenzo and Ferdinando Bonavoglia, dear unhappy brothers, born at Pisa, a city of Italy, died here by grief and hunger, barbarously shut in, and lost for ever, June 18th, 1701. Good Christian, if thy dear eyes shall read our misery, pray for our souls. O Jesus, hear and pity us!'

"The melancholy contents of this small pocket-book told too clearly that these unfortunate gentlemen had been observed to enter the catacombs by some Arabian murderers, and left to perish. It was clear that they had not been long dead: the date of the memorandum, as above written, was the 18th of June; and on the 22nd of the same month we stood beside them.

"Terror-struck, and nearly bewildered at the miserable sight of the two unhappy brothers, who lay extended before us, we were yet aroused to a sense of our own great danger, which apprehension increased fearfully upon us, by observing the ghastly looks and trembling agony of our guide. Knowing that he was more familiar than ourselves with the customs of the country, we guessed that our own danger was not small; and each one hurried back towards the entrance down which we had descended. Judge our anguish of heart when, instead of clear daylight above our heads, and a rope ladder ready to receive us, we could alone dimly discern that the huge stone had been replaced over the well's mouth. With all the fright imaginable we began groping for the rope by which we descended; but it was taken up, and all hopes of deliverance from that dreadful prison were entirely dashed to nothing. We now felt the fear of death come over us with indescribable power: we thought of our homes, and of those whom we might never see again; while our guide, who should have given us comfort in our bitter extremity, increased our deep anxiety by piercing cries and oft-repeated exclamations about our rash attempt, which had involved ourselves and him in one promiscuous ruin, and would destroy in him the chief support of his unhappy wife and family. For my own part, though equally exposed to the fate that awaited him, I was so strongly moved by hearing his sighs and groans, and witnessing his tears and wringing hands, that I seemed to forget our seemingly most hopeless condition, and strong hope sprang up within me that we might yet be delivered. Thus actuated, I urged my companions to turn back, and go on through those dismal caverns; but, considering the horror which, in such a place, the failing of light would produce, and willing to keep back the evil hour as long as possible, we extinguished four of our five torches, and, with the sickly light of the remaining one, walked on with heavy hearts from vault to vault, amid those dismal mansions, till, at a little distance from the guide, who went first, bearing the light before us, we dimly perceived, with increased terror, six pale faces close against the wall that bounded our further progress. We started at the sight, and came to a stand, at which time we saw them move stealthily, as if intending to come upon us unawares. Rightly guessing that they designed no good, we immediately fired our pistols. No words can describe the prodigious report that followed: this one discharge created a vast rumbling through the vaults, such as could only be compared to a most uncommon clap of thunder rolling fearfully above our heads, increasing and continuing, then dying away and coming back again, and this for a considerable time.

"I know not whether accident or fear caused the guide to fall down, but so it was; and, in falling, his torch became extinguished; he, however, was presently up again, and was so overcome with terror as to lose all self-control. He ran backwards with impetuous fury, beat down a gentleman of our company, and falling himself (most probably in a faint), lay in a profound and breathless silence.

"Nothing was to be done in this sad plight; and the seeming thunder was so awfully loud that we could not hear one another speak. When, at length, all was silent, we expected every moment to be attacked by the persons whom we had seen; but all was strangely still: no tread nor voice broke the eternal silence; nor could we conjecture what had become of them. Presently, however, we saw a sudden ray of light break briskly in; and, rushing to the place, we found there a hole, dug through the stone or brick, which opened into another catacomb, through which we saw another broken passage. We heard, too, an unintelligible noise of hollaing descend, as it were, from the mouth of the cavity; up which we clearly discerned six tall men climb swiftly, as if greatly alarmed, and afraid of being pursued. Now it was evident that the six figures ranged against the wall were robbers of the desert; that,

moreover, being terrified at the report of our fire-arms, they had hastily fled; and, consequently, no longer obscuring the opening, down which they had descended, a sudden light became visible.

"Such was the fact; and the fear of dying in that horrible place banished every other thought; so that, getting eagerly through the broken wall, we ran swiftly to the opening up which the men scrambled: neither voice nor shadow indicated that they were still lingering about the entrance; and we accordingly ascended, as they had done. O never yet did the blessed light of heaven more enliven the heart of man, than it did our joyful company at such a wonderful and merciful deliverance.

"No sooner were we up, than, eagerly looking round over the wide herbless desert, we perceived four Arabs, riding hastily towards the left, leading away our mules as lawful booty, and followed at some distance by six others. On the the right of our standing-place we perceived a troop of Turkish horsemen, whom we knew, by their appearance, to belong to the bashaw, and to form part of those convenient forces kept on purpose to patrol from place to place, and to guard the country from the presumptuous insults of those Arabian villains who show no mercy to defenceless travellers, and very often attack and rob, nay, even murder, whole villages. Till then I never met a Turkish party with the smallest satisfaction, but was now transported with almost boundless joy at the welcome prospect of them.

"We hurried towards the Turks, and, informing their commanding officer of what had passed, he immediately detached a number of his men to gallop after the robbers: they, on their part, looking back in no small terror, set spurs to their horses, and gave the captive mules full liberty. Away, then, after them at full speed went the Turkish horsemen; but, though they caught the mules they could not catch the men, who seemed rather to fly than ride, so ably were they mounted. However, we were well contented to have sped so well; and, fearing lest the robbers, keeping a good look out, might return and attack our small company if we permitted our new-come champions to leave us, we agreed to give the officer a piece of the value of five and twenty shillings, upon condition of his seeing us safely back to the neighbourhood of Cairo. The officer was content; and, moreover, asked us if we would not like to finish exploring the catacombs, offering to accompany us, with several of his men, while the rest remained in charge of the place of our descent. His offer to go with us did away all doubt of his honesty; and, moreover, being anxious about the poor guide, who had not followed us, we ventured once again to visit the scene of our past sufferings and near death. Down, then, we went, with three great lights, provided by the Turkish captain, which afforded a much brighter and more powerful flame than our small torches, and proceeded gradually from place to place, searching, but as yet in vain, over all the dismal vaults for the poor terrified fellow whom we had left behind. At length we came to the farthest end of the catacomb, which we descended, and thought, while peering on all sides, that we observed one mmy taller than the rest: this excited our curiosity; and, drawing nearer to view it more particularly, we could perceive it stir; at which, greatly surprised, we called aloud for the torch-bearers to draw near to know the meaning thereof. Judge our satisfaction when the flare of them discovered the poor guide, who, being pressed in between the wall and the mummy, was creeping under it as far as he was able. When we all stopped, his bewildered senses made him take us for robbers; and he turned his eyes upon the lights and company with such a dismal look of anguish that, notwithstanding the place and our own past misery, we burst into a long and violent fit of laughter.

"The poor man had nearly lost his senses; for, as he said afterwards, he had crawled from vault to vault, and, being horribly afraid of being put to a violent death, had crept between the mummies, when he heard steps coming in his direction.

"He heard us laugh; and, looking earnestly about him, found with surprising joy that he had been mistaken in his apprehensions. Springing, therefore, with an uncontrollable transport from his needless shelter, he fervently embraced me (who then unluckily stood nearest him), and expressed the sense he had of his scarce-credited deliverance with ungoverned satisfaction, by leaping up and down, and treading upon my feet, so that I was obliged to shake him off, and beseech him to moderate his transports."

THE DEBT OF ROMANISM TO PAGANISM *.

The idolatry of the Egyptians and Canaanites consisted not only in worshipping false gods—such as the sun, moon, stars, winds, &c., which they declared were anointed, and actuated by some intelligences residing in them, and exerting their beneficial or noxious powers on man—but also in forming certain symbolical and figurative representations of the true God, under the forms of beasts, birds, and fishes, expressive of their peculiar essences or powers; until at length the symbols were forgotten, or perverted by the vulgar into the most grovelling and senseless materials on the one hand, or bestial idolatry on the other. There became a confused mob of gods and goddesses, consisting of corrupted symbols, and the heavenly bodies personified, mixed with eminent persons who were deified on account of some exploits or national services. Generally, these classes of gods are mixed up in the most promiscuous medley; and often various characteristics are mixed up in the same god, producing the greatest absurdity and confusion. Some nations confined themselves to one particular class; such as the Persians, who adopted the primitive idolatry, adoring only the heavenly bodies, particularly the sun. Herodotus, and most profane writers, prove that the Egyptians were the most superstitious and wild in their idolatry, of all the ancient nations. Theirs were the dark idolatries; for they bowed down to the most repulsive forms of wood

* From "Popery in Power, or the Spirit of the Vatican"; by J. Turnley. London: Effingham Wilson. 1850. There is a good deal of information in this book, but we confess we do not admire the style in which it is written; and we think the drama at the end might have been omitted with advantage.—Ed.

and stone. Eusebius, who gave great attention to these cosmogonies and theogonies, is of opinion that they entirely denied that a Spirit was the Creator of all things; but the eminent Cudworth thinks otherwise, and refers to the fact of the god Cneph being set up by the Egyptians; and, though this god was worshipped under the most ugly and monstrous form, yet it was called the good God. Its figure was that of a man holding a girdle and a sceptre and crown, and with magnificent plumes: from his mouth proceeded an egg, whence issued another god, whom they called Phtha. An explanation may give some idea of this monstrous worship: the overshadowing plumes were to denote his hidden and invisible nature, his power of communicating life, his universal sovereignty, and the spirituality of his operations: the egg proceeding from his mouth signified the world, which he created. The same god was worshipped under the form of a serpent, with the head of a hawk, that, by opening his eyes, fills the world with light; by shutting them, covers it with deep darkness. The worship of the god Cneph was by no means general in Egypt: it was chiefly confined to Thebais. Plutarch praises the inhabitants of Thebais, that they were exempt from the common superstitions; since they acknowledged no mortal god, admitting for the first principle only the god Cneph, who had no beginning, and was not subject to death.

There can be little doubt that the sun, moon, and heavenly bodies were the first objects of idolatry: next came the elements, which were worshipped in their palpable or visible manifestations, without symbol, image, or temple: next followed a practice of worshipping living creatures. The Egyptian worshipped the sun; and the Persian worshipped the hawk as a symbol of the sun; so this system of symbolization seemed to deteriorate in various ancient nations, extended itself rapidly, and seemed to involve itself deeply in the habits of these dark nations; so much so that many cities were called after the names of the animals which were worshipped in the respective towns: such as Bubastis, Mendes, Crocodilopolis, Leontopolis—severally named after cats, goats, crocodiles, and lions. The next stage was that of deifying men and women.

This painful list might be added to very considerably. Indeed, to give the various names and attributes of the various deities which have been successively worshipped by the pagan world would fill volumes. For further particulars the reader is referred to "Egyptian Antiquities," vol. i. p. 370-4, in "Library of Entertaining Knowledge" also to the excellent work by Cudworth. We cannot refrain from referring to the worship of garlic and onions by the Egyptians. Juvenal says:

> "How Egypt, mad with superstition grown,
> Makes gods of monsters, but too well is known:
> 'Tis mortal sin an onion to devour;
> Each clove of garlic is a sacred power.
> Religious nations, sure and blest abodes,
> Where every garden is o'ergrown with gods!"
>
> DRYDEN.

The unanimity of Romanism with paganism is obvious in many respects. They have tutelary saints, who are said to preside over different countries, and to extend their protection to persons in different circumstances and situations. St. Christopher and St. Clement are said to preside over the sea; St. Anthony, over inflammations: St. Petronilla is applied to for the cure of the ague; St. Sigismund, for fevers; St. Margarita, for assistance in child-bearing; St. Roque, for the plague and infectious disorders: St. Cornelius is said to cure the falling-sickness; St. Apollonia, the tooth-ache: St. Nicholas and St. Gregory are the tutelary saints of scholars; and St. Luke, of painters.

Many of the reputed saints in the Romish calendar never existed. Others, again, were canonized who had been guilty of notorious crimes; a remarkable example of which we have in the case of Thomas à Becket, of Canterbury, whose merit was that he asserted the right of all ecclesiastics to exemption from the authority of the secular power. For this he was enrolled amongst the saints, by the pope, two or three years after his death. His shrine was the richest in all England.

DISTINCTION BETWEEN THE ATTRIBUTES OF THE MIND AND THE INTELLECTUAL FACULTIES*.

We will suppose the mind to be put together with that regard to things and persons which will admit of its most accurate adaptation to the varied circumstances that surround it. The machinery of which it may be said to be made up, such as the faculties and feelings, must be regarded in a distinct and separate light from the different moving powers or methods of working which it adopts for the carrying out its ends, and for the obtaining of right and permanent impressions of the true state of things and beings. While, therefore, the faculties and feelings would appear to proceed from the sentient, the moving power seems reasonably to be given to it through the instrumentality I am about to speak of.

The mode in which the intellectual faculties and social feelings work is obviously different from, and in some measure independent of, their innate constituent powers to receive or to picture the form, action, use, or other qualities of bodies, either organic or inorganic. I would, therefore, distinguish the different modes of working or of action, the moving powers of the mind, by the title of attributes. And such are attention, perception, memory, comparison, will, &c. To these attributes, common to all creatures, should be added in man those of prescience and conscience. By that of prescience the human mind is able to anticipate and to comprehend those events yet future which the ordinary physical laws lead him to infer do proceed from natural causes, as well as those events which revelation has communicated to him relative to things yet future. This is an attribute which we shall presently see, when acted on by the spirit of evil, which is a fallen angelic spirit, permitted, for inscrutable reasons, to take possession of this very mind and all its machinery, under certain circumstances, is able to give the person so acted on a

* From "The Philosophy of Spirits in relation to matter." By C. M. Burnett, M.D. London: Highley. 1850. We have before noticed this work.—ED.

knowledge of the future, which does not bear any connexion with the ordinary physical laws, and also a power of being present in the thoughts of others—a power which certainly does not belong to the spirit of life or the spirit of man to impart.

By the attribute of conscience, the spirit of man which is in him is enabled to know the right and the wrong tendency, the good and the bad consequence of actions, and the ought and the ought not of those actions, as they stand approved or condemned by the law which is written in his heart.

We cannot fail to notice these attributes in man; while in animals they are not present. They are placed in man that he may be able to exercise that wonderful power of reason which he possesses, and which enables him to draw inferences from events yet future. The power of the conscience to discern good and evil was not given at the creation to man. It was after the fall that this attribute underwent its present change, through the power of the spirit of evil.

Prescience stands in the same useful relation to things and events that are to take place, as memory does to those that have taken place. They both bring the subject, the one from the future, the other from the past, in order to bear upon the present. The meaning of this attribute in man is not to be received in the unlimited sense it bears in relation to the divine Being. It is greatly restricted in this sense, and is provided to instruct him through natural agents, so far as they are calculated, by their unalterable laws, to do so, what is to take place in future in connection with those natural bodies, and giving him moreover that power he possesses in the operation of his social or moral mind that teaches him to comprehend all that he knows from astronomical and other physical sciences of the certainty, the greatness, and the wisdom of divine power; and, when aided by revelation, of the real existence of God, and the unalterable truth of those events which relate to his immortal state. It is by the instrumentality and superaddition of this attribute to all the others, when acting upon the faculties and feelings, that the Holy Spirit produces faith, hope, and love to God in the believer.

The difference between what is called instinct in animals and reasoning in man depends entirely upon the fact of the number of these attributes of the mind in the latter being added to by these attributes of prescience and conscience, and so being numerically greater than they are in the former. The intellectual, as well as the social faculties in animals, are indeed in some points even stronger than they are in man, and have the power in them to perform particular acts which imply a deeper and larger condition of the fundametal faculty producing them, although in them the same number of attributes cannot be brought to bear upon the subject. The mental faculty employed in particular cases may in the one be as great as the other, or it may be even greater in animals. But the mental gestation or operation in animals is carried on by means more circumscribed: in other words, their attributes are fewer. This may be elucidated by showing that in them there is no attribute we really term prescience or forethought. The mental process, which enables them to do what would imply in us a knowledge of the future, is in them carried on by the attributes of attention, perception, memory, comparison, and will. These attributes may lead to acts that anticipate the future; but they cannot do so rationally without the aid of the prescient attribute which they do not possess. Hence animals act by motives that lead or compel them to do things that are made subservient to the ends of their social condition, but which ends are unknown to them, they having no attribute by which they can know them as events yet future to them. Neither can they know them in the sense of right and wrong, or even in the sense of good and bad, as those signs are applied to actions essentially connected with their social state, both individually and collectively. But the mental operation that takes place, so that they may act according to circumstances which lead to their benefit or their injury, is an operation effected simply by the aid of the attributes of attention, memory, and comparison, acting upon stronger feelings. Thus, an animal will avoid that food that is noxious, not because it knows the future consequences of again partaking of it, but simply because its attention, memory, and judgment, apprize it of the former effects the noxious food had upon it. Thus, also, a bird will build a nest by the aid of a strong innate faculty, which act is made to bear a relation to events yet future, which the animal has no attribute to inform it of, although those events bear a correct relation to the act it is performing. The power to find the longitude which many sea-birds possess, if it were moved by the high attributes of man, would be a more wonderful power than any he possessed. But it acts irrespective of prescience, and is effected through the agency of those attributes I have named.

It may, therefore, be affirmed that the presence of these attributes of prescience and conscience in man marks distinctly the strong rational probability which revelation so unmistakeably affirms—viz., that in the operation and working of his mind, a yet higher spiritual entity, called there the spirit of man, is placed in him, with aspirations, hopes, responsibilities, and fears, which bear a relation to a still more exalted and more perfect state.

But, having stated my belief that the mind is worked by the agency of powers or attributes that are independent of the faculties and feelings, it will be more satisfactory to show on what proofs the existence of these attributes rest.

Their true distinguishing characteristics are:

1st. That they have qualities of action that cannot be compared to or recognized by any outward bodies around.

2ndly. That they have a range, or distribution, over the entire faculties and feelings.

3rdly. That, while the intellectual mind seems by the aid of these attributes to be able to act alone, the social mind or feelings appear to require the intellectual faculties to be added to them before the operations of the attributes can be brought to bear upon them.

4thly. While the individual faculties may be engaged separately, they cannot act without the combined operation of the attributes.

1st. The qualities of the attributes are incapable of being compared with any objects of sense in the

outward world. All the faculties are named and identified by the characters they represent in the outward world. Form, size, number, colour, as they are represented in the mind, have their synonymes in nature, and are in strict relation to the natural characters and adaptations which obtain in the outward world, and are attached to all visible bodies. It is not so with the attributes, which produce phenomena that admit of no comparison or similitude. They would, therefore, seem to resemble more the act of a pure spirit upon created organized matter, as we see the spirit of electricity acts upon the surfaces of created bodies in the inorganic world.

In the case of memory, how remarkable is that power by which we jump back instantaneously to the events of our childhood, while we call up scenes of material objects, or thoughts that relate to the acts of our fellow-creatures in times long past! In this respect it resembles the phenomena caused by the spirit of electricity as it acts upon the wire of the electric telegraph (apparently) regardless of time or space; so does the thought, when aided by the attribute of memory, jump back to the period of youth, or, when the attribute of prescience is added, forward to the imagined future, when thousands of years, if time should be then, shall have passed away, with the same synchronous effort with which we contemplate the events of the last hour.

All the attributes are perfectly unique in their action; and, though we can compare them to nothing we see around us in the matter of the world, yet are they plainly to be distinguished from each other. And the manner in which these attributes appear to act, as it were, independently of time and space, shows plainly that they are the immediate effect of spirit and not of matter.

2ndly. They have a general range or distribution over the entire faculties and feelings. To prove this, we have only to assure ourselves that we cannot form a true idea of a colour, or a figure, or a note in music, without exercising all these attributes upon it. Neither can we have a true idea of what is due to ourselves or to others around us, without making use of these attributes. Before we can make up our minds that a colour is red, we must first be able to concentrate the attention upon it; we must remember and judge what it is, and what it is not; we must retain it in order to be able to recall it to the mind after the picture is removed; and we must determine and will whether it is good or bad, beneficial or injurious, under circumstances, to others. All this shows the attributes to have a general supervising power over the entire faculties and feelings.

3rdly. That, while the intellectual mind seems by the aid of the attributes to be able to act alone, the social mind or feelings appear to require the intellectual faculties to be added to them before the operations of the attributes can be brought to bear upon them. Thus we can form an estimate of the red colour by the faculty that supplies the idea of colour, aided by attributes which enable us to see, attend to, judge, and remember, what it is. But, in order to judge whether that colour is good or bad, injurious or beneficial, to ourselves or others, we must take the intellectual idea of the colour which has been drawn out by the attributes; and, bringing it to bear upon living bodies, and so comparing their relative difference and circumstances, we must, with all this knowledge, decide and will as to its being good or bad, injurious or beneficial. We find ourselves, in contemplating the actions of our fellow-men, as they stand related to justice, mercy, and truth, totally unable to pronounce judgment upon those actions unless we bring the intellectual mind forward in the first instance for the purpose of judging the natural or physical circumstances by which the individuals are surrounded, or to which they are related, or by which they are controlled.

4thly. While the individual intellectual faculties may be engaged separately from each other, and from the social faculties, yet neither of these are able to act without the combined operation of the attributes. Thus, to simplify the subject, if we form the separate idea of the colour red, we have need of the combined operation of the attributes; for, in order to perceive it, we must be able to compare it, to retain the idea of it, to judge how far it is correct, &c. These attributes may be all co-operating to bear upon the single faculty of colour; but the faculties of form or number, or any other we may name, are not necessarily engaged or brought into a sentient operation, while that of colour is.

It seems, therefore, reasonable to suppose that the mind separates its action into these two independent divisions, the sentient and the moving.

Weekly Almanac.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"—Rom. x. 15.

"O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen."

JAN.	MORN. LESSONS.	EVEN. LESSONS.
12. 1st S. aft. Epiphany	Isa. xliv. Matt. x.	Isa. xlvi. Rom. x.
13. Monday (Cambridge Term begins)	Gen. xxiii. Matt. xi.	Gen. xxiv. Rom. xi.
14. Tuesday (Oxford Term begins)	Gen. xxv. Matt. xii.	Gen. xxvi. Rom. xii.
15. Wednesday	Gen. xxvii. Matt. xiii.	Gen. xxviii. Rom. xiii.
16. Thursday	Gen. xxix. Matt. xiv.	Gen. xxx. Rom. xiv.
17. Friday	Gen. xxxi. Matt. xv.	Gen. xxxii. Rom. xv.
18. Saturday	Gen. xxxiii. Matt. xvi.	Gen. xxxiv. Rom. xvi.

"As the woman that brought her box of ointment to anoint the Lord Jesus with it, when she opened her box, the room was filled with the odour of the ointment: were not the box opened the ointment would not smell; so the preaching of the gospel is the opening of the box. The gospel, which is a rich compound, made up of the fragrant spices and mysteries of heaven—the gospel, I say, is a box of sweet ointment; and the preaching of it is the opening of the box. If it be not opened, it casts not its sweet savour abroad in the world. ....

"England, see thy privilege! God hath sent his word, and therein revealed to thee the mysteries of the kingdom of heaven. .... O England, see and prize thy privilege—the mysteries of the kingdom of heaven—lest God remove them, and lest God depart from us, as he departed out of the temple before the destruction of Jerusalem" (Froysel).

THE BLOOD OF CHRIST CLEANSING FROM ALL SIN:

A Sermon,

(Preached in the Chapel of Queens' College, Cambridge),

By the Rev. J. E. Dalton, B.D.

Fellow and Vice-president.

1 John i. 7.

"And the blood of Jesus Christ his Son cleanseth us from all sin."

Although the text is connected with what precedes, yet it is evident that it contains a subject which may fittingly be considered by itself. There is no connexion on which the sense of the passage depends: in this respect it may be said to stand alone. But the apostle has been speaking to Christians generally; they, being now called into a new position, and being in a different state, to what they were before, walk in the light, if consistent to their calling, and living up to their privileges: they enjoy a nearness to him who is Light, and therefore live and move and act in this light, and know the enjoyment of it. If they thus walk in the light, they feel that there is a reciprocation of blessings between themselves and all the people of God, and they rejoice together in that which all share; and then they have no cause for doubting: they know and they feel that the blessed truth of the text is true, and applies to themselves: "The blood of Jesus Christ the Son of God cleanseth them from all sin."

The connexion of the text would be sufficient of itself, without the internal evidence of the text itself, to show that the truth of the text is the common trust of all believers, and that they may apply to themselves individually the assurance that "their sins are forgiven for his name's sake." Let me repeat the words in their connexion: "If we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin."

The text and its wording, are so remarkable, that I must first say a few words in a sort of commentary on the text itself.

Then, in the next place, let me direct your attention to the great doctrine contained in it: the blood of Christ alone takes away any sin, but this takes away all sin from every believer.

In the third place, let me notice, what I think the connexion in which the text occurs proves; this blood is the sole trust of every believer for forgiveness and acceptance.

In the first place, then, I am to direct your attention to the wording and expressions of the text.

Now mark how the apostle rests upon the expression "all sin." "The blood of Jesus Christ his Son cleanseth us from all sin." How dares he to use the word "all"? None but a divinely inspired man would venture upon this; and one who felt that it was not his own message which he was delivering, but the simple expression of God's grace in forgiving iniquity, which he was commissioned to tell.

Speaking generally, as the apostle does, to many Christians—men who had passed through such different scenes in their past lives; men whose own hearts had hidden within many iniquities, fouler even than what had ever appeared externally:—who could know or say what he was uttering when he said to numbers, and generally, that the blood of Jesus Christ had cleansed them from "all sin"? We are the more struck with this conclusion when we remember that this statement was written to last, and to apply, through successive generations, as long as the world shall continue.

This, then, must be God's own statement, of him who knows what man is, and man's iniquity is, and all its secrets, and what generations of men are. No man, not commissioned by God, would have dared to make such a statement. It is the almighty and eternal God's own statement of the extent and fulness of his forgiving mercy, manifested through the one only way, the blood of his Son Jesus Christ.

For a moment attend to the case of a solitary individual to whom this applies; think of the sins of childhood, of youth; restraints then broken through; sinful indulgences wallowed in; the rebellion of the will stubborn and strong against the law of God; the society of rebels against God's law joined in; pleasure taken in direct rebellion; others, many perchance, seduced and led into rebellion against their God and Preserver: these are the outward acts to be remembered; but within, fenced in from always showing itself, or manifesting in fitting colours its own depravity, was the heart, the author of all these—who can tell all that has been stirring there, or a hundredth part of it, during

those external exhibitions? What a sight to look upon by remembrance, the sins of the heart! And the guilt of all these sins, added to by aggravations, warnings, opportunities, God's forbearance, God's mercies still continued to the sinner, God's messages of mercy still speaking, again and again seeking entrance into the remembrance, with a goodness and a grace in them which ought to have stopped the sinner in his career of sin! But even all these in vain; and the flood of iniquity rising and rising, and seeming to overflow every obstacle of grace and mercy! Now, this is only one case: it is partial. We have touched upon but little of that whole which must affect the heart of many a sinner when he looks back faithfully and sees his iniquities.

The whole of what I have stated, and more, I might gather from the declarations of scripture itself, to persons as forgiven, whose past iniquities it mentions. I make the statement simply as an additional evidence to any person who may be applying to himself what I have just said respecting past sins, that his is not a solitary instance.

But the text itself includes far more than this, considering all to whom it is addressed, in its expression, "all sin." See, then, how wide and how general is the remedy which God has provided by the blood of Christ!

But I pass on to the expression, "cleanseth." This word, of course, brings us back to that typical defilement which is treated of in the books of Moses, and under which a person was styled and acted towards as unclean. While ceremonially unclean, a person was taught by humiliating and sometimes painful consequences his position. He was excluded from society, from worship, from enjoyments and privileges; sometimes put without the camp; at all times obliged to have recourse to methods of different kinds for his cleansing. All this was to teach what spiritual and moral defilement was; to picture it, and to lead the mind to some idea of it. Every sin makes unclean in the strongest sense; drives to a distance from God; contaminates, in its influence working within upon the sinner's self, and upon others without: every the least tendency to sin must shut out of heaven, must have God's abhorrence.

Those whom St. John addresses had been thus unclean—unclean as it regarded God; like him who is called an "unclean spirit." But this terrible thing had been removed: numberless transgressions had made his uncleanness worse, and, to any other help than God's, hopeless; but these Christians were cleansed: this defilement of the soul, its uncleanness in the sight of a holy God, and consequently of all holy beings, had been completely and for ever removed by the precious blood of Christ. In God's sight these believers were clean, were again admitted to nearness, and to all the privileges of his favour and blessing, by the blood of Christ. Now, we understand what all the ceremonial uncleanness pointed to, and what its different kinds of removal all shadowed: the first, the awful state of the sinner in regard to God; the second, his wonderful restoration and cleansing, if he believed, by the blood of Christ.

This leads me to the notice of the word "blood." The expression is not that God's forgiveness cleanseth away all sin; but that Christ's blood does it. As we have it a few verses on: "God must be just to forgive us our sins." Now, there is something in the very term blood to shock us; and it was meant to be so. "Without shedding of blood is there no remission of sin." It is an awful truth: only by blood can any sin be cleansed. There is no admission to a soul of fallen man to God but by blood. The Jews were taught that the blood was the life; and Jesus Christ, the second Person of the blessed Trinity, assumed a body; as it is written: "A body hast thou prepared me," that he might "give his life a ransom for many;" that he might "die, the just for the unjust, to bring us to God." It is by "the precious blood of Christ" that Christians "are redeemed." The ascription of praise from all Christians is, "Unto him that loved us, and washed us from our sins in his own blood" (Rev. i. 5). The new song before the throne is, "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation" (Rev. v. 9). The new covenant, with all its blessings, rests upon the blood of Christ; hence Christ's blood is called "the blood of the everlasting covenant;" hence our Saviour himself speaks of "the new testament in my blood" (Luke xxii. 20); and, again, "My blood of the new testament, which is shed for many for the remission of sins" (Matt. xxvi. 28).

Blessed be God, then, this blood of the great sacrifice was shed for all. Jesus Christ was "the Lamb of God, who taketh away the sin of the world." Christ was "lifted up" upon the cross, to "make peace," as we read, "through the blood of the cross;" and "that whosoever believeth in him should not perish, but have eternal life" (John iii. 15; Col. i. 20); "for God so loved the world that he gave his only-begotten Son, that whatsoever believeth in him should not perish, but have everlasting life" (John iii. 16).

But I pass on to notice that in the text we have the divine nature of Christ brought prominently forward. It is "the blood of Jesus Christ his Son which cleanseth." Pause a moment to think on this astonishing fact. It is the blood of Christ, the only-begotten, which takes away sin. As we have seen, the new song sung round the throne to him that sitteth thereon, is, "Thou hast redeemed us to God by thy blood." This constitutes the wonder of redemption: "God spared not his own Son, but delivered him up for us all." Can any trifle with sin, who know who it was that died, or the effect of not the least sin could be destroyed? Can any really believe that the Son of God came down from heaven, to die for his crimes, and to procure his forgiveness, and not feel that "the love of Christ constraineth him"? Can any be really convinced that the Author of his being, and he by whom all things subsist, came into this world, and lived a life of lowliness and sorrow, and at length was bruised for his iniquities, and "cut off, but not for himself," and not exclaim, "Herein is love!" "Herein is love! not that we loved God, but that God loved us, and gave his Son to be the propitiation for our sins."

If men will feel and act as if this great work of the divine Saviour were no more than that of a person like themselves, they must be left to their own perverseness and deadness of soul: to them Christ is dead in vain. He is the Saviour to be known and prized in his worth, or not a Saviour to a man at all. Whosoever loveth father or mother, or any other object, more than him who has done so much to redeem that man's soul, he is not worthy of him, and, as the scripture saith, "neglecting so great salvation, can by no means escape" (Heb. ii. 3).

But I pass on now to the second part of our subject—the great doctrine contained in the text: the blood of Christ alone takes away every sin, but thus takes away all sin from every believer.

The words of the text are plain: "The blood of Jesus Christ cleanseth" or taketh away "all sin." If it be all taken away by this, none remains to be taken away by any thing else. The blood of Christ is the sole remover of sin. Passage after passage of scripture declares the same truth unequivocally.

Some observations, however, on this subject are necessary. Repentance, however genuine, never can make an atonement to a broken law. Even in human laws, so far inferior in every respect as they are to divine laws, being only shadows of God's great laws of government, this is well understood. If a person has committed a crime for which the law has sentenced death to the offender, the sole inquiry is whether the act has been committed; and, if this be proved, it is not asked whether the individual repents or not, or is willing or not to show his repentance by the most undeniable proofs; but the sentence of the law is passed: no repentance, however true, stops its execution. The reason is evident: the object of a law is not merely to produce repentance for an offence; but it must maintain itself in its dignity, in its strictness of demand or forbidding; punishment, therefore, must be inflicted by the law.

This is much more necessary in regard to the law of the great Ruler of the universe. The utmost sorrow can do nothing to stay its inflicting of its penalties. Else the law could not exist in its sanctions and reality and power, which is to govern so widely the intelligent beings under our great Creator's government. There must therefore be for every man, because all have sinned, some satisfaction to the divine law, before that law's threatenings can be nullified, or he be restored to God's favour.

Look back again upon the requirements of God's law: hear its awful denunciations against the least offence against God—death declared as the consequence: "Cursed be every one, saith the law, who continueth not in all things written in the book of the law to do them." Remember that the curse of God is no light thing: it includes the soul and body: it is a curse which, where it falls, rests: it brings banishment and destruction. Remember, again, that our Lord has not lessened one of these statements. He has said: "He that saith to his brother, Thou fool, is in danger of hell-fire." Again: "Whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart;" that is, hath broken the seventh commandment, against the breach of which the sentence of "cursed" most positively rests.

Now, will God say anything, and then unsay it? Will he fence round every command with such fiery and death-dealing denunciations; and after all will they mean nothing? Then the word of his, which retains you in being, and upholds all creation, may fail too, and the whole vanish into confusion and nothing together. This is impossible.

Will God pledge his own wisdom and his own foresight upon such declarations of the curse to come upon sin, as he does, and then these curses are to turn out in the end to be nugatory? Men treat these awful threatenings of God as if they might be dealt with so. God forbid that we should go over such

a precipice of thoughtlessness into the abyss of deserved destruction! But, if what God has said respecting sin is to be put aside, where was God's foresight when he uttered these words? where is his truth? Then God's law has perished, and perished irrecoverably. It can never again stand as the great unsullied, comprehensive, powerful law which rules all intelligent beings. But if God's law cannot change, then man, who has transgressed, can only be forgiven by some wonderful plan whereby all the law's requirements can be satisfied, the law upheld in all its integrity, strictness, and awfulness, and yet mercy be shown to the offender. Let us remember that, if infinite wisdom has displayed itself in the law, as it has in all other of God's works, such wisdom cannot be different at different times: if perfect rectitude has shown itself in the law, and in its threatenings, it cannot afterwards dissolve them. If God can threaten one thing one day, and yet act differently when an occasion comes, as we said before, where is the divine foresight? how is God that Being who sees the end from the beginning? Again, the law was given not admitting of a change: we might have understood this from reason; because, if perfect, it could not change, much less yield to the inconsistencies and rebellions of an unworthy creature; but this is declared: "Not one jot or one tittle shall pass from the law till all be fulfilled."

We are not wrong also in asserting that, as the works of God in nature show his power and his goodness, his law shows his moral character—its threatenings, however severe, show his indignation against all sin, his holiness, and the rectitude of the divine nature: these attributes can never change; and therefore any exhibition of mercy must ensure a manifestation of these. God must be just when he justifies the believer in Jesus: "he must be faithful and just" when he "forgives us our sins." The gospel cannot blot out the law: they must agree. God must be shown in mercy, yet delighting in holiness, and abhorring all iniquity—the same as manifested by the law.

God, then, himself originated a plan for fallen man which should manifest the most unsullied holiness and the most unexampled mercy.

When man was first created, God introduced into creation the great law of suretyship: the welfare of one was to depend more or less upon others — mischief to result similarly. When God declared death to Adam as the consequence of offence, nothing was said as to whether this might be borne by a surety or not: there was no reason until the offence took place that this should be declared to man. But, when man had sinned, and the race were lost, then God interposed: he provided a surety, and a substitute. As mankind depended upon Adam, and in Adam all fell, so in him whom God provided, the suretyship should be reversed. The suretyship of Adam for his progeny led to destruction: Christ's suretyship, who is called the second Adam, was for their salvation. The first Adam was of the earth earthy—the second Adam the Lord from heaven. Adam's suretyship was this, that the well-being of his race rested more or less with him: when he fell, his suretyship was to their destruction. Christ assumed a higher suretyship, entirely to restore and save: Christ's suretyship involved his paying the whole debt for man. As we have seen, repentance could not make atonement: man's works could do nothing more than show his repentance, because he could do no service which was not already due to God from him; and we have seen that repentance, of whatever kind, cannot, in its nature, satisfy a broken law. Certain promises may be made to repentance as a condition of those in which it may seem fitting to God to bestow certain blessings upon them; but repentance and atonement are two thoroughly different things, which never can be brought together, in any way, to make one.

But when the surety was none other than a divine Person, and he, who was by the determinate counsel and foreknowledge of God to be taken, and by wicked hands crucified and slain, was no other than the only-begotten and well-beloved Son of God; then there was a sufficient atonement made by all his sufferings, and specially by his death, for the sins of the world.

But a question now arises, how are men to be made partakers of the benefits of the atonement? A very simple answer is given by scripture: by faith, and by faith alone. That is to say, Christ Jesus, as thus given and appointed and going through all this for men, and having made a full and complete work, is to be trusted to: he is to be thus received: he is to be believed in with the heart; and also by the mouth confession is to be made unto salvation. "God so loved the world, that he gave his only-begotten Son; that whosoever believeth in him should not perish, but have eternal life."

It was thus that the most unexampled mercy met, combined with the most awful justice. God's holiness, and the inviolability of his law, were as apparent as the riches of his grace and mercy.

The third part of our subject, that the blood of Christ is the trust, and that it is the sole trust of every believer for forgiveness and acceptance, important and practical as it is, I must now pass quickly over, for want of time. Why was that blood shed, if not to be trusted to? Why are the promises of forgiveness so large, so free, so explicit, so multiplied, if those who depend entirely upon that great atonement may not receive the blessings which flow from it?

Why is this "the record—that God hath given unto us eternal life, and that this life is in his Son"—if those who look to his Son, and to him entirely for this, are not to receive it? What can the soul conceive of, as an object of trust, as an atonement for it, if the precious blood of Christ is not? What a sacrifice was here, of the beloved Son of God! Had the whole world perished in flames for ever, as an example of divine justice, it would not have been such an example as when he, who came into the world to save sinners, offered himself as a Lamb without blemish and without spot, to bear the curse of God.

This, then, may be trusted to: it is sufficient. Look at it in every aspect: it encourages trust. The love of God, which gave Christ, encourages the sinner: the work for him done—for, "when we were enemies, Christ died for us": the design of manifesting in this the glory of God's mercy: all these encourage trust. When the encouraging truths which the crucifixion of Christ teaches are seen, they lead the seeking soul to rejoice in Christ and his great atoning and saving work, with a joy unspeakable and full of glory.

But I must now pass entirely from this third part of our subject.

I must, however, call to your minds what a blessed hope that is of forgiveness which the Christian enjoys, resting on the blood of Christ. If it rested on a mere idea of God's mercy, it would not be a satisfying hope: the soul would be in anxiety at times respecting God's justice: the thought of a holy and righteous God would ill assort with undefined and general views of his mercy; but he, who rests his hope on the blood of Christ, rests upon God's mercy and justice both combined, both together—his mercy, in unexampled glory of manifestation; his justice, ever rising and extending itself in manifestation equally with his mercy. Never lose this blessed hope; never slight it. Hear St. John: "These things write I unto you that your joy may be full" (1 John i. 4). Hear St. Paul: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope; through the power of the Holy Ghost" (Rom. xv. 13). Hope is the helmet of the soul: the helmet guards the most important part. Never be without hope. It is a dismal description, "Without God and without hope in the world." "Hope is the anchor of the soul." See, then, what the Christian's hope is: know it, prize it, possess it, never lose it.

Think again, for one moment, on the foundation which a Christian has for his trust. God gave his Son: he rests upon this: Christ died as an atoning sacrifice: he trusts to the effects of that wondrous transaction. Christ finished his work, ascended up to heaven in consequence. It is an atonement complete, perfected, accepted, on which he trusts. These simple facts, so wonderful in their simplicity, each one containing in it more than finite mind can ever fully grasp or conceive, afford a ground for trust, than which nothing can be more secure. And will God falsify his character of mercy so displayed? Never. You must have recourse to the atonement, you must believe in Jesus Christ, for without that God could not be just. "He is just, yet the justifier of him that believeth in Jesus." And justice and mercy must combine together in the salvation of every sinner.

But, in conclusion, I would enjoin upon you, love this great doctrine—that the blood of Jesus Christ, God's Son, cleanseth those who believe from all sin. It is a most precious doctrine. It is a sanctifying doctrine. From a right reception of this is the influence which really sanctifies found. Keep the eye of your soul upon this, as you value your peace, your growth in grace, or your saftety. Beware of all those things which would lead away your mind from it, or in any way tend to obscure it to your soul. When St. Peter stated his conviction and knowledge of what Christ was, "Upon this rock," said our Saviour, "will I build my church." He who died was God; and you must know him and receive him as such. But he came to be your Saviour: so St. Peter knew. But our Saviour added: "The gates of hell shall not prevail against it." These precious truths the powers of hell will attack: their deadliest enmity, open assaults, and secret undermining influences, will be against these truths. As Satan is determined to oppose them, be you on your guard; and be determined, by God's grace, to hold fast to them. It is surprising what little and apparently inconsiderable things can hinder a right realization and feeling of these truths, like motes in the eye, to hinder for a time the vision. "Buy the truth," says Solomon; give any price, that is, for it: he goes on—"but sell it not."

"Hold it fast," said St. Paul to Timothy. "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." I conclude, then, by saying, love this blessed truth; hold it fast; let nothing obscure it; see that you know it experimentally, and so as to rejoice in its blessed and comfortable influence.

MISSIONARY RECORDS.

No. LXVI.

"When we shall see the New Zealander, and the Hindoo, and the Chinese, and the negro, from our different missions, standing with the palm-bearing multitude 'before the throne, and before the Lamb,' shall we not remember the instrumentality by which they were brought thither? Shall not we humbly and gratefully acknowledge before our God the honour that was given to us, so weak, so every way unworthy of such an honour as to be employed in his work, as his own agents, for gathering them out—in his church below for his glory in heaven?" (Rev. C. Bridges, Church Missionary Society sermon, May 3, 1847).

INDIA. — *Law against Christianity.* — All who feel interested in the conversion of the "deceived" in India will be thankful, with ourselves, that this cruel law has been expunged from the statute-book of the company's dominions. It was a stumbling-block and rock of offence against which many and many a soul, thirsting for salvation, has been wrecked. How few indeed amongst ourselves so value gospel privileges as to be willing to surrender our property, chattels, and civil rights for its sake! Yet this, alas! under a so-called Christian rule, was the penalty for preferring the reproach of Christ for the idolatry of Brama and Buddha. This, however, was not the act of the native government of India; for in a former day they had "with an enlightened policy and with large Christian feeling propounded the law that converts should continue to enjoy their rights of property and inheritance." This law was appended as a clause to a more voluminous law, called the "lex loci." The clause gave offence to the vast Indian communities, who held meetings against it in Calcutta and Madras. Their protests were signed by thousands, and they forwarded petitions in accordance with them to the company's direction in Leadenhall-street; for they were intent upon crushing this infant liberty before it had seen the day. Success, for a time, was permitted to crown their efforts: the "lex loci," which had been published in India, reached England; the directors objected to many of its enactments, and, among others, that which recognized the rights of native converts. But the Christians of India felt no dismay. They formed committees; and letters were forwarded to the missionaries in India, asking them to transmit well-authenticated cases of the losses sustained by natives in consequence of their embracing the faith of Jesus. These cases were drawn up, and sent; and the metropolitan of India, with the committees, and a number of officers, directed petitions to the government at home and to the direction in Leadenhall-street, protesting against the anti-christian proceeding, and importuning both to relent, and rescind their determination. Even the direction at last gave way, and, some months ago, forwarded an order to the governing authority in India, that they should, without delay, enact a distinct law, abolishing the civil curse under which the Christian convert had lain. This has been done; and civil and religious liberty is no longer denied to him.

SOUTH INDIA. — *Madras.*—"As the first founder of our Church Missionary Society's missions in Madras, we must name the rev. Marmaduke Thompson, who succeeded Dr. Kerr in Madras, in 1808. The first connexion of the society with South India was a grant of money made by the Calcutta corresponding committee to the rev. Dr. John, at Tranquebar, at the suggestion of Mr. Thompson, in the year 1813; and at the beginning of the following year, the rev. Messrs. Rhenius and Schnarré, who had been educated at Berlin, and there received Lutheran ordination, and afterwards pursued their studies under the roof of Mr. Scott at Aston Sandford, were appointed to proceed to Madras, with a view to their assisting Dr. John at Tranquebar, and extending the mission. Mr. Thompson had the gratification of receiving these brethren under his roof in July 1814; but Dr. John was dead: they went, however, to Tranquebar; but the original design was soon abandoned; and it was resolved by the missionary corresponding committee, which was formed in November of that year, that these two brethren should commence a mission at Madras. The name of Rhenius will ever be remembered in the history of our society; and in those early days he gave promise of that future fruitfulness, with which God was pleased afterwards to honour his servant, in the province of Tinnevelly. 'They are,' says Mr. Thompson, writing in the following May, 'missionaries to the very heart, true men: they have made such progress in the study of the language as to be able to converse with considerable fluency, and have both of them begun to compose in Tamul.' Mr. Schnarré afterwards proceeded again to Tranquebar, and died in 1820. .... Here, then, was the commencement of our South India mission, which in the two following years extended itself to Tinnevelly and Travancore and Cochin" (Rev. J. Tucker's South India mission; a lecture delivered April 22, 1850).

MOUNT ZION.—*Reminiscences.*—From Jaffa the rev. Mr. Lauria writes on the 2nd of August last: "Though desirous to return to Egypt, the sphere of my labours, where I trust it is the will of God that I should be his instrument to bring back some at least of my benighted brethren to the light of his gospel, yet I heaved many a sigh from the bottom of my heart, which almost melted; my eyes giving vent to a flood of tears at the thoughts which successively crossed my mind yesterday, on leaving dear and holy Jerusalem. Yet it was not for the sacred history in connexion with that city; for that, I confess, left my thoughts when I passed by the rocks outside the city, to which my father used to take me in our evening walks, and where I used to repeat to him the portion of the Talmud which I had learned during the day; but which place I afterwards made 'for a shadow in the day-time from the heat, and for a place of refuge and for a covert from the storm' of persecution. For,

amongst those rocks, fearing to be detected by the Jews, I used to hide myself, to search the scriptures, and to read the New Testament and other Christian books, which I deposited in a cleft of a rock. Among these rocks I continued to hide myself, till, by the grace of God, I was taught to pray—

'Rock of ages, cleft for me,
Let me hide myself in thee.'

Could I pass this place, and not be reminded of the great hatred I once bore to him, whom I now adore? that I was a persecutor of the work of which I am now a promoter? Could I fail to trace in memory how the first dawn of light began to shine through the obscurity of my mind? how, having lost all that was near and dear to me, I was admitted into Christ's church by baptism? All these changes took place in Jerusalem. There also I was instructed for the missionary field, to fight the battle of the Lord of Hosts. From thence I was sent to proclaim the glad tidings of salvation to the Jews scattered in the country of their ancient bondage, and still groaning under the yoke of their spiritual Pharaoh. And, after labouring, I trust not in vain, for nearly four years in this important and extensive field, I have now, in Jerusalem, been regularly ordained to work in the Lord's vineyard. O 'what shall I render unto the Lord for all his benefits towards me,' which I have received at Jerusalem? 'If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusulem above my chief joy.' I was also not a little sorry to part with my Christian brethren, the little flock of Christ gathered on Mount Zion, under the vigilant and tender care of an excellent prelate. May God add unto them a thousand times as many as shall be saved; and may he bless them as he promised to our forefathers, Abraham, Isaac, and Jacob, and to their seed for ever. Amen" (Correspondence of the Society for Promoting Christianity among the Jews).

THE LOO CHOO ISLAND MISSION. — Dr. Bettelheim, in the last journal received from him, begins the new year with the following meditation: "May the Lord in his mercy make this the acceptable year for the benighted Loo-Chooans. May he give us grace to serve him better; and, being cut off from among his people, may he condescend to grant us a double measure of his Holy Spirit, to revive his work in us. We have to be thankful for the sweet return of his visitations in our hearts. It is a wonder we have not become quite like the dry bones of Ezekiel. Dead exercises, like those we are almost constantly engaged in, to acquire the Chinese and Japanese languages, are by no means calculated to raise the spiritual elasticity of the soul. And yet, when I look back on the state of my soul during the last year, I have reason to be thankful for the comparative absence of languor and sinking. I have truly enjoyed some of our praying hours, especially those of the closing Lord's-days, after our souls had been refreshed by studying the life and walk of several saints of God. Knowingly no occasion has been omitted to promote the cause of God among the people of our charge; yet it is a great matter of humiliation that no regular door of entrance has been hitherto opened among them. O, if the Lord had pleasure in us, he would, notwithstanding all the obstacles raised by Japanese policy, open doors which none could shut. Alas! we are unworthy to be thus honoured! It must suffice us to be tillers of hard ground; to be scarcely sowers, and to leave the reaping for others better than ourselves. My only prayer to thee, O my Lord and God, is that I may conscientiously walk in the way of duty; do whatsoever my hands find to do, flee whatsoever may bring reproach on this holy cause, and then leave the rest unto thee; sure that herein is conformity to thy inscrutable and wise purposes!"

FIRE-WORSHIPPERS. — The Yezodees, who inhabit the hill-country between Turkey and Persia, derive their name from "Yerd," the good principle, in contradistinction to "Akhreen," the bad principle, as recognised by the ancient Persians. They are supposed to be a remnant of the olden fire-worshippers. They still bow before the sun, like the Guebers of Persia, and reverence fire. They celebrate several festivals in the course of the year. Their high-priest on these occasions carries about an image of an eagle, to which the people reverently bow. They have, at their temple, two fonts for baptism, one within the building and one without. In the latter the infant is immersed, and in the former the child or youth of twelve or fourteen years. Their religious capital, or place of pilgrimage, is "Sheikh Andee," about fifteen or twenty miles N.E. of Elkoosh. The Yezodees possess the same mild, inoffensive, and industrious character as the Guebers in Persia; and they are said to be very cleanly, for orientals, in their persons. They say of the devil, that he is great, and therefore to be feared; and that it is well for them to reverence him, that they may not be injured by his displeasure. They are very reluctant to make known their religious tenets or forms of worship (Rossum of Mosul.).

SARAWAK AND BORNEO.—"Recent events have opened a large field for your labours and those of others; and I think it very desirable to point this out to the committee at home, so that they may endeavour to place the mission upon a higher footing than at present. At Kanourt and at Sakarran are noble fields for missionary exertion among the Dyaks, unchecked by Mohammedan jealousy. The Dyaks are numerous, and, as you know, were pirates and head-takers; but the more we restrict the latter propensity, the greater the hope of their embracing a new faith. This population (that located on the river Sarebus) cannot be computed at less than 50,000 souls; and I repeat that it is a field worth of a great effort. .... Landu, in Sarawak, is likewise a place wherein missionary labour can be hopefully and safely commenced, and where, in my opinion, it would be appreciated. .... As we suppress piracy and head-taking, the hope of success increases; and to effect these objects is a task worthy of the church missionary as well as the statesman. Urge, therefore, an efficient organization, and a supply of labourers to till the field; for you can do no more than regulate and superintend those under you, and cannot well be spared from the head-quarters at Sarawak, if a system of education is aimed at. .... The Dyaks, I know,

have but a slight hold on their present religion; and, if they begin to profess Christianity, the example of a few will bring over the entire body in any place. .... I cannot enter into detail; but my fear is that the funds of the Borneo mission are inadequate for such a plan as I have proposed. If it be so, could any assistance be procured? .... Think of this, and recommend what is right; but do not lack efficiency; for little can be expected where little is attempted" (From sir J. Brooke to the rev. F. T. McDouall, chaplain at Sarawak). The Society for Promoting Christian Knowledge, before whom this communication was laid, on the 12th Nov. last, have agreed to grant £300 towards educational objects in connexion with the Borneo mission; and promised, at a future time, some further aid in behalf of this good design.

CHINA.—The obstacles to success are not found in any deep-rooted veneration, on the part of the people, for their idolatrous system: its puerile ceremonies minister to their amusement; but it has little or no hold on their affections. The real difficulty originates in their utter worldliness of mind, rendering them indifferent to those appeals which the gospel makes to the heart and understanding. Yet many find their way to the chapels and hear the message of salvation. Not a few of these casual attendants come of their own accord to inquire for Christian books, and with the promised intention of carrying them to their distant homes.

H. S.

RULES FOR CONVERSATION*.

IT will, perhaps, be expected of me to attempt to give some rules or directions for those who have a desire to aid themselves in this branch of improvement; but the first thing to be noticed is, that too much care as to the thing said, and the manner of saying it, will spoil everything. We turn instinctively from a person who is studying to obtain a surprise over us, by passing off his carefully prepared impromptus and witticisms, or wresting the conversation aside for the purpose of introducing some treasured joke. No one but likes to see all persons stripped of such artifices and affectations.

This, then, is the first rule—to be easy and natural, to avoid display, and exhibit kindly openness and simplicity, a readiness to join in the amusement that is going on, not to check and divert it in order to become the leader. But to be at ease is very different from taking things easy: the essentials of true politeness are requisites in conversation: an effort will frequently have to be made, for each is bound to contribute his quota, and afterwards to listen with due attention. There must be frequent practice, as in every thing else, before the habit can be established. No one can come like a recluse out of his study, though "fraught with all learning," and be certain of taking a proper part in conversation, without some preliminary use. Rousseau must have suffered from this defect of want of practice and ease, joined with an over-sensitive nature. "If I am obliged to speak," said he, "I infallibly talk nonsense: what is still worse, instead of learning to be silent when I have absolutely nothing to say, it is generally at such times that I have a violent inclination for talking"*.

Sir William Temple says, the first ingredient in conversation is truth; the next, good sense; the third, good humour; the fourth, wit.

As to the preparation or getting up of subjects for conversation, it is totally to be avoided; nevertheless, we must distinguish this from preparation of another sort, which is absolutely necessary. A person must have his mind charged or prepared with ideas; and by writing and conversation he will learn to give those ideas proper expression. He must study books and men, obtain a general knowledge of events, and observe the arts of the many actors in the great drama of human life; and, if he does this with an especial view to the communication and dissemination of his thoughts, whether by writing or speaking, he will be qualifying himself for the part of a good converser.

Amongst the very young, how frequently we find some that are quite companions, which means that they are conversible; and how could they acquire that quality but by being engaged in conversation with those about them? To converse with them for the sake of teaching them the art or practice, and for enlarging their observation, both of the natural objects about them and of their own thoughts and feelings, and enlivening that curiosity which nature has implanted as the great groundwork of improvement, may at first be tedious; but it makes all the difference between dull-minded companions and the contrary, and will therefore be amply repaid. The mother of sir Fowell Buxton, it appears, treated him whilst a child as an equal, and led him to form and express his opinions without reserve. Hence his habitual decision, and his custom of thinking and acting for himself. It may be remarked here, by the way, that it is not to his excellent mother's teaching that we owe all the manly and exalted character of Mr. Buxton, but to his connection with the family of the Gurneys. She over-indulged him; and he became, as he describes himself, of a "daring, violent, and domineering temper." They were all, from Mrs. Fry, the eldest, down to the youngest of the eleven children, full of energy, and zealously occupied in self-education and improvement. He caught the infection, and received a stimulus that changed the whole tone and colour of his life, and at length formed him one of the most sterling and manly characters of our age. Here, however, I am again diverging into another subject.

In France, it is, I believe, the custom for the parents to converse more freely, and upon terms of equality, with their young children, than is the case in England. Hence, perhaps, the greater talkativeness of their nation. With young persons advancing from youthfulness to maturity, their studies and recreations should form the chief subject of their conversation. This will be one test of their having made successful progress; for whether the pursuit be any branch of literature, or music, painting, horticulture, natural history, or the like, it cannot be allowed that the mind has

* From "The Art of Conversation;" a lecture addressed to the young; delivered before the members of the Mechanics' Institute, Launceston, Van Diemen's Land, May 18, 1842; by William Henty. London: Orger and Meryon, Fenchurch-street. 1850.

* Richardson.

derived any real accomplishment until the possessor can hold discourse on the history, the principles, and the practice of the arts or science. Let such young persons often reflect whether the time they have been passing in company has been spent in mere talking, or in conversation. Talking implies tattling, or a continuation of mere gossip, where a quantity of words pass through the sieve of the mind, but leave no trace of thought or usefulness behind; whilst conversation means the exchange of sentiment and thought and feeling—the exercise of the mind's best faculties.

In all assemblies, whether the charms of music or the pictorial art are supplied to enliven the visitors, it must be remembered that they are intended, not as substitutes for conversation, but as its aids. Conversation is the soul of society; and its force, as a means of improvement, is exerted not less on the understanding than on the social affections.

It is the subject matter that at all times requires our chief regard. The reading aloud in a family is found useful, by furnishing a topic which is common to them all. A lecture, if attended by the chief members of any particular circle, has the same result. The pictures that cover our walls will all be capable of serving as objects of discourse; and portraits are especially valuable for this end. No member of a family should be found incapable of dilating on the subject or the beauties of any work of art, or other adornment which the house contains; and these subjects may be greatly increased if, instead of strewing our side-tables with insignificant china, we are careful to admit nothing that has not a purpose.

EARNEST CONTENTION FOR THE FAITH*.

THE original word here translated to "contend earnestly," means to use every possible degree of exertion to overcome an adversary, as the combatant did at the ancient Grecian games. But this strong expression denotes only a spiritual warfare, a spiritual contention. To observe the conduct of many persons in the present day, to mark the angry look when they speak of persons holding religious views opposed to their own, to read of the noisy clamours of a mob, the senseless demonstrations of popular zeal against false forms of faith, one would imagine that many take St. Jude's words to mean literally "fight and contend for the faith with carnal weapons." O what will irritating language, exaggerated statements, mockery of rites by them deemed holy, what will avail this use of carnal weapons in our church's conflict with the errors of Rome? Of what benefit will these things be? We shall thus only be strengthening the cause of the Romanist. Can we know anything of man's heart, and not be convinced that this course of proceeding will only make the followers of Rome more fondly cherish those errors which we assail, not in a holy, but in a contentious spirit?

No: we would go forth to the battle against the stronghold of Romanism with the weapons of love, and prayer, and rational argument, and bible-truth, and deep compassion for the souls of those who err from the primitive truth. In exposing their corrupt doctrines, whilst we would "nothing extenuate," we would "set down nought in malice." We would desire, as fellow-countrymen and fellow-citizens, if at any time it should fall to our lot to hold any intercourse with them, to be ready to give an answer to them, asking us a reason of the hope that is in us, with meekness and fear—not fear for the goodness of our cause, but holy awe and reverence; whilst at the same time we feel it our bounden duty to do what in us lies to prevent their again attaining a spiritual and temporal ascendancy in this bible-enlightened land; and, anxious for the safety of our own souls, we take heed to the words of warning: "Come out of her, my people; that ye be not partakers of her sins, and that ye receive not of her plagues."

Contending, then, for "the primitive faith only in a spirit of love, we must see clearly the deep corruption of the doctrines of Romanism, whilst we seek only the temporal, spiritual, and eternal good of those who hold them. And we must believe too (for to this fact there are numerous witnesses) that the religion of Rome is becoming more and more corrupt in our day. Not one error is retracted and abandoned by those who occupy the high places in the Romish priesthood; but, on the contrary, all are confirmed, and zealously maintained and augmented. The idolatrous adoration of the virgin Mary is carried under direct papal authority to a greater height than ever. Even an Italian paper has exposed the deception palmed upon the people, in a pretended miracle ascribed to a noted image of the virgin Mary. Fresh links and new rivets are being set in the chains and fetters of those false doctrines which bind the free-born soul of man in their iron bondages. It has been said by one, who not long ago spent a winter in Rome (and he was no very zealous opponent of popery), that, unless the fearful superstitions of the church were discarded, an union between the Protestant and Romanist churches could not be attempted*. We would desire our blessed Lord's petition, "that they may be all one," to be fulfilled; but, until the church of Rome shall have cast away her corruptions, we cannot unite with her followers. They, be it well remembered, not we, are schismatics when tried by the doctrines of the New Testament and the primitive church. J. E.

Redlynch.

* Extract from a sermon on St. Jude, ver. 3.

* Rev. Ibrahim Kip's "Christmas Holidays in Rome."

The Cabinet.

PRESENT DUTY.—Be faithful to the present grace; and aspire after continual growth. Live the present moment to God; and avoid perplexing yourself about your past or future experience. By giving up yourself to Christ, as you are at this moment, and being willing to receive him now as he is, leaving all the rest to him, you will cut up a thousand temptations by the root.

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 864.—JANUARY 18, 1851.

(Elijah fed by the Ravens.)

ELIJAH FED BY RAVENS.

Our Lord gave to his disciples a very encouraging assurance that their bodily necessities would be supplied. "Behold" (said he) "the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? .... Therefore take no thought, saying, What shall we eat? or, What shall we drink? .... for your heavenly Father knoweth that ye have need of all these things" (Matt. vi. 26, 31, 32).

An eminent instance of God's care for his people was manifest in the preservation of Elijah during the severe drought which, as he had announced, came on Israel for their sins. All the nation suffered: the king in his palace as well as the peasant in his cottage felt the pressure. And we can scarcely form an idea how great that pressure was. In our temperate climate if for a few weeks there should fall no rain, signs of distress would begin to show themselves. Vegetation would be stopped, the ground would be parched, and more or less injury would be the re-

sult. But, when in a warm country, where the heat of the sun is vastly greater, for between three and four years there were no refreshing showers, imagination can hardly conceive the misery, the destitution, which must occur.

Amid all this, however, the prophet of the Lord was to be preserved. He was to be concealed from the vengeance of Ahab, and to have his natural wants supplied. And in a wonderful manner God accomplished both these objects. He directed Elijah to go and live by the brook Cherith, and told him that the ravens should feed him there. It required no ordinary faith to be satisfied with this assurance. A carnal mind would have reasoned, How can ravens find and bring me what I want? But Elijah believed, and he obeyed. And there the marvellous work was performed of causing the irrational creatures to minister to him. "The ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook" (1 Kings xvii. 6).

Supernatural interference we are not now to expect; but we are taught by this history that he that trusteth in the Lord shall want no manner of thing that is good: "bread shall be given him; and his water shall be sure." "The Lord God of Elijah" is "the same yesterday, to-day, and for ever."

PROPHETIC TESTIMONY AS TO THE SEED OF ABRAHAM*.

LET us now turn to the next remarkable prophecy we have mentioned, of the fulfilment of which we so largely partake the benefit, namely, that in Abraham's seed should "all the families of the earth be blessed."

But, first, we must inquire what are the greatest blessings which have yet been enjoyed, or which can be enjoyed, by the sons of Adam? and from what source have such blessings been hitherto derived to them?

The promise of eternal life hereafter is of course the greatest blessing they can possess; and, in subordination to that, moral civilization under religious discipline. I say, moral civilization is their greatest present blessing, because the civilization which is connected with an advancement in the arts of life only, although it may in some degree refine the manners of men, can never really bless them. Men cannot become really better from knowing how to carve statues and paint pictures, even supposing the law of decency not to be violated by the professors of those arts, as it usually is. Nor are the higher principles of civilization to be derived from the knowledge of any of those arts which belong to this life only. The ancient nations, who were the most skilled in these arts, were at the same time sunk in vice, and the slaves of every unholy passion. For the blessing of moral civilization therefore we must look to a higher source.

This higher source the descendants of Abraham long possessed in having among them the oracles of God.

But at length there arose from his line that great Redeemer, who is the channel of all the Father's mercies to the fallen race of man, and who has diffused, and is still diffusing, among all the families of the earth the unspeakable blessings of his salvation. And hear the testimonies, even of its enemies, to the fact that the true source of the greatest blessings which mankind have enjoyed is the gospel of Jesus Christ, and, through his teaching, the knowledge of God's word in general. "I confess to you," says Rousseau, "that the majesty of the scriptures strikes me with admiration, as the purity of the gospel has its influence upon my heart." Peruse the works of our philosophers; with all their pomp of diction, how mean and contemptible are they when compared with the scriptures! Is it possible that Jesus Christ should be a mere man? "When Plato described his imaginary good man suffering the shame of guilt, yet meriting the rewards of virtue, he described exactly the character of Christ." "In Christ," another infidel, Chubb, is forced to confess, "we see one who did no wrong, no injury to any man, in whose mouth was no guile, who went about continually doing good, and whose life was a beautiful picture, showing what excellent creatures men would be, were they under the influence and power of that gospel which he preached to them." And we may add, that we know from all history, and have the proof daily before our eyes, that the preaching of the gospel of Jesus Christ has done more for the real good of mankind than ever was effected before; that "through its blessed influence the manners of mankind have been softened and humanized to a degree unknown in ancient times; and that it has been the source of innumerable just and merciful laws, which were totally unknown to the most polished of the pagan nations (Horne, i. 426).

While, in the mean time, and accompanying these public blessings arising from its diffusion, but lying at its foundation, and being the source of all its power, there is in his gospel the spring of hope to every believing soul; for life and immortality are there brought to light, which were never so brought to light before, and there are to be found the personal and individual blessings of peace with God, and the hope that "maketh not ashamed" to cheer the hearts of all; so that in every respect

> "Blessings abound where'er he reigns;
> The prisoner leaps to lose his chains,
> The weary find eternal rest,
> And all the sons of want are blest.
>
> "Where he displays his healing power
> Death and the curse are known no more.
> In him the tribes of Adam boast
> More blessings than their father lost."

But what is the prophetic name, or, at least, one of the chief prophetic names of this almighty Saviour? He is the promised seed of Abraham, lineally sprung from his loins, as to his human nature. Of this fact no one doubts. Thus, then, you see before your eyes, and enjoy in your own privileges, the fulfilment of this prophecy, that in

* From "Practical Lectures on the fulfilled Prophecies." By the rev. F. Arnold, B.A., curate of St. Thomas, Brampton, Chesterfield. London: Nisbet and Co. 1850. We are pleased with these lectures, which appear to be the production of a young man, but are written in a pious and temperate spirit.—ED.

this patriarch's seed shall all the families of the earth be blessed; and blessings greater still shall flow to them through him. Into future scenes, however, we must not here look; but enough has already been accomplished, under this prophecy, to show us that what the Lord then spake has actually come to pass; and that this prophecy has been fulfilled.

The promise we have just considered was fulfilled to Abraham in the line of his son Isaac. We have now to contemplate that other remarkable prophecy made to him, regarding his son Ishmael, namely, that there should arise from him a peculiar people, who should always continue to exist, and who should always maintain their independence.

The first prediction respecting Ishmael was made to his mother, when she fled into the wilderness from Sarai. "The angel of the Lord said to her, Behold thou art with child, and shalt bear a son, and shalt call his name Ishmael, because the Lord hath heard thy affliction; and he will be a wild man: his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren" (Gen. xvi. 11, 12). Here was the peculiar character of his race foretold. Afterwards to Abraham himself a prophecy concerning him was given, which related to a peculiar feature in the subsequent history of his race. "Abraham said, O that Ishmael might live before thee. And the Lord said, As for Ishmael, I have heard thee. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget; and I will make him a great nation" (Gen. xvii. 20, xxi. 13).

With respect to the peculiar characteristics of the race of Ishmael, that point, as in the case of Ham, seems to have been instrumentally brought about by the peculiar character of the region which was given them to inhabit—in their case, a wild and open country, so intersected by sandy deserts, that no enemy has ever been able to maintain there an invading army. But such a region seems more calculated to preserve independence to its inhabitants than to be the means of investing them with power; yet in the course of their history, and in fulfilment of this prophecy, they did once attain to a vast degree of power; but they held it only for a short time, although, in losing it, they still preserved their independence, and enjoy it to the present day. They are now the wild and still unsubdued Arabs.

But the fulfilment of this prophecy respecting Ishmael, is so admirably exhibited by a well-known writer of the present day, that I shall conclude this part of our subject by presenting to you his remarks upon it. "Ishmael's name and fortune," he says, "were announced before he was born: I will make him a great nation," said Jehovah to Abraham; and this prediction was accomplished as soon as it could be in the regular course of nature. From Ishmael proceeded the various tribes of Arabs (also called Saracens by Christian writers), who anciently were, and still continue to be, a very powerful people. They have at one time been a great nation, for the Saracens made rapid and extensive conquests during the middle ages, and erected one of the largest empires that have ever been in the world. The expression respecting Ishmael that 'he will be a wild man,' may literally be rendered, 'a wild ass man'; that is, as wild as a wild ass; and the account of that animal in the book of Job singularly illustrates the wandering, lawless, free-booting lives and manners of the Arabs. 'Who hath sent out the wild ass free, or who hath loosed the bands of the wild ass, whose house I have made the wilderness, and the barren land his dwelling? He scorneth the multitude of the city; neither regardeth he the cry of the driver: the range of the mountains is his pasture, and he searcheth out every green thing' (Job xxxix. 8). So God hath sent out this people free from all political restraint. The same wilderness in which their ancestor Ishmael lived so many thousand years ago is still their habitation, and in the barren land, where no other human beings could live, they have their dwellings. They scorn the city, and therefore have no fixed habitation. For their multitude they are not afraid: when they make their depredations on cities, towns, or caravans, they retire into the desert with such precipitancy that all pursuit is eluded; and in this respect the crying of the driver is disregarded. They may be said to have no lands, and yet the range of the mountains is their pasture. They pitch their tents and feed their flocks wherever they please, and thus they search after every green thing; and in another sense they do this likewise, for they are continually looking after prey, and seize upon every kind of property that comes in their way. Sesostris, Cyrus, Pompey, Trajan, and other ancient sovereigns have vainly attempted to subjugate these wandering tribes. From the commencement of these Ishmaelites until the present day, they have maintained their independency. Ishmael is still a wild man dwelling in the presence of all his brethren, with his hand against every man, and every man's hand against him; and, if there were no other argument to prove the truth of the bible than this prophecy concerning Ishmael and his descendants, compared with their actual history and manner of life during a period of nearly 4,000 years, this would itself be sufficient" (Horne, i. 326, 7).

The above remark is just; and we may truly say that he, who now reflects upon the still existing Jews, and their feelings towards their ancient land; or contemplates the immense and widely diffused blessings which have already been derived to mankind from the promised seed of Abraham; or considers the peculiar and yet unaltered habits of these wild and independent Arabs, is without excuse if he believes not in the bible, since all these things are evidences of its truth, showing clearly that it is indeed the word of God, and that all its prophecies will be fulfilled.

We have now to notice, as belonging to this period, a remarkable prediction made to Abraham's son Isaac, respecting his two sons Jacob and Esau.

This prediction, like that respecting Ishmael, was made before they were born, and was made to their mother. The Lord said to her, when she was about to bring them forth, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other, and the elder shall serve the younger" (Gen. xxv. 23). "They

proved to be men of very opposite dispositions, and their descendants were as dissimilar. As in their birth they struggled for the pre-eminence, so did their posterity during many ages. In the days of David the descendants of Esau, the elder brother, were generally subject to those of Jacob, the younger; and much more entirely in the latter times of the Jewish state" (Scott).

But now mark the development of the predicted difference in their characters. "The boys grew; and Esau was a cunning hunter, a man of the field, and Jacob was a plain man dwelling in tents" (Gen. xxv. 27). On which difference between them the author thus quoted observes: "Esau hunted the beasts of the forest with dexterity and address, till probably, like Nimrod, he became a warrior and a conqueror; for, when he met his brother, he had with him 400 men, probably armed followers, according to the prophecy of him, that 'by his sword should he live'" (Gen. xxvii. 40); but Jacob was a plain man dwelling in tents, an industrious, honest, pious character, a stranger and pilgrim in spirit, and a shepherd all his days." The one, in short, was a bold, lawless, pushing man of the world; the other a retiring, meditative child of God.

We know that Jacob, with all his faults, was always guided by a faith in God's promises; which promises Esau despised, and wantonly sold his birthright to them. The consequence was that Jacob, with his descendants, entered into the blessings of those promises, and still exist, waiting for a yet farther fulfilment of them; while Esau, with his descendants, took the course of this world, and perished under the righteous judgment of God; for that this godless character continued to be attached to his descendants, we have proof in the later prophets. In the prophet Malachi we find this record of him, that is, of the people descended from him: "Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness" (Mal. i. 3). And why did the Lord hate him? We find, in the next verse, that "his border was the border of wickedness, and the people against whom the Lord hath indignation for ever." Esau, or Edom as his descendants were called, was in fact the example and type of all the enemies of God, as Israel was of his chosen people. Therefore were the judgments of God poured out upon him; for, "soon after this word of Malachi, the Jewish leaders under the Maccabees entirely subdued the Edomites; thus literally fulfilling this original prophecy respecting them, made even before they were born" (Scott).

Respecting the more particular character of the judgments inflicted upon Edom, there are in the bible some very remarkable prophecies, the exact fulfilment of which has been strikingly illustrated by the discoveries of modern travellers in that country.

In the mean time we may say that there is no more instructive portion of scripture than the exhibition here afforded of the difference between these two classes of character. And I will now only add to what has been said, this solemn reflection, that with equal clearness it has been foreseen with respect to each of us, to which manner of persons we belong; whether to that class who are the subjects and heirs of faith, or to the children of this world only; for the one of these classes does the Lord still love, and the other does he hate; for they hate him and his holiness; and, as our characters are in this respect, so will be our everlasting condition. We see how great the power of God is, and how true his word. May we then, as he instructs us, give all diligence to make our calling and election sure; for, if the graces of his Spirit, so freely offered to us, are in us and abound, we shall never fall, but so an abundant entrance shall be administered unto us into the kingdom of our Lord and Saviour Jesus Christ (2 Pet. i. 5-11).

Juvenile Reading.

ELLEN DELANY; OR, A TALE OF THE CHOLERA, 1849.

No. I.

"WILLIE, we must put our game away: it wants but five minutes to the half-hour."

"O no, Ellen; it won't take twenty seconds to check-mate me. We must just finish this: do, dear," continued Willie, in a strain half coaxing, half petulous: "at all events, let us wait till the bell rings."

A glance at Ellen convinced him that she was steady in her resolution. Angrily he swept his arm across the board, tossed rather than replaced the beautiful ivory chess-men in the box, and muttered aloud, "It's horridly annoying. No other family I ever knew had such provoking customs and old-fashioned ways. Ever since that saintly uncle, Moreland, entered our house, we have set ourselves up as a pattern to our neighbours. Why cannot we do as other people? Who ever heard of having prayers exact to a moment? I know if Alice had been playing she would not have stirred till that nasty plaguing bell was over."

William continued murmuring; and his sister, unperceived by him, slipped out of the room, crossed the hall, and gently opened the study-door. Mr. Moreland, a pale, sickly-looking gentleman, was already seated at the head of the table; and before him lay the family bible. Ellen, as she took her seat, endeavouring to fix her thoughts heaven-ward, recalled to mind her present situation, and silently besought a blessing upon the devotions of the evening. Meantime the minister—for such was Mr. Moreland—had noticed her entrance, and, though he forbore remark, could not help admiring and praising God for the genuine marks of earnestness in the cause of true piety which his niece at all times evinced. As the hall-clock struck the half-hour with its deep sonorous chimes, the domestics entered, and quietly arranged themselves in their accustomed places; whilst immediately after, the widowed mother, followed by Alice and Willie, appeared from the side-door. The worship commenced. Mr. Moreland, with slow clear voice, read aloud a portion from holy scripture, explaining its difficulties and indicating its hidden meaning in simple language. Then all knelt; and, with earnest heart-felt zeal and sincerity, he poured out his soul in prayer. The

evening service concluded, the bible was deposited on a side-table, and one and all quitted the room with the exception of Ellen and Mr. Moreland. She had moved from her seat; and now, standing by his chair: "I am not exactly afraid, dear uncle," said the weeping girl, for tears were fast rolling down her cheeks; "but yet I am often unhappy. Sometimes I do think that, if it pleased God to take me away, he would receive me into heaven. But then, again, I feel so unworthy; and hell—— O uncle!" She shuddered and paused, for anguish of mind prevented her further utterance.

Mr. Moreland drew his arm around her; and, gently taking one hand within his, waited till the first ebullition of grief had subsided. "Ellen," said he, at length, "do you think it possible that Jesus, the compassionate Saviour, would ever let one of his own loved ones perish? O no, my own dear child. 'He is the same yesterday, to-day, and for ever.' His promises abide; and, whether he suddenly calls his people home, or allows them warning beforehand, he alike at last gathers the lambs with his arm, and carries them in his bosom. You are now tired, Ellen, and unduly depressed: those who always fear need never fear. Go to rest, trying to trust all to Jesus; and to-morrow we will talk together on the subject more fully". Ellen kissed her kind uncle affectionately, bade him good night, and then left the room.

Mr. Moreland listened to the last faint echo of her step, as she traversed the hall and ascended the old oak staircase; for of all his sister's children Ellen was most beloved. As he knelt, in the privacy of his chamber, each member of the family was individually remembered before the throne of grace; but on behalf of his youngest niece, the simple-hearted Ellen, was he most earnest that night in private prayer.

Mrs. Delany was the widow of an officer, slain in fighting the battles of the East India Company's service. He ranked high in his regiment; and his services had been of so distinguished a character that a handsome pension was allotted to his bereaved wife, who had never been separated from her husband excepting under circumstances of necessity, and when duty positively forbade her venturing into scenes of imminent peril, which might have damped his military ardour or endangered her life. The hot clime of India early made inroads upon a constitution naturally delicate; and often had major Delany pressed his wife to leave him for a limited period, and seek, in the more friendly temperature of her native land, renovation of health and strength. "When we can together share that happiness," would the fond and devoted woman reply, "I shall rejoice; but the life of a soldier is ever uncertain; and never, never could I forgive myself were I absent from my husband in the hour he most needed my services." The attached and faithful wife had the sad satisfaction of attending him in his dying moments, and listening to his last words. Perhaps, had his tomb been in an accessible situation, it would have operated as an inducement to linger in the land where reposed the mortal remains of him she had long held most dear; but the warrior was consigned to a hasty grave near the camp of the enemy; and the widow could never hope to water the spot with her tears; so she parted for the land of her birth, and in the house of her aged father-in-law mourned her widowhood, and, in comparative seclusion, devoted herself to the education of her children. Time, as it softened and alleviated the bitter pangs of grief, brought with it its accustomed changes. One son, intended to follow his father's profession, entered Addiscombe: another was despatched to Winchester; and Ellen, the youngest child, alone remained at home. From the thousand endearing winning ways of childhood, she had become so necessary and essential an addition to Mr. Delany's happiness, that he never could consent to part with his favourite grand-daughter.

It was a strange sight to witness the good old gentleman with evident delight watching, and even at times entering into, her gambols. Many friends whispered, little Ellen Delany was in the fair way of being spoilt, and ran the narrow chance of growing wild both in mind and body. Nevertheless, under a mother's watchful eye, without the confinement of school education, she was at thirteen a well-informed sensible girl, far surpassing in mental acquirements many of her seniors.

At the time my tale commences, old Mr. Delany had been dead above two years, leaving the paternal inheritance to his daughter-in-law for life. Mrs. Delany had but one surviving brother, the Mr. Moreland already introduced to my readers. He was a minister of the gospel, who had long with genuine piety and exemplary ardour fulfilled the laborious duties that fell to his lot in a populous town. Intent upon his sacred office as a labourer in the vineyard of his divine Master, he had for a length of time disregarded symptoms of an approaching disease, which now entirely precluded him from active exertion. The bursting of a blood-vessel in his throat one Sunday evening, when preaching before a large assembly with awful earnestness, upon the words, "Behold he cometh with clouds; and every eye shall see him; and they also which pierced him; and all kindreds of the earth shall wail because of him," first alarmed himself and friends. It was succeeded by a dangerous illness; and his sister was sent for with all speed. For weeks his recovery was despaired of; but at length came a favourable turn to his complaint, and in course of time he rose from his bed, although but the shadow of what he had heretofore been. Change of air and scene was immediately recommended; and the neighbourhood of Melville-hall, his sister's house, being considered peculiarly healthy, he was conveyed thither. Fearing lest a true statement of his condition should weigh upon his mind, retard his progress, and perhaps cause a relapse, the physicians for a time proffered hopes that he might ultimately resume his pastoral avocations. He, however, felt otherwise, and, submitting to the divine dispensation, bade by letter farewell to the members of his beloved flock, and, accepting Mrs. Delany's offer, made her house his home. With his nephews he had as yet had but little intercourse; for the eldest left England during his grandfather's life; and, during the long vacation which Arthur and Willie spent at home, he had been too unwell either to enter into their enjoyments or watch their proceedings; so, fearing that his presence would prove a bar to

their happiness, he had confined himself principally to his own room till after their departure. With Alice and Ellen the case was different: they had been his attendants, and beguiled many a wearisome hour, as he reclined, weakened and debilitated, upon a sofa, or tottered up and down the broad shady terrace that fronted the house. Ellen had been his most constant companion: little did she imagine that, whilst diligently conning tasks by his side, his eyes were intently fixed upon her countenance, watching its changes and endeavouring to read her passing thoughts. Yet such was the case; and during three months he had learned more of her character than she would willingly have divulged. Meantime she had unconsciously gained that which she most coveted—a firm hold in his affections; not the instinctive love planted by nature, to a greater or less extent, in the heart of every individual, but that more pure, more refined, more holy feeling, borne by the good towards the good, or to those in whom they discover the germs that shall be more fully developed in after days.

Alice was a sensible, amiable, affectionate, young woman, frank and sincere, but gay and thoughtless. Mr. Moreland had frequently cause to lament the absence of many a substantial evidence of individual holiness in his eldest niece. She was one of those creatures of an hour, whose heart cheers them in the days of their youth, who walk in the ways of their heart, and in the sight of their eyes, forgetting that for all these things God will bring them into judgment. The gentle and reserved Ellen was, generally speaking, the greater favourite; and between herself and her uncle a tacit understanding arose that she was ever to consider him in the light of a parent; for she had never known the sweetness of a tender father's parental love.

"I laid me down and slept, and rose again; for the Lord sustained me," said Ellen, as she awoke the ensuing morning, and felt a sensation of peace within and peace without.

The distant sound of the bell was heard as it struck the solemn toll which precedes a funeral.

"Hannah," said Ellen to the maid in attendance, "I hear that mournful bell unusually early this morning; do you know who is going to be buried?"

"Yes, miss," said the young woman; "poor John Ford. He was quite well the day before yesterday; but he was seized with cholera, and was soon a blackened corpse. His mother, miss, is quite distracted. He wasn't over dutiful; but he was her only son; and it's surprising how she loved him, despite all his faults."

Hannah resumed a respectful silence; but her young mistress was desirous of prolonging the conversation.

"How long was he ill?" she inquired.

"Only nine hours," replied Hannah. "This cholera is a shocking thing, miss: it carries one off so quick. They say John's screams were terrific: he was in intense agony; and the worst part is, he was half drunk when the pains first came on, so that the doctor hardly knew how to manage him. It's quite sad to see how his mother takes on, and asks every body who comes nigh her whether they think he has gone to heaven; and no one dares give her any hope. They say in the village that there are three more deaths this morning."

A tear stole down Ellen's cheek as Hannah unconsciously broached a subject which lay heavy on her mind. The maid observed her young lady's emotion. "I'm sure, dear miss Ellen," said she, "you need not be afraid. I often think if you were to die it would be all right. But to such a one as me, it is a most horrid thing to think that in a few hours one may be lying there," and she pointed in the direction of the churchyard.

"It is an awful subject to us all, Hannah," said Ellen; "quite as much so to me as to you. The one thing is, to be ready against that hour, come when it will."

"Yes, miss, so it is," retorted Hannah; "but—" She abruptly concluded her sentence, for the bell in the adjoining room rang; and Miss Delany never could endure waiting. So, much to the poor girl's annoyance, she was obliged, unfinished, to drop her communication with the gentle young lady she so loved and admired.

The appointed hour arrived for Ellen to claim the fulfilment of Mr. Moreland's promise. She had anxiously awaited the time, and yet felt her heart beat with a degree of apprehension when she found herself seated by her uncle, in a distant and rarely-frequented spot in the shrubbery. Mr. Moreland apparently took no notice of her emotion, although he perceived the colour of her countenance change, and a deep flush succeed a pallid hue. He was silent, and seemed for a few moments engrossed in his own thoughts, during which she succeeded in recovering her composure; for, after all, often before had she sat side by side with him in the same place, and listened with eager and fixed attention to his every word. It was an unspeakable blessing to possess such a friend. When he talked of that holiness without which no man can see the Lord, and depicted the path of the true child of God, daily advancing in the knowledge and love of God; or when he described the young Christian soldier from the cradle to the grave, in an enemy's country waging fierce contest against many a foe, she also felt warned, aided, and encouraged to fight the good fight of faith.

"I suppose, Ellen," said Mr. Moreland at length, "you must have heard that Charlie Baines died this morning. Poor little child, what an inexpressibly blessed change of condition is his! A few hours since, and he leaned on his crutches at the cottage door, a helpless deformed cripple, pitied by each beholder; now, clothed in white, the companion of angels and spirits of the just made perfect, he sleeps in Jesus. I have been thinking much about our conversation last night; and, dear Ellen, I am going to help and comfort you, because I think you are labouring under a false fear, excited by the painful scenes we have heard of and witnessed during this last month or two. What is life, my child, but a fierce warfare, a tedious journey through a desert land, a bark on the mighty ocean of time? The warrior is alone cheered by the prospect of future victory: the traveller's hopes aspire soon to arrive at the land of his destination; and the bark, tossed by each wind and contrary gale, in the haven alone finds security. Such is life. What is death? The hour when warfare is for ever at an end, and the believer enters the presence and joy of his Lord;

when he who has borne the burden and heat of many a toilsome journey shall commence upon a perpetual sabbath; the hour when the mariner, no longer exposed to the sport of contending elements, finds himself at anchor in the haven where he would be. Life is a passage through a gloomy defile, beset with snares and innumerable dangers: death is the gate that opens an entrance into everlasting mansions, prepared for all those who love the Lord Jesus Christ in sincerity."

"Yet, uncle," said Ellen, who had till now been an attentive listener, "if we all thought so, death would be a blessing looked forward to and coveted as the greatest boon God could confer: whereas even the best of men sometimes fear to die."

"I grant," replied Mr. Moreland, "that to the natural man there is something awful in the thought of the separation of the soul from the body; but grace, in the end, is sure to triumph over that. Death ends our state of probation. No more sin, no more sorrow: it is the last stroke of our heavenly Father's rod. Of course I am alluding to the children of God: to them alone is death divested of its terrors, and swallowed up in victory. For the enemies of our gracious Redeemer, for him who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace, nothing remains but a fearful looking for of judgment and fiery indignation.

"Dear uncle," interrupted Ellen, "it is sometimes hard to tell to which number one's own self belongs."

"Do not think so, my Ellen," responded Mr. Moreland. "God has set before every man life and death, blessing and cursing. We cannot serve two masters; and God will admit of no half-heartedness in his employ. If, therefore, we are, as some obstinate sinners, whose condition is of all things under the sun the most awful, absolutely rejecting proffered grace, or if, careless and unconcerned, we are living without God, we are, or at least ought to be, without hope. But if, on the contrary, we have yielded ourselves in faith to Christ, given him our hearts, sought him by prayer and reading of his word, which is able to make us wise unto salvation, we are safe and secure as the man who built his house upon a rock. He is faithful who hath promised: when did he ever say, Seek ye my face in vain? No, Ellen, the God who delights in mercy will, at the hour of death, keep the believer in perfect peace, and, as the soul departs, take it to dwell with him, in the land where God shall wipe away all tears; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain."

The conversation between Mr. Moreland and his niece was of long duration. He spoke of the probability that some member of their own immediate family, perhaps one of themselves, might be carried away by the epidemic that was now raging with unmitigated fury: he pointed to prayer befitting such solemn times, and then cautioned her against giving way to undue fear, or a tendency to feelings of despondency. Ellen thanked him; but words could not adequately express the comfort and consolation she had derived from his remarks.

A general gloom soon overspread itself throughout the whole house. Alice was all but morose; and Willie, whose spirits were generally the most exuberant, grew sad and thoughtful. He maintained sullen silence upon the subject that so depressed him towards every one but to Ellen, to whom he would at times unbend. He liked to follow her, watch her, and sit with her, as if in the presence of one he believed infinitely better than himself there must needs be a shadow of security. Meantime Ellen continued her usual routine of duties, and, by maintaining a consistent cheerfulness and holy faith, was a living testimony that, in the times of deepest trouble, the Lord is nigh unto them that fear him, and that God will keep him in perfect peace whose mind is stayed on him.

A CATHOLIC*.

THIS is a most beautiful and appropriate name for every true Christian; but it has been most unjustly and exclusively arrogated by a body of priests and laity under the jurisdiction of the pope of Rome, and most thoughtlessly conceded by those who have, from the beginning, protested against the usurpation and the destructive errors of the papacy. We contend that the term cannot, in any of its just senses, be applied to the church of Rome. The word literally means "universal," and has been applied by physicians to medicines supposed to be good against all diseases. As applied to the church of Christ, it may bear two senses. It signifies,

1st. Universal, or extending to all countries, in contradistinction to the Jewish church, which was restricted to Palestine only; and,

2ndly, Orthodox in matters essential to the salvation of men.

In the first sense, the term catholic cannot be conceded to the church of Rome, as she is not the universal church, any more than England is Europe, or Britain the whole world. If we take the similitude of a tree (which is our Lord's) to represent the church, then the trunk or stem is the catholic church†; and the church of England is one branch; and the church of Scotland is another branch; and the Dutch church is a third branch; and the papal or Romish church (if we admit that the apostacy is a church at all) is at best but a fourth branch, and a very withered one, incrusted with vermin, and in a rapid state of decay. Now, none of these branches may arrogate to itself the exclusive title of catholic. But if the words addressed to the ancient Roman church by the inspired penman have been fulfilled—and it is certain that they have—then the society, the head of which is the pope, is entitled neither to the name of church, nor catholic: "If God spared not the natural branches, take heed lest he spare not thee. Behold therefore the goodness and the severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou shalt be cut off." If we understand the word catholic in the second sense, we shall find the church of Rome is utterly unentitled to the appellation. An ancient father says: "The

* This paper has been lately published. It is sent us by a correspondent.—ED.

† Rather, is not Christ the trunk or stem? [He himself says, "I am the vine: ye are the branches."—ED.

church is termed catholic, because she catholicly and perfectly teacheth all doctrines which men are bound to know." Now the church of Rome keeps back almost every doctrine which men are bound to know, and puts forward almost every doctrine which it would be better for them never to know. The catholic church teaches that there is one sacrifice, once for all, made once on the cross, and proclaimed complete in these words: "It is finished;" but the church of Rome teaches her unhappy people that "the mass is a true propitiatory sacrifice for the quick and the dead." The catholic church teaches that "there is one Mediator between God and man, the man Christ Jesus;" but the church of Rome teaches that "there are many." The catholic church teaches that it is the duty of every man to search the scriptures; but the church of Rome teaches that they must not interpret them, save according to the unanimous consent of the fathers; and, as there is no such unanimous consent, it is merely a polite way of refusing the laity God's word, or the knowledge of its truth.

The church of Rome is, in this sense, anti-catholic: the Protestant church is, in this sense, catholic.

We believe in the holy catholic church, in the words of the creed; and we bless God that we are members of it.

We believe, also, that there is an unholy anti-catholic church, which is the Romish church; and we thank God that we have been plucked from the reach of her coming plagues; and we will give our prayers and contributions to rescue its unhappy victims from the midst of it.

Weekly Almanac.

"Verily, I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove."—MATT. xvii. 20.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth, mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. Amen.

JAN.	MORN. LESSONS.	EVEN. LESSONS.
19. 2nd Sun. aft. Epiph.	Isa. li. / Matt. xvii.	Isa. liii. / 1 Cor. i.
20. Monday	Gen. xxxviii. / Matt. xviii.	Gen. xxxix. / 1 Cor. ii.
21. Tuesday	Gen. xl. / Matt. xix.	Gen. xli. / 1 Cor. iii.
22. Wednesday	Gen. xlii. / Matt. xx.	Gen. xliii. / 1 Cor. iv.
23. Thursday	Gen. xliv. / Matt. xxi.	Gen. xlv. / 1 Cor. v.
24. Friday	Gen. xlvi. / Matt. xxii.	Gen. xlvii. / 1 Cor. vi.
25. Saturday (Conver. of St. Paul)....	Wisd. v. / Acts xxii. 1-22.	Wisd. vi. / Acts xxvi.

"John telleth to men a mean to overcome the world. And this, he saith, is the victory that overcometh the world—our belief. So that none overcome the world, nor the fiend, nor the flesh, unless belief or faith is the armour by which he thus overcometh. And therefore Paul declareth to the Hebrews that saints overcame realms by the faith which they had. And shortly, there is no man overcome by his spiritual enemy, unless he is out of belief, either in one manner or another. And thus, by some manner of speech, belief is both the shield and sword, by which man fighteth, and the victory that he maketh. .... If thou have full belief of Christ, how he lived here on earth, and how he overcame the world, thou overcomest it, as thou must needs overcome it by belief of the Father. .... Therefore men should know the gospel; for it telleth the belief of Christ" (Wycliff's sermons).

THE CONTRAST BETWEEN EARTHLY AND HEAVENLY WISDOM:

A Sermon,

BY THE REV. R. H. DAVIES,

Curate of Lavenham, Suffolk.

1 COR. ii. 6, .

"Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

ONE great purpose in the revelation of God's counsel to man is to bring prominently and continually before his mind the vast and important contrast which exists between this world and the next. So was it from the beginning. By the revelation of word, of prophecy, of more direct manifestation also, by actual fulfilment of promises and threats, by executed purposes, by type and shadow, as age rolled over age, and generations passed away to make room for others, there was perpetually made the grand opposition between this world and the next. Men, nay children, could see it in history, and decide it from the conclusive history of their own experience. Paradise had been swept away—emblem, indeed, of the transitoriness of the highest earthly delights!—yet not without leaving its undying impression, that it had existed as a commencement and representation of holiness and happiness, heavenly and eternal, to which there should be a restoration of the fallen race, when the great purposes of God's word should reach their completion. Canaan appeared as the temporary abiding place of the chosen generation, the promised land of peace and plenty and rest: nevertheless, to convince man that it was not the "continuing city," and but a very shadow of the rest which remained, quickly passed it away also, yet leaving the like impressions; so that every tribe of the Israel of God quotes it as the bygone resemblance of the true prosperity which the

church has in store. Thus inscribed on men's hearts were the two great lessons: "The things which are seen are temporal; but the things which are not seen are eternal." Thus always beamed out before the understanding of men the present, only present: no day, no hour their own; but the future of the world beyond, ever future. Thus men could read in every leaf and page of their life's book, "No to-morrow," because they dared not reckon with any degree of certainty upon it; "no to-morrow" either after the to-day of this existence closed, because the circled world of eternity was to be entered on—the circle without a circumference too; because there is no gathering within the widest conceivable compass those ever-unfolding and unmarked periods which we dare not call time, as they bring forth from their mighty wombs the great volumes of unceasing glory. And yet, compared with the fuller revelation of God's will, which remained for the gospel era, men were in obscurity. The coming of the Messiah was the bringing "life and immortality to light." Christ was by eminence, by excellency, by fulness, the Word, as the apostle reminds us: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Therefore, when he came, there shone forth with unexpected lustre those things which kings and prophets had longed to hear and see, waited for, studied; "searching what or what manner of time the Spirit of Christ, which was in them, did signify," nay, which "angels desired to look into. And therefore, in this enlarged scheme of divine revealing, we find enlarged manifestation of the leading truth we now speak of—the momentous opposition, or contrast, with which the next world stands to this. Yet this is what we so practically forget: we are so apt to lose sight of this fact, vividly as it is always presented to us: we are so apt to hold on, in belief, in imagination, in prospect, to this mere world: "Their inward thought is," says the psalmist of us, "that their houses shall continue for ever, and their dwelling-places to all generations. They call their lands after their own names." And this is one chief way in which, like "the deaf adder, that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely," we heed not the voice of God: engrossed with the present, we forget that which is to come, and with which we are to abide for evermore. And forgetting, or neglecting, or lightly esteeming this point, causes us to manifest so little regard for the business of another state, as to treat the subject of eternity as if it were either of secondary, or of no importance—unworthy of our consideration.

Now, we are reminded afresh of these things when we take for our consideration such a passage of plainly-written divine declaration as that of our text. Let us enter upon it seriously and anxiously, in dependence upon the help of him who has caused it to be "written for our learning"; and may his gracious Holy Spirit be with us, that we may be always able to "receive with meekness his engrafted word," which, received, applied, and acted on, is "able to save our souls"!

Observe then, brethren, we have here brought before us the contrast between heavenly and earthly wisdom; the wisdom of this world, and the wisdom of the next; the wisdom which is from above, and the wisdom which is from below. But, as an introduction to the larger unfolding of this subject, let us adopt that afforded us by the apostle himself. He is declaring to the Corinthians in what spirit he first came among them—to preach the gospel of Jesus Christ, and nothing besides; the simple, naked gospel, unadorned with those appurtenances of human effort which the Corinthians so much admired; not clothed with the drapery of man's eloquence, nor concealed under the glosses of man's interpretations; because his object was, not to gratify their itching ears, nor satisfy any mere mental enjoyments, but to reach their hearts, to pierce them through with the unsheathed "sword of the Spirit." "And I, brethren, when I came to you, came not with the excellency of speech or of wisdom, declaring unto you the wisdom of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit of power; that your faith should not stand in the wisdom of men, but in the power of God."

There is such a thing, and common enough it is, as for men to be led away by the energy, the counsel, and eloquence of any to whom they look up for instruction; led away, but not made what their counsellors would have them; being followers, but not disciples. And this was what made Paul careful when amongst such as he knew the Corinthians to be, lest he should lead them from the pith and marrow and sum and substance of the gospel, in merely engaging their attention and approval by means of human intelligence and laboured efforts of speech. At the same time, he would not allow that the gospel he

preached was folly, though the proud and unbelieving might think it so, and render it so to themselves. On the contrary, he would show that it was the very deepest wisdom, and the most worthy of man's attention, which could possioly be presented to him; inasmuch as it was wisdom altogether independent of carnal appliances, and was derived entirely, from its beginning to its consummation, from the eternal and incomprehensible Fountain of light who filleth all things. And therefore he adds, in the words of our text: "Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." As I have said, then, we have here brought before us the two opposites, the two extremes, heavenly and earthly wisdom; the character and possessors of each being given. Our business is to view these steadily, and to learn the lessons thus afforded.

I. First, then, of earthly wisdom, its character and its possessors.

1. It is of this world only and altogether, therefore so called "the wisdom of this world." It is derived from the sources of intelligence, reason, learning, which are round about us here, without requiring the mind to be carried beyoud the boundaries of this existence. It may, and does, dive into the mysteries of nature very deeply, and brings forth, therefore, copious and valuable stores of knowledge. It is thus available for the present benefit of mankind, and confers great boons to relieve the burdens which "flesh is heir to." It takes higher flights than terrestrial objects permit, and even traverses the external heavens to know well-nigh "each bright particular star" in that gorgeous firmament, and makes that knowledge also beneficial in a high degree to earthly pursuits. But, if we see it in its broadest perfection, and when we calculate its increasing powers to the end of time, and know not what results may flow from its growth, yet, seeing it only this, we can but call it, after all, the wisdom of this world. It stops here. The last breath of its possessor sweeps it away for ever. For it is even worse in its mere worldliness; nay, instead of being beneficial to mankind, it is turned into very poison, when it wanders out of its proper sphere, and, not, as it should, bowing before the wisdom of God, and becoming subservient to his declarations however humbling, but endeavouring to bring down the wisdom of God to bow to it, it sets itself to philosophize and reason on the deep things of God, not in accordance with the principles of his revelation, but according to the carnal principles of its own fleshly wisdom; exalting human reason and human learning and human efforts and mere human successes into so many deities, and pronouncing their conclusions of equal authority with, nay, of superior authority to, the written word and absolute revelations direct from heaven.

Yet it is ground of thanksgiving that God over-rules all this for his own honour, and in some instances, and in no small degree, permits us to behold this wisdom robbed of its worldly savour, and sanctified to the purposes of his glory; being brought to bear on the subjects of revelation, and made to exhibit God's attributes and designs in a way otherwise unattainable.

Human power, human ability, human learning, human wisdom, and the one chief fruit of all these, human pride, are neither more nor less than hideous objects, when they are set against the truth of God, and made the foundation of man's exaltation.

But see them at the foot of the cross of Christ, see them the servants and handmaids of the gospel, and you behold what is beautiful; for the highest intellect of man is never so high as when rising from the dust of deep self-abasement; the most graceful adornments of human energy never so brilliant as when illuminated with the approbation of him who bestows the power, as he accepts the dedication of them to his work; the profoundest abilities and learning of man never so profound and of such real worth as when offered up to God in Christ Jesus with child-like simplicity, and bent with all their force to elucidate and display the purposes of divine revelation; and thus directed to overthrow the kingdom of darkness, pride, and rebellion. But, alas! the wisdom of this world thus to be beheld is rare; for it keeps up the character which it so early assumed, against the gospel wisdom of God; for, did it not require the special admonition of the great apostle to warn the strongest against its danger: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ"? Whence we may clearly see that the wisdom of this world, in itself, is opposed to the wisdom of God—as clearly seen, if you will take the trouble to examine, in the records of your own experience; for it is not too sweeping an assertion to make, that every one who does not altogether subscribe to gospel terms is opposing the wisdom of God with the carnal weapon of this world's wisdom.

The proud philosopher, who esteems the gospel in its simple purity as well enough for old wives and children, but as hardly demanding the high services of his well-cultivated mind, and who therefore builds his own ladder, as he thinks, to heaven; the profane infidel, who asserts his own reason to be a deity within him, and denies the possibility of its being perverted, or capable of leading him astray, and who on these grounds takes upon himself to deny positively the main foundation-facts of the gospel, and to explain away others to suit his own apprehensions at the time; the Jew, who will not deign to give the New Testament an impartial hearing, and scorns the insurmountable evidences of Christianity, and curses the name of Jesus when it is uttered in his presence — these, and all such, it will readily be admitted, are opposing the wisdom of God with the wisdom of this world.

But suppose not that only such come under such a grievous charge. All who do not fully assent and consent to the terms of the gospel covenant are precisely in the same position. The open sinner, who supposes that he has many years to live, and that by-and-bye he can and will turn to God, and be saved just at last, is guilty of the same presumption. The hypocrite is even bolder in his daring. The self-righteous professor is literally guilty, according to the words of scripture, as the apostle said: "They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." The indifferent and slumbering person, who is satisfied because he does not openly transgress, and, never seeing himself as a sinner, leans altogether on the mercy of God, without taking into account the requirements of his justice, and therefore without regarding the essential objects and properties of the gospel, comes also beneath the condemnation. There are degrees and shades of evil, as there are of good; but the qualities remain. And so it will be found of a vast multitude at the judgment, that, although far from the excesses of rebellion against the gospel monarchy—which will condemn some—they are yet partakers of the same sin; even of having passed through life to death opposers to God, because their wisdom was never anything else than the wisdom of this world.

The apostle, therefore, declared to the Corinthians that, in making known to them the gospel, he had cast aside the wisdom of this world, its pride, its "excellency of speech," its "enticing words." He had appeared amongst them as the messenger from God, with no pretensions, no human strivings, but was with them "in weakness, and in fear, and in much trembling," determined to know but one fact, and this the fact which was the axe at the root of man's natural pride, even "Jesus Christ;" Jesus Christ, not in majesty, power, and dignity, but "Jesus Christ and him crucified." And why? Because primarily the wisdom of this world was opposed to this fact, and, until this fact should be acknowledged, received, and acted on, could not be brought into the gospel service. To preach the gospel effectually, he must bring proud Corinth to Calvary. And this was not to be done by attempting a concession, and permitting a mingling of such adverse elements as the pure wisdom of God and the unsanctified wisdom of this world.

And, since these elements are still adverse, and since man is the same, the preachers of the kingdom now are to follow the apostle's example—to commence and carry on their work of declaring the "whole counsel of God," by directing their engines of spiritual warfare against the foundations of man's own rearing; and then to raise man up from his overthrow, upon the only true foundation of safety; for "other foundation can no man lay than that is laid, which is Jesus Christ."

2. Let us, then, endeavour, in the next place, to mark out further the character of this world's wisdom, by showing you another particular in which it resembles its origin, and so try to dissuade you from placing any reliance in it.

It is temporal: as you will see in the text it is joined with its possessors, the "princes of this earth, that come to nought." "Whether there be knowledge, it shall vanish away," says St. Paul, in another chapter of this epistle. Not that he there signifies that there will be no knowledge in heaven—far to the contrary—but that, first, the knowledge of heavenly things which can be attained here is so slight in comparison of the soul's acquirements when fully redeemed, that it will vanish away into obscurity before them, just as the star-light fades before the sunlight of morning and is lost in the effulgence of mid-day, or just "as a dim candle dies at noon;" and, secondly, that the mere knowledge of earthly things and worldly business will be utterly valueless, no matter to what extent acquired, and can be of no possible use in the other existence.

And what will it avail the wisest of earth's children if he is brought to the tribunal of

God's judgment and condemned to death? His highest intellectual attainments and refinements, the labours of years, and the discoveries in science which have rewarded his industry, the almost unbounded stores of human wisdom which we may have seen him to be the envied possessor of, cannot claim for him the reconciliation he needs as a sinner, nor make atonement for any of his guilt as a fallen son of Adam. He will not be able to summon then his great powers of mind and strong reasons of matured human judgment. They will have all been left behind. And, if he ask where they are, he might as well ask for the world in which they were born and nurtured, for that will have vanished away too.

And this you will more clearly see when you take in also the possessors of this wisdom, and see the end; as I have just said, "the princes of this world, which come to nought;" the great, the learned, the powerful, like the giants of the old world, and the builders of Babel, whose only ambition is "to make them a name," and to possess this world to the utmost extent. All these, and all who, fall into their train, from the learned and elegant sceptic to the gross infidel and blasphemer — all these, with their wisdom, be it bright and refined, or "earthly, sensual, devilish," shall be swept away for ever, and come to nought. For it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world"?

II. And now, brethren, it is time for us to view the contrast, as we have before said. Though the apostle discarded the wisdom of this world in his gospel work, he could not allow that the gospel was folly. It was foolishness in the estimate of human conceit, according to the proud judgment of the natural man; but no further. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God," or, as he adds in another place, "the power of God unto salvation to every one that believeth." So in the text, and at ver. 12-14. What, then, are the characteristics of the "wisdom of God" as it stands opposed to the "wisdom of the world"? and who its possessors? These are our questions now.

The characteristics. And here, first, is the most direct opposition: it is not of this world (refer to Job xxviii. 12-28). Surely no more needs to be said on that point.

But, again, it is not easy to be attained, *i. e.*, according to the principles and means which acquire earthly wisdom. Ordinary abilities fostered by diligence and perseverance can attain much of this; and men of larger talent and application take higher degrees. But these are not the principles and means by which heavenly wisdom is to be acquired; and here is the mistake of many.

"This wisdom is from above;" and, as long as men continue to seek it below, so long will they continue without it. And hence we say it is not easily attained, because it is so hard to convince men of this truth. It is precisely with numbers what Solomon asserts: "A scorner seeketh wisdom, and findeth it not." He disdains to seek wisdom, except in his own way, and after the dictates of his natural heart; and resists the humbling truth, that he must fling away self. How often we tell him that the bible is but a sealed volume to him as long as he refuses to read it, as it were, on his knees, praying to God for ability to comprehend it! But this he sneers at, and thinks the weakness on our side, and never gets beyond the bare letter.

Thus the wisdom of God essentially differs from the wisdom of the world, but only in this respect; for the remainder of the proverb just quoted is to declare the facility of acquirement, where man takes his instruction from God. It says: "But knowledge is easy to him that understandeth." "Which none of the princes of this world knew," says the apostle in the verse following our text. And why? Simply because that pride and wickedness, as we know in the case of those princes to whom he specially alludes, "the crucifiers of the Lord of glory," hindered their understanding, and made gross their hearts, and dulled their ears to the words of life and the spiritual perceptions necessary for their acquirement of heavenly wisdom.

So is it in every case where man in any way exalts himself, and proudly refuses to bow before the humbling requirements of the gospel. He may be one of quick apprehension and keen perception in the deepest of earthly science and human doctrines; but the "wayfaring man, though a fool" (comparatively), taught by the Holy Ghost, shall be far before him in the knowledge of eternal things. As Solomon says again: "The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out."

But there is another peculiarity in this wisdom of God, which distinguishes it from the wisdom of the world. Thus described in the text: "We speak the wisdom of God in a mystery, even the hidden wisdom." The word mystery in scripture is used in a double

sense, sometimes signifying that which is altogether concealed from human ken, but more frequently denoting something which has only been concealed for a long time, and then made manifest; not that which should be utterly beyond man's reach, something offered to him which it would not be possible for him to receive, but that which the overruling of God should so arrange that it should not come before man fully until a certain period —exactly as there are some things we cannot tell children now, for they could not bear them, but we fully intend to do so by-and-bye: what we are going to tell them is no actual mystery, nor will require any extraordinary intelligence to comprehend; but it is our wisdom to keep it back until the proper time for revealing it arrives. In this sense the apostle more than once uses the word mystery, as applied to the gospel, which in its clear exhibition was withheld until the fulness of time came, only being shadowed forth by the means of type and figure, prophecy and promise.

But, when this fulness of time was come, then it beamed forth with open clearness, and was no longer the mystery of a secret which the people of God had long desired to know, and which some perhaps thought a mystery indeed, to be utterly and always unintelligible (see Rom. xvi. 25, 26). In this sense, then, there was and is a wide difference between the wisdom of God and the wisdom of the world. The one was always with man, and he was always more or less acquiring and using it. The other God kept entirely in his own power until the appointed time came, in which he had always purposed to declare the vast designs of his mercy; that his Son should live and die the Redeemer of fallen man; and that this redemption, so contrary to the notions and expectations of many of the faithful, should not be confined to one people or church, but encompass within its everlasting arms the whole world.

But we come to another point of distinction, which, while it most decisively marks the superiority of God's wisdom in the gospel over the wisdom of this world, yet stands in anomaly by the side of the points just considered. Though not of the world, and though hidden from the world so long, it was before the world. Now, if antiquity stamps anything with value, which is allowed even in matters of worldly experience, and especially in matters relating to mental or spiritual production — allowed on all sides to enhance the value and power and authority of that which relates to the eternal destiny of man, and makes its appeal to the immortal part of his nature—as, for example, truth and virtue; I say, if antiquity is to be taken into consideration in our estimate of those things which demand our best thoughts, this wisdom of God, in the establishment and declaration of his gospel, as it stands opposed to the wisdom of this world, requires our very highest admiration and reverence; for it was before the existence of this world, before this world had within it the power of generating its wisdom. Thus our text: "The wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world."

Here, indeed, we can see the littleness and meanness of worldly wisdom, compared with the wisdom of God; for the glorious gospel of redemption, and all its wonderful parts, properties, and objects, to the end of time, and through all the immeasurable revolutions of eternity, were not only known to God, but ordained, appointed, constituted, before one grain of this world's dust was fashioned, and ere one streak of the new-born light shot across the dark chaos.

And here likewise we can learn its independence of this world, as so far not belonging to it that it took not not its birth from it, but that in fact the world was created for it, and not it for the world; God having created this world for his own glory in the stupendous scheme of redemption, and having ordained this gospel as the only "power of God unto salvation."

The high character of this wisdom, then, is that in fact it partakes of the character of its Author in eternity, holiness, and purposes of mercy; and, therefore, when we place the two side by side, it seems absolutely weak even to say that the wisdom of this world is nothing, and shall come to nought, and that the wisdom of God is sublime in its nature, merciful in its intentions, and eternal in its results; for, after every effort we must arrive at this conclusion, that there is no foolishness equal to the wisdom of this world, in its participation of the world's character, and especially in its opposition to God; and that there can be no wisdom like that which belongs to the gospel of Jesus Christ, since this is of God, and from God, and ends in bringing the redeemed soul to him.

It is even thus the apostle himself concludes the comparison. He says, this wisdom "ordained before the world unto our glory."

The contrast is, therefore, again brought out; for have we not seen that the wisdom of this world will at last only bring man to dishonour? when, ppearing before the judgment with only this to plead, he will find himself naked and ashamed; and all the great efforts and

acquirements of worldly knowledge will not be for his rescue, but the rather for his condemnation. The idiot will be wise indeed by the side of this world's great man, who has said in his heart "Tush, there is no God!" or who has in any way put his own wisdom before or against the wisdom of God, and thought God "altogether such an one as himself."

But the wisdom of God, as belonging to the gospel of Jesus, will be to the glory and honour of the feeblest saint within its wide fold; and beggars will be exalted to thrones, while princes of this world will be degraded and debased, branded as enemies, and condemned accordingly.

Thus, brethren, we have endeavoured to show the contrast between the two wisdoms. We are now to consider, briefly, who are the possessors of this wisdom of God. St. Paul says: "Howbeit we speak wisdom among them that are perfect."

This word "perfect" may mislead us, unless we pause a moment to examine it. We are not to suppose that it is used to describe a perfect man, according to our notions of perfection, because no such man exists; that is save and except in the gospel sense, which teaches man to look for perfection in Jesus, and that, when in him by true faith, he is "complete in him." More properly the word as here used, and in many other parts of God's word, signifies upright, sincere, and humble before God. It goes on to signify more, as man advances in his growth of grace; but it does not go so far as to denote that man, even in his renewed state, is absolutely perfect. It is a term very often used as applied to gospel believers "going on to perfection;" yet far off indeed from it, as long as there remains the distance between earth and heaven. But, because the true believer is one who has come beneath the power of the Holy Ghost, because he is humble, because he is anxious, because he lives above this world and for heaven, and because his high ambition is to be holy because God is holy, he is often spoken of in the New Testament as perfect. He is spoken of as being perfect. "Let us, therefore, as many as be perfect." He is nevertheless told to be perfect: "Be ye therefore perfect, as the Father which is in heaven is perfect." He is shown that the labours of others are used to effect their ends upon him: "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God" (Col. iv. 12).

Let not any then be discouraged, and imagine the wisdom of God is not preached to them because they cannot see themselves perfect according to the general ideas of perfectness; for, in the gospel sense, perfection begins at once on their entry into the gospel service. It of course increases in proportion with the increase of Christian graces; and, while the gospel wisdom is preached to be received by many believers, it likewise has its larger stores for such as advance in their growth of grace and knowledge of our Lord and Saviour Jesus Christ. As the apostle says elsewhere: "For every one that useth milk is unskilful in the word of righteousness; but strong meat belongeth to them that are of full age" (the same word in the Greek for that called "perfect" in our text, and in the other passages quoted)—"even those who by reason of use have their senses exercised to discern both good and evil."

And, lastly, you will see how the words of our blessed Saviour himself illustrate the whole of our subject; and this part of it in particular: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight" (Matt. xi. 25, 26).

And now, beloved brethren, it seems to me that we cannot conclude this interesting and important theme, without noticing that the whole of it brings before us, in a remarkable and prominent and lucid way, the Lord Jesus himself. For the "wisdom of God," of which the apostle speaks, is the mystery of the gospel; and do we not indeed know that the Sun of the gospel firmament can be no other than Jesus Christ, once crucified, now glorified? Do we not know, also, from the expressly written word, that in everything connected with our salvation, in all belonging to the glorious revelation thrown open to man by the work on Calvary, as it rent in twain not only the temple's vail but the vail of the long-hidden mystery, Christ is the wisdom of God? You will see, by reading Prov. viii., how eminently the Son of God is set forth as God's wisdom; and we know how the New Testament writer has brought out the same truth, when he says in one place, "to the acknowledgment of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge." And in another place, namely the preceding chapter to that whence our text is taken, again drawing the distinction between the two wisdoms of which we have been discoursing: "But we preach Christ crucified—unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and

Greeks, Christ the power of God and the wisdom of God." So also, applying the subject to gospel believers: "But of him are ye in Christ Jesus, who of God is made unto us wisdom."

Thus the Sun of Righteousness arises upon us (may it be with healing on his wings); for here, if we will submit ourselves to his truth, we see him in his majesty of wisdom, darkening the foolish counsels of all fleshly wisdom, and illuminating every page of God's revelation, as he himself shines therein, the great end and scope of all God's merciful designs towards us. What folly must all our inventions be by the side of this! what ignorance our knowledge by the side of this! what darkness our light by the side of this! Yea, all these shall come to nought, but Christ endureth for ever. "Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

And it is of his enduring wisdom which his people partake, as they believe and obey his gospel—as they fall before his cross, and refuse to leave it, until they find pardon and peace through his all-atoning blood. There largely do they share it, as they tread in his steps, ever looking up to him for renewing grace and sanctification. Let the sinner, then, at once repent of his abject folly, and seek this wisdom: let the wise man no longer depend upon his own acquirements; and let him learn the elements of the true wisdom, which he is ignorant of as long as he hangs back from these gospel terms, as the apostle exhorts in the next chapter to that which contains our text: "Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." Let the perfect, in whatever stage of perfection they may now be, go forwards, still pressing towards the mark, drinking of the waters of life with more delight and earnestness, and cherishing the treasure of the wisdom given them, as far, far beyond the price of all their calculations, even could they reckon as their own the whole of this world; for this will come to nought, but the other is "ordained unto their glory." You know not yet, brethren, what your souls are fashioned for, and what they are capable of, being endued with this wisdom of God. You do know the high enjoyments and unworldly bliss, "righteousness and peace and joy in the Holy Ghost" which it affords you now with increasing power; but you cannot scale those heights, nor fathom those depths which appertain to it, until you pass away from these boundaries; for, as we find the apostle recording, as part of the subject of our text, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." Wherefore go on with growing perseverance, humility, faith, patience, to explore the mine of these "unsearchable riches of Christ," and you shall prosper with the true prosperity. "Be stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know your labour is not in vain in the Lord."

The Cabinet.

GOD'S MARVELLOUS WORKS IN CREATION.—Now the sum of all this is, God did by his power create of nothing heaven, earth, and the sea; which he did immediately adorn and enrich with all kinds of good things. And into this world, which taketh the name of furniture that is in it, as in a most sumptuous palace, well furnished with all sort of excellent necessaries, it pleased him to bring man, to whom he did put all things in subjection; as David doth with wondering and marvelling set it forth, where he saith: "O Lord our governor, how excellent is thy name in all the world! For thy glory is lift up above the heavens. Out of the mouths of very babes and sucklings hast thou ordained strength, because of thine enemies, that thou mayest destroy the enemy and the avenger. For I will consider the heavens, even the works of thy fingers, the moon and the stars, which thou hast ordained. What is man, that thou art so mindful of him; or the son of man, that thou hast care over him? Thou madest him somewhat lower than the angels" (or than God), "thou crownest him with glory and honour, thou madest him to have dominion over the works of thy hands: thou hast put all things in subjection under his feet—sheep and oxen, and the beasts of the field, the fowls of the air, and the fishes of the sea, which walk through the paths of the sea. O Lord our governor, how excellent is thy name in all the world!" (Ps. viii.). The same again in another place doth say: "The heavens are thine, O God; and the earth is thine: thou hast laid the foundation of the round world, and all that therein is." "The day is thine, and the night is thine: thou hast ordained the light and the sun: thou layedst all the borders of the earth: thou hast made both summer and winter." Now who is so very a sot, as that he doth not by these proofs easily gather how great our God is, how great the power of God is, how good, rich, and liberal to man, who never deserved any such thing at his hand, our God is, which hath created so great riches, so exquisite delights, and such furniture as cannot be sufficiently praised, for man alone, and hath made them all subject, and will have them all to obey man as their lord and master?—*Bullinger's Decades.*

Poetry.

THE CATHEDRAL AT CALCUTTA*.

O'ER distant lands, o'er ocean's azure plain,
Ask ye why Albion vaunts her boundless reign,

* These lines are chiefly a translation from the Cambridge Latin prize poem, which gained the Camden medal in 1847.

Alone to Albion why indulgent heaven
O'er earth and sea hath wide dominion given,
'Mid eastern skies her sons to conquest led,
And o'er the west her guardian empire spread?
O, not that nations, in oppression's hour,
Bold, peerless isle! may tremble at thy power;
Not that fair commerce on thy favour'd coast
Of every clime the choicest gifts may boast;
Or Thames, elate with conscious pride, survey
His countless barks their varied wealth display.
Far nobler triumphs thine! at heaven's decree,
From error's mist benighted realms to free;
And plant, where'er thy venturous barks are moor'd,
The cross of Christ, the standard of the Lord!
Call it not vain—the glorious work! nor deem
That barbarous hordes despise the sacred theme:
Strong in her might, rejoicing in her sway,
How blest the lands that Albion's laws obey!
How blest to learn from messengers of love
The light of truth, the day-spring from above!
And thou, no more a blot on Nature's brow,
Far-spreading India! trebly blest art thou!
Condemn'd too long to wear the servile chain,
Too long to sigh for genial peace in vain,
Thy rescued tribes a brighter dawn behold:
Of generous Albion join the sheltered fold;
And own that oft, where giant force may fail,
Mercy subdues, and deeds of love prevail.
Nor deem alone from slavery's yoke to save,
Their welcome aid the sons of Albion gave:
Foul superstition from thy shores to chase,
From heathen blindness rouse thy drooping race,
Pourtray the joys a purer faith foresees—
These are their gifts, their glorious aims are these.
And lo! where Ganges, as his waves divide,
Rolls to the dark blue deep a seven-fold tide;
Where graceful palms a verdant shade have given,
And fair Calcutta lifts her towers to heaven—
While gorgeous domes in massive grandeur rise,
For blood-stained rites and fabled deities—
A solemn pile, that rivets every gaze,
The Christian fane proclaims Jehovah's praise.
Deluded zealots! if, 'mid toil and grief,
Ye reap no solace from your vain belief,
And, from each idol's foul ensanguined shrine,
Would turn for mercy to the fount divine,
O, enter here! let here your vows be paid;
Here seek the mourner's hope, the sinner's aid;
Here bend in prayer your suppliant knees at last,
And burst the guilty thraldrom of the past!
What though no sparkling gems the courts illume,
No blazing incense sheds a soft perfume,
No priestly phalanx, with discordant cries,
For demon gods the gory feast supplies,
Nor hireling nymphs to dulcet strains advance,
Versed in the mazes of lascivious dance;
Yet fervent piety and faith sincere,
Rites that no blood defiles, are cherished here;
And all around, than gold or gems more bright,
Celestial radiance sheds religious light.
Thus, when by Israel's kingly sage was reared
The wondrous temple to the God he feared;
When vows and prayers and sacrifice were paid,
And prostrate hosts invoked Jehovah's aid,
The sacred aisles a beaming cloud o'erspread,
While Salem's tribes, o'er-awed with holy dread,
In speechless trance th' approving sign adored,
And trembling own'd the glory of the Lord.
How fair, yet how majestic is the shrine!
Beauty and strength their mutual aid combine:
High raised in air the tapering spire displays
Its silent warning to the pious gaze;
Of earnest prayer reveals the blest abode,
And calls assembling Christians to their God.
Within those walls what mingled graces reign!
What glowing colours tint the storied pane!
Thus with bright hues, when tranquil eve draws nigh,
Heaven's arch triumphant spans the vernal sky.
Here, on the cross, with anguish in his mien,
The dying Saviour of mankind is seen:
Here, from the painter's magic pencil warm,
Lo! bowed in grief, the sainted mother's form!
Foul superstition step by step decays;
And hope exulting hails the promised days,
When India's race Messiah's creed shall own,
False gods abjured, and all their shrines o'erthrown.
No more shall Ganges, as in ages fled,
Beneath his waves receive the self-slain dead:
On his green margin, filled with vain desire,
No widowed matron mounts the funeral pyre,
Clasps the cold lifeless clay, by fear unmoved,
Content to perish with the spouse she loved.
And ye, bless'd messengers of peace! who bore
Salvation's tidings to the darken'd shore,
'Mid toil and danger, o'er the distant wave,
Fought the good fight, immortal souls to save,
Left undismay'd your cherished homes, and here
In Christian warfare closed your brief career,
Still live in fame's unsullied page to shine,
Untimely martyrs for the cause divine!
Thou, too, bright star of priesthood! worthy heir
The sacred mitre's vacant badge to wear,
Still be thy task with ardent soul renewed,
With thine own zeal the work of love pursued,
Thrice happy sire! Of late, with suffering pale,
To woo 'mid native climes th' attemper'd gale,
Dejected India saw thee homeward bear
A drooping form; but heaven received her prayer:
With brighter flame life's waning taper burned,
And the good pastor to his flock return'd.
Long may thy care the gospel's cause uphold,
Long win the filial reverence of thy fold!
Champion of truth! in ebbing life's decline,
When frail mortality's last hour is thine,
And death (far hence, as fond affection prays)
No more for thee his fatal shaft delays,
O! may thy wish of later years be blest—
Within these walls, thy labour done, to rest;
Thy fervent wish—beneath yon hallow'd dome,
Raised by thine aid, to slumber in the tomb!

Leamington. N. L. JORRE.

SACRED SONNETS.

No. XXVI.

(For the Church of England Magazine.)

"O, all ye fowls of the air, bless ye the Lord."

On elfin wing the viewless wind sweeps by,
Ruffling the woodland with its mystic power,
Breaking the stillness of the leafy bower,
Bright with the radiance of a moonlight sky;
When hush! what music seems to float on high,
While night's cold mantle wraps the dewy earth?
Seems not that rapturous song of heavenly birth?—
Each note attuned to softest melody.
Still heavenward rising through the midnight air,
One gush of harmony celestial thrills
The listener's spirit, as her music rare
The woodlark pours amid the echoing hills,
Soothing the woe-worn bosom, and above
Bearing each thought to realms of peace and love.

M. C. L.

Llangynwyd Vicarage.

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 865.—JANUARY 25, 1851.

(Elijah and the Widow.)

ELIJAH AND THE WOMAN OF ZAREPHATH.

It is remarkable that some of the strongest examples we have of faith recorded in scripture are those of aliens, persons who were not by carnal descent the children of Abraham. Thus in the New Testament we find the Canaanitish woman a pattern to all who would obtain mercy from Christ, of unflinching perseverance in her suit. In the Old Testament there is the account of one not so generally considered as exhibiting strong faith, but whose character comes out, on examination, as of peculiar interest; and she was a native of that same part of the country in which the person just adverted to resided.

It will readily be seen that the woman of Zarephath is meant. "There were many widows in Israel," our Lord says; "but to none of them was Elijah sent." Now let us consider the circumstances of the case. The famine was grievously pressing this city; and the woman, whatever her previous means might have been, was now reduced to poverty. She had but a handful of meal and a remnant of oil: she had no domestic, and therefore had herself to go and pick up a few sticks, in order to kindle a fire for the purpose of making, with her son, a last meal. While engaged in her search for sticks she is accosted by a stranger, who requests a draught of water. She is about willingly to comply with his desire, when he adds, "Bring me also a morsel of bread." She had none: she candidly tells him her condition; but he is not satisfied. He requires her first to supply his wants, and afterwards to care for herself and son.

Let us remember that penury makes us very

selfish; that those who, had they plenty, might be generous, often have their hearts contracted with their means; and we shall see that it required great self-denial for the woman to supply Elijah's need at all. It is true that he added a promise, and seemed to speak in Jehovah's name, that the woman and her son should not be left to want. But there was only the bare word of promise, no sign confirming it: there was a venture to be made first. And, as already said, the woman was not an Israelite: she had probably never witnessed, perhaps not heard of, the miracles wrought by Elijah. Take all these things into consideration, and it will be seen that her faith, so readily to credit the prophet, so self-denyingly to give him first, so patiently to trust that the word spoken would not fail, was strong indeed.

Now we are to learn a lesson for the encouragement of our own faith. Why should we doubt that word which comes to us confirmed by promise and by oath? Why should we not believe that all that God hath spoken he will assuredly fulfil?

And we are taught a lesson, too, of Christian liberality. So long as the barrel of meal was confined to the support of the woman's own household it wasted, till well nigh the last morsel was gone: when she began to extend its benefits to another, it did not fail. Surely "there is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty."

THE BIBLE AND THE CHURCH OF ROME.

By the Rev. Robert Taylor,

Incumbent of Hartlepool.

We are now witnessing strange events. We have for some years past been living in what were called peaceful times; but, though the war of the sword may in some degree have ceased, yet "man is born to trouble as the sparks fly upwards." And we now have wars of another description, and to such a degree that the hearts of some men fail them for fear, and for looking after those things which are coming upon the earth.

But we are told by our Lord that "heaven and earth"—that is, all the present visible creation—"shall pass away." And if so, then we must expect many shakings preparatory to this event. But then we may from this learn that these present shakings are only temporal; while the word of God, containing all his revelations respecting futurity, "shall not pass away"; but that every promise shall be accomplished in a new state of things which will be eternal.

The world, since the day when Adam fell, has never been, nor ever was intended to be, a place of rest and tranquil enjoyment. It is a state of trial, a scene of spiritual warfare—even a furnace of affliction and a vale of tears. It is a probation wherein we must be prepared for future scenes of eternal duration a habitation of endless joys; or, in failure in our probation, a dwelling of never-ending torment.

We enter our present existence as fallen creatures; and this fall was occasioned by a power that still has influence over us. And, as by his malignant subtlety he caused us to be in this fallen state, so does he still employ the same subtlety, not only to keep us in this state, but to stir up our corrupted nature to a constant enmity against God. He excites in us a propensity to work our own perverse will, instead of doing the will of God. He induces us to set up our dwelling in this world, as if it were our final resting-place. He prompts us to seek those satisfactions here which the soul was created to enjoy hereafter. He excites us to revel in pleasures to such a degree, that in them he blinds the eyes of our understanding to spiritual things; and he then leads us captive at his will, and marshals us in open and daring rebellion against God, blaspheming his holy name, contemning his word, and doing despite to his Spirit.

But our merciful Creator has not left us destitute. As a father pitieth his own children, so he pities our fallen race. From heaven he has made known his will respecting us. He has set forth a process of recovery, a means of bringing us back to himself. He has shown us our condition here, and has informed us of what may be our state hereafter. He has told us that as to ourselves and our own ability we are lost, but that his will is that all may be saved. He has proved to us that we are vile, defiled, and corrupted, and altogether unfit for his presence; but that he has instituted a process to recover us from our corruption, and to redeem us from the bondage of our great spiritual enemy. In this process he proposes to reconcile us to himself, to subdue our rebellious disposition, to draw us by the cords of mutual love, and to take away our vileness and utter want of worth, by imputing unto us a righteousness which will give us in his sight a value far beyond what we should have possessed if we had never fallen or rebelled against him.

Now this making known of the will of God is called his word. And this means of recovery and of drawing us to himself is through his Spirit operating on our souls, restoring them from their ruin, and removing all the defilements they have contracted. But then all this is done by the eternal Son of God, who in this process is so identified with making known the divine will, that he is even called the Word of God. And he is so fully able to do all this, that he is called the Power of God. And he is of such ability, as to the knowledge of our condition and the means of supplying our wants for the accomplishment of our restoration, that he is called the Wisdom of God.

But, not content with being to us the Word, the Power, and the Wisdom of God—all which he is as being one with God, the eternal Son of the everlasting Father—he took our nature upon him as the best means of bringing our fallen race back to his Father. In this nature, while thus on a level with our limited capacity, he more fully made known the divine will. He told us plainly that he himself is the way, and the only way to the Father; the very truth, and his word the only truth (John xiv. 6); and that he is the alone Author and Giver of that life, which in the world to come we hope to live with God (Acts iii. 15; John x. 28). And after his return to the Father, through the gates of the resurrection, he commissioned an apostle to tell us that there is no other name under heaven, whether angel, saint, or

man, through whose power or assistance we can be saved (Acts iv. 12).

And, further than this, he was not content with these words being merely spoken, but he caused them to be permanently recorded. And not only these words, whether spoken by himself while in the flesh, or given in commission to his prophets to speak as his words, while he was known as Jehovah of the Old Testament, or dictated by himself and his Holy Spirit to his apostles in the New Testament, "that the man of God may be perfect, thoroughly furnished to all good works" (2 Tim. iii. 17)—all these distinct revelations he has caused to be written for our learning and edification, and has pronounced a curse upon any or all who shall add to these words so written, or take any of them away, or, what amounts to the same degree of guilt, pervert their meaning, or wilfully give to them another and a different signification from that assigned to them as the obvious sense, and as witnessed by words which were spoken at other times and on other occasions (Rev. xxii. 18, 19).

And for the purpose of preserving these words, spoken, as they were, at sundry times and in divers manners, he has caused them all to be collected into one volume, which, by way of showing its pre-eminent worth above all others, we call the book of books, or the book—that is, the bible.

Besides this, he has instituted a system with usages, in some degree varying, according to the condition of different nations, for the express purpose of preserving this book. And he has ordained ministers in each nation, not exempted from obedience to the temporal sovereign power, but officiating in holy things under his divine authority* (1 Pet. ii. 13; Rom. xiii. 1); to explain its meaning, and to point out the way to heaven therein revealed, as well as to exhort mankind to walk therein with full purpose of heart. And, so long as this divine institution in any nation, or any part of a nation, does what he has appointed it to do—namely, to witness and keep this holy writ—while its ministers preach the pure word of God, duly administer the sacraments, and do all things requisite to its holy ordinances (Acts xix., xx.), he has promised to be with it. And, while he is so, he calls the ministers his ministers, the people his people, and the house in which they assemble his house. And, as the hearts of his ministers and people are operated on and influenced by one Holy Spirit, and are all seeking, with one purpose of soul, their own and each other's salvation, this unity of design and mind throughout the world is called the communion of saints. And, as from these circumstances they are looked upon as one people, however widely dispersed over the face of the earth, and are distinguished as a people zealous of good works, they are said to form a kingdom, in contradistinction to Satan's kingdom, called the kingdom of this world. And they have the Son of God as their Lord and King. He is the minister of this sanctuary; for, though one with God as to his divine nature, yet as to his human nature he is one with his people. He is the divine Head; and they are his mystical body; while the animating principle is the Holy Ghost; and, as he is always present where two or three are thus gathered together in his name, the place where they assemble, whether they be many or few, is called his house, or the house of the Lord; but this chiefly so when it is set apart and consecrated for the purpose. And, when we would express the name of such a house in one word, we call it a church; but when we would refer to the system, as one system throughout the world, then we call it Christ's holy catholic or universal church.

And, knowing that Satan and all his legions would stir up men as wicked as themselves to pervert his word as contained in the bible, and to corrupt the church, to promote their own ambitious and sinful purposes, and in some places with apparent success; then, to encourage his people, he has declared that the gates of hell shall not prevail against his church. And hitherto he has made good his promise; and we are assured that it never will fail; because the bible, which is in reality the essence of the universal church, as well as of every house of God, being his word and the revelation of his will, our Lord himself has told us that his words, and consequently the essence of his church, shall not pass away.

And, having assured us of a full consummation of all future events foretold in the bible, and of the eternal duration of his word, and the stability of his church on earth, he commissioned an apostle to tell us that all was so revealed and so written, that we may believe that Jesus is the Son of God, and that, so believing, we may have life through him.

The bible, then, is neither more nor less than a record of all the revelations that were ever given to man, as to those things which concern his salvation. And it contains all the evidence which God in his infinite wisdom deems necessary for that probation under which he is pleased to place him. And, as in it his "divine power hath given unto us all things that pertain unto life and godliness," so we maintain that it contains all knowledge necessary to salvation (2 Pet. i. 3).

Besides, the bible is a register of all the acts and future conduct of those to whom each revelation was immediately given; and this conduct, as the effect produced by the given revelation, is recorded for our benefit. And these various declarations of the divine will were given to a succession of prophets, reaching from our first parents to the last of the apostles. Their authenticity was vouched by miracles, signs, and wonders, till we come to the sum total of all wonders—the advent of the Son of God. And, as they all proceeded from the divine mind, which is without variableness or shadow of turning, so they are all as much one as a stream of water is one, issuing from one pure fountain. The bible, moreover, gives us the only information we have of the creation of the world, the origin of the human race, and its early history for not less than three thousand years. And it is the only book that tells for what purpose the world was created, and what will be its end; as well as what will be our eternal destiny, and how we shall arrive at it. And all that we daily witness proves that such a book could come from no other source than from God himself, the Creator and Ruler of the world.

But, notwithstanding all this manifest love of

* See Church of England Magazine for June, 1849, page 389, for the author's views of the union of church and state.

God to the human race in the revelation of his will, and of his care in preserving the records of the various subjects on which it was given, as man's need gave him the opportunity, and the many interferences to enforce obedience, still, such is the depravity of the human heart, that mankind started aside like an arrow from a broken bow, and deserted the way which, in these revelations, God had marked out for them to walk in. In the first ages of the world, a crafty and subtle few, by the perversion of these revelations, invented a means of enslaving the many. They did not like to retain God in their minds: they began to worship the creature more than the Creator: they changed the truth of God into a lie; and then their minds in their fancied wisdom became darkened; and God gave them over unto vile affections and a reprobate mind: being in strong delusion, they even believed their own lie. And then, in place of the ordinances appointed by revelation, they invented a counterfeit for every type, and a distortion of every prefiguration of the promised Redeemer, and completed that system of lying vanities called idolatry, which is so vehemently condemned throughout the whole bible. Even the nation set apart to testify against such baseness turned aside, and defiled themselves with their idols; and this in defiance of the dreadful denunciations of their own Jehovah, and in the face of the most severe national and individual punishments, which he, as the God of Israel, in his fierce anger inflicted on them, his own people.

Nor was this proneness to rebellion against God done away with by the advent of the Redeemer: he indeed curbed the power of Satan, and told us of the day when his kingdom should be utterly destroyed; and he made the way to heaven more plain, and showed the certainty of the arrival therein of those who believe in him. But he neither took away the corruption of man's fallen nature, nor closed the avenue of Satan to the soul. And, if Satan, through the instrumentality of the priesthood in the ancient idolatry, seduced men from their allegiance to God, and taught them to corrupt the church, as divinely established among the first fathers of the human race, may we not expect that the sons of Belial, even after life and immortality had been brought to light by the advent of the Son of God, would, in like manner, so change the truth of God into a lie, and again so counterfeit the ordinances of the church as to suit their own nefarious purposes, that the crafty few might again enslave the many? The beloved disciple, John, gives us such a prophetic representation of what would be done in this way, that one might almost be led to think he saw it with his bodily eyes. The prophet Daniel (vii. 8), as also St. Paul, foretells this corruption of the Christian church. The latter, characterizing these Satanic devices of wicked men as a great falling away, utters these remarkable words respecting them, in his second epistle to the Thessalonians. (These converts, it may be observed, mistaking the destruction of Jerusalem, then at hand, for the day of judgment, had questioned him upon the subject; and he then tells them of what must come to pass, as to this great apostacy, before the day of judgment shall come; and his words are such as give us a very lucid idea of the animating spirit of the Romish church). "Now, we beseech you, brethren," says he, "by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not that, when I was with you, I told you of these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. ii. 1-12; see also 1 Tim. iv. 1-4).

In these words the apostle says "the mystery of iniquity" was already working in his day; but that a something at that time prevented the wicked from being revealed—that he who then let would let or hinder till he was taken out of the way. This obstacle was the Roman empire, and the pagan power of the emperors, at that time in its full strength. And the wicked one, the son of perdition, was the power of Satan enthroned in the old Roman idolatry, but was now endeavouring to make an inroad upon Christianity. This wicked, this son of perdition, is what we understand by the word "antichrist." And for near three hundred years it impelled pagan Rome to persecute the Christians. But for this wickedness the Roman people were at length delivered into the hands of their enemies, the northern nations, who then rushed in upon them, and destroyed them with the same unrelenting cruelty with which they had destroyed the Christians. But, while they were doing this, antichrist was deserting the pagan imperial throne, and taking his seat in the then nominal Christian church, setting himself down in the temple of God, and shewing himself that he is God. In the course of two hundred and fifty years, from the middle of the fourth century to the end of the sixth, that which let or impeded in St. Paul's days, and during its appointed time, had been taken out of the way: in these two hundred and fifty years the world was astonished at the dreadful havoc of the human race, caused by such wars, famines, earthquakes, and pestilences, as had never before been heard of; and, at the end of them, we find antichrist enthroned in the church of Rome—his symbol, image, or idol being the pope, with his so-called catholic priesthood, beginning to practise, though under new names and in new forms, all the idolatries which distinguished the pagan

priesthood of both the ancient Romans and the druidical nations of the more northern regions.

And now, having noticed the origin of the popedom, and the rise of what is called the Roman-catholic church, I come to the proceedings of this foretold apostacy. Along with its whole system of falsehood and its spirit of persecution, antichrist's two chief attributes, its two most prominent features are, a device firstly to supersede the office of Christ in the work of salvation; and, secondly, to make void the word of God.

In the place of Christ as mediator, they have a multitude of saints; among whom, as the most conspicuous, is the virgin Mary—a mere creature like ourselves. They indeed in words attribute authority to Christ; but, it seems, only that they may merge his power in that of the bishop of Rome, as pope or head of the universal church. In doing this they deprive him of his mediatorial and intercessional office in heaven, and employ him as the author of all their superstitions upon earth; he having, as they assert, delegated all his power and authority to his vicar the pope.

And, for the purpose of getting rid of the bible, they have a multitude of vain traditions, which they say are of as high authority as any thing contained in the word of God as found in the holy scriptures. And, knowing that all believers in Christ, in opposition to the worshippers of the Romish saints, set the highest possible value upon the bible—as well they may—the whole subtlety and craft of the papal priesthood is, in the first place, directed towards persuading their own people that the bible is of little authority unless the church had authorized it, and that it must be interpreted by their own traditions; and, in the second place, to prevent its being read by all Christian people, because they know full well that every line in it is a divine protest against their wicked devices.

When we compare popish idolatry with the idolatries so vehemently denounced in the bible, we find every feature of the ancient queen of heaven in the virgin Mary of the Romish church. The queen of heaven, under the name of Ashtaroth (Judges ii. 13), and numerous other names among idolatrous nations, was worshipped by the female sex with the same devotional spirit as that with which the Romanists now worship the virgin Mary, whom, in the old heathen style, they openly and proudly call the queen of heaven (see Jeremiah xliv. 13); while Baal, Jupiter, and all the fraternity of the male gods, were worshipped among the ancient heathens nearly as the male saints are now worshipped in the church of Rome: and not with the less zeal; because, both in the one fraternity and the other, a patron is found for almost every vice.

The worship of the ancient pagan goddesses was beginning to be transferred to the virgin Mary about the middle of the fourth century. And we may see, at the same time, the germs of many of the doctrines and practices afterwards distinctive of popery; for, during the following two hundred and fifty years, one idolatrous device after another crept into what had once been the Christian church, till, in the beginning of the seventh century, the bishop of Rome was declared universal, or supreme, bishop. Some few years before this event, St. Gregory, the greatest of the sainted popes, when the title of universal bishop was affected by the bishop of Constantinople, declared that he who should assume this title would be the herald of antichrist. If any pope or bishop of Rome was ever infallible, he was; and, if he was so, then are we assured that, when his successor, in the year 606, assumed the title of universal bishop, antichrist took his seat in the church of Rome, and henceforth became her animating spirit.

But, amidst this desolation of Zion, it is cheering to know that our native land had not participated in this apostacy. The gospel had been preached here in the days of the apostles. The British church had been established as an independent church. And, although England had likewise been invaded by the northern powers, yet her church still kept clear of the Romish apostacy for full six hundred years. But, this apostacy being established at Rome, and generally throughout the southern parts of Europe, at the close of the sixth century its missionaries reached this island. But, as it took two hundred and fifty years to effect the falling away in Rome, it took more than that time before the pope, with his monkish emissaries, could quench the gospel-light in this highly-favoured land. It, however, was eventually almost entirely extinguished for seven or eight centuries; till, through divine interference, it burst out again in all its splendour at the glorious Reformation. Since that auspicious event, our forefathers and we have revelled in this light. And who would ever have thought that enlightened England, queen of nations, the very temple of knowledge, and the college of the sciences, should again be in danger of having this light withdrawn, or a second time obscured in papal ignorance and darkness! To what shall we attribute this falling away? Undoubtedly it is by God's permission; for Satan has no power but that which is sparingly and accurately measured out with divine wisdom and precaution. But we must remember that he is the instrument with which God punishes wicked nations, and tries the heart of each individual of every nation.

Upon whose head, then, rests the guilt, that God should thus threaten to deliver us into the hands of the wicked one, "the son of perdition," the unrelenting spirit of that church once "drunk with the blood of the saints", even those of our own country? And what is the lesson we are taught by the arrogant pretensions of the Romish hierarchy? We are taught that there is a God in heaven, whose eye is ever upon us. We are taught that we have trusted far too much in man.

Let no one suppose that I am so narrow-minded as to call that branch of the Christian church in which I am a minister the only church. I love the church of England, and value it above all other churches or branches of Christ's universal church; because, if its provisions were fully carried out, it is the best system the world has yet witnessed for inculcating the doctrines of the bible. Bnt, however I may value our own establishment above all others, it is only because it is better adapted than any other for guarding and enforcing the principles of Christianity. A royal throne is much to be prized, and a royal palace is a goodly sight; but what is either the throne or the palace without the royal personage? And

what is a church, however splendid and endowed, or fortified with a ministerial strategy, without the bible giving value to it, as the presence of the sovereign gives worth to the throne or the palace?

What, then, is to be done in this crisis? Let us look to that point to which the enemy bends his attention. That point is the very centre and strong-hold of our safety. It is that which makes England the home of Christianity. It is the bible, God's most precious gift to man. Deprive us of this, and Sampson's locks are shorn, our strength is gone. Our happy land, under the papal blight, would soon become a wilderness. Look, I would say, at Ireland: look at every land on which popery plants its foot; where the scripture is, as far as possible, kept from the people.

After this development of the designs of the church of Rome, need I say another word respecting the safe custody of our own bible? Let us see to it. It is the charter of England's prosperity, and of our peace temporal and eternal. Let our motto be, "No peace with Rome." Let us look to our bible: you will find no concord therein between Christianity and idolatry. It will tell us that idolaters are excluded from the kingdom of heaven. And, if Rome should get the upper hand, she will grant no peace till she has established her idolatrous practices. Hold fast, then, I would repeat, your bible as heaven's choicest gift to man. In it we have a pledge of a blessed immortality. It is our Saviour's last will and testament, wherein he constitutes us his heirs in this world, and appoints us a glorious inheritance in the world to come. And we must not permit a foreign enemy to plunder us of this precious treasure, nor submit our wives and families to the soul-polluting confessional, where every secret must be imparted to the keeping of a popish priest. The pope of Rome seems to think that Englishmen are willing to submit to all this. Even in our own church we have those who, in the spirit of Judas Iscariot, think they are willing.

But let me conclude by saying to my readers, if you were possessed of a large estate by virtue of a document called your title-deed, and an enemy was threatening to wrench it from you, would you not hold it fast, and defy him? Do so with your bible. Prize it more than ever, since an enemy of the worst description is attempting to rob you of it. Pray to God that, through his Holy Spirit, he may enlighten your souls, that henceforth you may more truly know its real worth. Pray to your Saviour, as you value your wives and children, your hearths, your freedom, even your souls' eternal salvation, that he will not again permit your beloved country to be blighted with the pestilential breath of popery. Beseech him to shield this land, which for the last three centuries has been the glory of all lands, and, with the bible as its palladium, has reigned the queen of nations, and has been the bulwark of protestantism, and the blessed home of Christianity.

MISSIONS AT HOME.

No. VII.

"O Father, that art in heaven, thy name be hallowed in the hearts of thy chosen men, by more increase of charity and knowledge of thee, and by more sweetness of heavenly love." —WYCLIFF.

THE BIBLE AND THE MERCHANT SEAMEN.—The extent of bible distribution among merchant seamen, however manifest from various pleasing facts, in no ways lessens the necessity for continued and persevering labour; for the increased distribution happily creates an increased desire for the sacred volume, and an increased demand upon your depository. It would swell the report beyond its proper limits to notice various instances which could be named of God's mercy and grace accompanying his word through the quickening influence of his Holy Spirit; but an extract from the plain unvarnished communication of the active agent on the river (Thames) connected with the "Thames mission" will doubtless be acceptable; his distribution by sale in the past year (1849-50) having been 1,156 copies. He says: "It is very gratifying when I take a retrospect, and think how many copies of the sacred volume have been eagerly sought and highly prized by seamen. I hear one say, 'John, don't be without a bible: we have no excuse; it is a shame to any man to be without his bible; for the price is only a mere acknowledgment.' Another said, 'I have some money: I will lend any of you money; that shall be no excuse;' and another answers, 'I like to have my bible with me when I go to church.' One remarks, 'There were not many bibles to be seen among sailors when I first went to sea; but, thank God, it is not only the possession of it we now have, or may have; but we are blessed with the sight of its fruits, of its truths, as shown in the lives of seamen; for we seem like a different race of men.' A villager on the banks of the Thames said to me, 'There was a time when we dreaded to see the sailors land in our village; but now we can hail them with a hearty welcome; for, when they land now, it is for some innocent recreation, or to attend the means of grace.' The 'British and Foreign Sailors' Society' has distributed from your depository 2,726 bibles and testaments in London; at Newcastle, 754 copies have been issued; at Hull, 524 copies; at Shields, 949; at Liverpool, 1,074; at Plymouth, 638; at Portsmouth, 1,016; and at Halifax, Nova Scotia, 900—in all, 8,581 copies" (Report of the Naval and Military Bible Society, 1850).

THE SUNDAY-SCHOOL TEACHER.—"There is not a more important duty in Christian life than that of 'self-examination.' But to teachers the duty is, if possible, still more important. .. The responsibilities of a teacher are great; the objects of his merchandizing, pearls of great price. .. Sunday, his day of toil, should be his chief day of reckoning: when the services of the day are over, and parish churches are deserted, school-rooms empty, and the solemn stars watching, then should be his time to leave the tempting corner by his fireside, and, with no eye but God upon him, look into the exercises of the day: 'what have I done? what have I left undone?'—two important questions. Happy, thrice

happy, if we are not forced to reply, 'I have done those things which I ought not to have done, and I have left undone the things which I ought to have done.' But it is necessary to be more minute in our inquiry. .. 'Have I prayed for right thoughts? Have I prayed for a right way of expressing my thoughts? Have I prayed that the children's hearts might be prepared to receive the truth in love? Have I faithfully discharged these devotional duties? Or have I been content with an empty expression of devout desires? content with the dead carcase of public worship? seeking not that spirit, and zeal, and energy, which should force down heaven upon me? Did I dig deeply into the mine of truth? Did I labour to obtain a consistent and collected view of the great verities taught in the scriptural sections for instruction? Have I now any correct notion of the bible meaning? Have I striven to present the truth to the children to-day, in a simple, affectionate, interesting manner? Or have I been satisfied with relating facts, and stating doctrines, without troubling myself about the capacity of the hearers? If I have witnessed weariness in the uneasy motion of my scholars, was not that weariness attributable to me? Are the children any better, any wiser, any happier to-night than they were this morning? Have I exhibited Jesus? Have I pointed to Calvary? Have I told them of their lost condition, and the hope set before them in the gospel? Have I had any selfish thoughts to-day in connection with my work? any pride, vanity, or self-conceit? Have I shown in my conduct a practical exemplification of my teachings? Have I had the same mind which was also in Christ Jesus? How shall I answer for this day's doings in the judgment? Do I expect a blessing? Can I honestly anticipate a word of commendation?' Such inquiries as these would make us more humble, more prayerful, more useful. .... Experience is a hard schoolmaster, but is a very successful one; and, if we are able to exert our energies, more prayerful and more childlike, self-examination will be our greatest delight and best preservative" (Church of England Sunday-school Quarterly Magazine, No. XI.).

THE PRESENT TIMES.—"We are, thank God, a Protestant nation at present. We have our bibles: we have our services in our own language: we have our ministers dwelling among us, to conduct our services, to preach the gospel, to direct us to Christ, but claiming no power over our faith and conscience. They are helpers of our joy. We have our queen governing by wholesome laws: we have justice administered in our land: we have a flow of charity amongst us unknown in any other country. All these blessings flow from the Reformation. We are Protestants —bible Christians; therefore we have them. Let us lose our reformed faith; and we lose our privileges. What, then, is our duty? First, thanksgiving to God for all his past mercies, so signally, so providentially bestowed; mercies which have secured for us, and perpetuated amongst us, our religion, laws, and liberties. Let us accompany our praises by a renewed dedication of ourselves and household to his service. Let us next study the history of past times, and know the truth of past events; and not suffer any one single fact to be snatched from us by our enemies, or escape our grateful recollection. Let us circulate definite and correct information in a calm and quiet manner, keeping ever to clear, well-ascertained facts? .... Let us circulate the blessed truths of the gospel among the ignorant and demoralized parts of our neighbourhood, and show them that there is such a thing as the Christian brotherhood, and that they may share in all its privileges. Let us improve our Christian privileges, study our bibles, and make them the rule of our faith and conduct. Let us reverence our sabbaths, and promote to our utmost their due observance. Let us cultivate the duties of private and family devotion and of public worship. Let us heed our Lord's admonition, "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven." Let us remember the evidence which the Holy Spirit demands from us, that we are born of God: "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat loveth him also that is begotten of him." "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Let us withstand openly, honestly, and with indomitable energy all attempts made to undermine our religion, and to introduce so fatal a system as popery—fatal to our civil liberties, and to the constitution which secures them, and fatal to our souls' salvation. Let us act in unison with all becoming feelings of kindliness and of respect even for the prejudices of those who differ from us, but with unwavering determination not to admit their principles, nor to allow them any sway or influence in our land. Let us rally round the throne, and tell our gracious queen that she is the legal sovereign whom God has appointed over us to govern according to the laws of our land; and that the pope neither hath, nor, God helping us, ever shall have, civil or ecclesiastical rule here. Above all, let us cleave closer and closer to Christ our Saviour, communing with him in that glory and dominion whereto he has attained, and which he is now exercising; a glory and dominion which, in due time, will be more and more manifest, till the chorus shall be heard from pole to pole, and from east to west, 'Hallelujah! for the Lord God omnipotent reigneth!'" (rev. J. Fenn, sermon at Blackheath parish church, 5th Nov. 1850).

RAGGED SCHOOL EMIGRANTS.—*Filial Duty.*—"In most of the letters we have received," say the committee of the Ragged School Union, "a very noticeable and gratifying feature appears in the remarkable affection they manifest for their absent relatives and friends. Happy and comfortable in every other respect, having abundant employment and liberal remuneration, pleased with the nature of their employment, and also with their employers, the only thing that seems to mar their happiness is the absence of their parents and relatives. Nor does this arise from the recollection of parental fidelity and the comforts of their former homes; for those very expressions of affections sometimes terminate with a gentle rebuke to a drunken mother, warning her of the consequences, and beseeching her, for the sake of her younger children, to discontinue the destruc-

tive practice; thus reminding us of the words of the poet, that, notwithstanding all her faults to them,

"A mother is a mother still,
The holiest thing alive."

* * Facts such as those we have stated, prove that under a rugged exterior beats many a filial and affectionate heart—an affection which cannot be destroyed, even by a mother's cruelty; and which, if timely acted upon by a wise course of moral and religious training, cannot fail to produce the best results."

IRELAND.—*Hibernian Female School Society.*—We learn, by the report lately issued, that there are connected with this unpretending but valuable society, in Ulster, 77 schools with 3,865 pupils; in Leinster, 37, with 1,876; in Munster, 35, with 1,479; and in Connaught, 55, with 2,826; making a total of 204 schools, with 9,546 pupils. The society's receipts, from July 1849 to July 1850, amounted to £2,350, including a balance from the previous year of £370; and the expenditure amounted to £2,297, reducing the balance in hand towards the next year's disbursements to £53 only. It is sad to think that 100 applications for new schools have been made to the committee; but to none have they been able to respond favourably, from the want of funds. The report also states that "the average attendance in each of the 204 schools aided by this society is rather more than 45. Is it not a painful fact that, by the rejection of the above 100 applications, between 5,000 and 6,000 poor Irish girls are refused instruction, because no hand is stretched out to help them in their necessity? It will not be inappropriate to observe, that less than 5s. a year will educate one girl: a knowledge of that fact may probably induce many persons to contribute this small sum annually." Well indeed may the committee entreat, with great earnestness, the support of those who value the word of God, and desire its diffusion, and especially their prayers, that every one associated in this object may labour with a single eye to the glory of God, while endeavouring to promote the best interests of their poor and benighted fellow-subjects."

ENGLAND AND IRELAND.—I pray that the result may confute the subsequent anticipation of an Irish writer: "We foresee a grievance, we apprehend an affliction upon our unhappy land, Ireland; and, if our strong Protestant brethren of England do not come to our rescue in time, we shall suffer for it. We have no apprehension for England from popish assumption: John Bull is awake, and able and determined to take care of himself and his home territories. But there is a sad propensity to make Ireland the scape-goat in all political manœuvres; and whenever a stringent measure is enacted in England against popery, then we have a 'liberal' office set up in Ireland, in the shape of a new grant to Maynooth, or an extension of the National Board system: something or other in the shape of a 'quid pro quo' is provided here to soften down the wrath of English papists. Hence we expect that, whatever may be done to assert the dignity of the British throne and the rights of Protestant England, we must pay for it here by some iniquitous indulgence, some political sop thrown to the enraged Cerberus of popery. .... Well, we have only to throw ourselves on the honest good feeling of our Protestant brethren in England, and entreat them, when they meet for their own security and Protestant liberty, that they will not forget the three millions of Protestants in this country, who are surrounded by Romanism, and have resisted it to the very teeth. .... Here we have had to stand in actual battle-array against papists, and from day to day borne insults and contumely; and here we have so conflicted against, in the forefront of the battle, that the five millions of surrounding Romanists—our very enemies—are ready to come over and unite with us, if only stringent measures were put in force which would preserve the first volunteers for religious liberty from sanguinary persecution." At least, I add, let our English constituencies instruct their representatives to insist upon the national support of the Church Educational Society, and place on the same terms its scriptural schools and the anti-scriptural schools of the National Board. This were little enough. The God of truth grant that English Protestantism may, in the coming session of the legislature, call upon it with a voice that will be heard, to do this tardy "justice to Ireland."

H. S.

Weekly Almanac.

"One is your Master, even Christ; and all ye are brethren."—MATT. xxiii. 8.

ALMIGHTY and everlasting God, mercifully look upon our infirmities; and, in all our dangers and necessities, stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

JAN.	MORN. LESSONS.	EVEN. LESSONS
26. 3rd Sun. aft. Epiph.	Isa. lv. Matt. xxiii.	Isa. lvi. 1 Cor. vii.
27. Monday	Gen. l. Matt. xxiv.	Exod. i. 1 Cor. viii.
28. Tuesday	Exod. ii. Matt. xxv.	Exod. iii. 1 Cor. ix.
29. Wednesday	Exod. iv. Matt. xxvi.	Exod. v. 1 Cor. x. [22.
30. Thursday (K. Charles martyr)	2 Sam. i. Matt. xxvii.	Jer. xii. or Dan. ix. 1-Heb. xi. 32-40, xii. 1-
31. Friday (Hil. term ends)	Exod. viii. Matt. xxviii.	Exod. ix. [7. 1 Cor. xii.
FEB.		
28. Saturday	Exod. x. Mark i.	Exod. xi. 1 Cor. xiv.

"Men are brethren in two natural respects: their bodies are of the same earth, and their souls breathed from the same God; but the third fraternity, which is founded in Christ, is far more excellent and more firm than the other two; for, being one in him, they have there taken in the other two, inasmuch as in him is our whole nature. 'He is the man Christ Jesus'; but to the advantage—and it is an infinite one—of being one in Christ, we are united to the divine nature in him 'who is God blessed for ever'" (Archbishop Leighton).

"Lord, how will it shame us, thy servants, to follow thy servant Christ, and to be called by his name, if we seek not his glory, and exalt not his will, and live not to his praise, who died for us and rose again!" (Burkitt).

THE RIGHT TEMPER OF HEARING GOD'S WORD:

A Sermon,

BY THE REV. J. B. SMITH, D.D.,

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EZEK. iii. 27.

"And thou shalt say unto them, He that heareth, let him hear."

IN a former discourse* from the words of this chapter, I endeavoured to set before you an exposition of my views as to the obligations and responsibilities of a Christian minister; of the sacred character of his office; the duty incumbent on him to be faithful in its discharge; the peril of negligence or of compromising therein; and the awful consequences that would follow, were the appointed watchman to fail in his duty, and to have the guilt of lost souls upon him.

But, though the obligations and responsibilities of the preacher be serious and grave, yet it is not to him alone that these attach; the very same belong as well to his hearers as to himself: and, if the minister be required at the peril of his own soul to be a faithful proclaimer of the truths of God's word, even so are the congregation, among whom he delivers those truths, under as solemn an obligation, not to be negligent or unprofitable hearers thereof. Our reasons indeed for desiring that the preaching of God's word may be successful are very strong; but yours, my brethren, are still stronger. For, if we fail in winning over those committed to our charge, provided we have acted faithfully and conscientiously, "we have delivered our own souls;" but, if you fail to be won over, then, alas! "you die in your iniquities." For thus speaketh the Lord God by the mouth of his holy prophet: "If thou warn the wicked, and he turn not from his evil way, he shall die in his iniquity; but thou hast delivered thine own soul."

In remarking, then, upon the words of the text, we may first observe that there may be evidently a hearing of God's word, altogether different from what it ought to be; a cold, heartless, mechanical sort of hearing, which profiteth nothing. There is a power of corruption naturally over man's heart and mind, which deadens and bedims his views and sensibilities on the subject of real vital religion, and offers a gloomy and obstinate resistance to all arguments whatever. The minister who enters on his office with all the zeal and energy which he is capable of; who comes forward with all the cheering hope and animating enterprise of winning immortal souls from the power and dominion of Satan, may demonstrate, may exhort, may persuade, and imagine that nothing can withstand the cogency of his arguments, the force of his exhortations, or the persuasiveness of his pleadings; and yet he is mortified at seeing his hearers, many of them at least, untouched, unmoved, sitting in all the coldness of sinful apathy, under the denunciations of God's threats, or the invitations of God's love. Even as it is said, in the days of olden time, of the celebrated reformer, Melancthon, the associate of Luther, when he came out from his retirement, into the world, buoyant with hope, flushed with energy, he felt a thorough conviction that nothing could resist the force of truth, nothing evade the power of argument, or escape the manifest conclusions of reason, wherewith his own enlightened mind enabled him to bring home the verity of God's word to the hearts of the people. Soon, indeed, he discovered his mistake; soon he was made painfully sensible of his presumption, and that the radical corruption and blindness of the human heart and mind were not to be so easily removed and broken down. And in all the bitterness of his disappointed expectation he exclaimed, that "The old Adam was more than a match for young Philip Melancthon."

Even so it is now. The earnest, hopeful preacher, whose heart and mind have been touched and enlightened by the grace of God, and who comes amongst his flock in all the warmth of zeal to be an instrument of good in his day and generation, soon finds a barrier opposed to his progress; a positive hardness of resistence to his entire efforts; and, in the bitterness of disappointed hope, he sadly calls to mind that scripture illustration of the "deaf adder, that stoppeth her ears, and refuseth to hear the voice of the charmer, charm he never so wisely."

There are some, however, who are not in so hopeless a state; some whose hearts and minds are more penetrable and open to conviction. They may admire a favourite preacher, perchance; they may hang on his words, and listen earnestly to his discourses; a ray of conviction may flash upon their minds, and compel them to acknowledge the full truth of what he says; a thrilling influence may pervade their souls; and they may form some momentary determination to yield to his persuasions, to close with God's offers, to be converted, and live. And, yet, what is the practical result? They depart from the house of God; and all their good impressions vanish away. One goes to his farm, another

* See Vol. XXIX. p. 344.

to his merchandize, another to his gay amusements; and probably they are as utterly unconcerned about God and eternity and the salvation of their souls, aye, as if all they had heard were sound without reality, an illusion, something wherein to delight the ear, and interest the fancy, and charm the imagination; but altogether a matter foreign from the real business and proper concerns of life. Well indeed hath the prophet, from whom my text is taken, described the matter, when he says, "Lo! thou art to them as a lovely song of one that can play well on an instrument, and hath a pleasant voice; for they hear thy words, but do them not."

Our blessed Redeemer hath beautifully illustrated these things, in the parable that he spake to his disciples, under the similitude of the sower and his seed, which brought forth in various degrees, and in some cases no degree at all, but was absolutely lost and profitless. And this was owing to no difference in the seed itself; nor yet to any neglect or lack of skill in the sower, but simply to the quality of the soil wherein it fell. The rocky ground, the thorny, the thin of soil, were all unfit for its germinating and bringing forth fruit to perfection; and it was only the good ground that yielded its proper increase; but even then unequally; some thirty, some sixty, some a hundred-fold. Even so did the Saviour represent the varied results of the preaching of his gospel; and closed his instructions with that emphatic admonition, precisely similar to our text: "He that hath ears to hear, let him hear."

And, moreover, as in the comparison that we instituted, respecting the command to the preacher under the law, and the direction to him under the gospel, we observed that the latter had a gracious promise attached to it beyond what the former had; even so here, there is at the close of the denunciation added, that "whosoever hath not" (that is, whosoever sitteth under the declarations of God's gospel unmoved or profitless), "from him shall be taken even that which he seemeth to have"; his condition shall be increasingly worse: but "whosoever hath, to him shall be given;" to him that receives the truth in an honest and good heart, in grateful obedient simplicity of faith, to him shall be vouchsafed richer and more ample supplies of grace, clearer views of God's word, more vivid perceptions of God's goodness, and more supporting and cheering confidence in his promises.

If, then, these things be so; if the holy prophet were commissioned so emphatically to impress on the hearers of his time and of his message the necessity of serious awakened attention, and observance of God's word; and if the Redeemer, the Son of God, taught the self-same truth, and intimated the utter insufficiency even of his own gracious word, unless received in "an honest and good heart"; if it were so with him, who divinely spoke, and as never man spake either before or since; if this were the case with him, and if now this word of the gospel, this message of salvation, is entrusted to "earthen vessels," to weak, infirm, sinful beings, like yourselves, possessing no miraculous powers of demonstration, no means of compelling the assent and forcing the instantaneous conviction of their hearers, but using only the slow process of reason and argumentation, and unable often to act up themselves to the precepts they deliver—if this be so, then surely, my brethren, well may we take up the words of the text, and endeavour to impress them on your hearts and minds, and, calling upon every living soul amongst you with an earnestness unfelt by us on any other subject, proclaim to you, "Thus saith the Lord God, he that heareth, let him hear."

What then, you may ask, what are the feelings and dispositions wherewith we ought to listen to the preaching of God's word? In what way is it that we can comply with the injunction so solemnly given, both under the law and under the gospel?

We will endeavour simply and plainly to answer the inquiry; simply and plainly, my brethren, inasmuch as on such a topic our language must be clear, and comprehensible by all. To all is the word of this salvation sent; for all, high and low, rich and poor, learned and unlearned, are its gracious provisions intended; and therefore in the ears of all should it be poured forth in language intelligible to all. Neither richness of imagination, nor beauty of diction, nor graces of eloquence, here have place or value if they do not clearly convey the simple truth to the apprehension of the hearer. If they either obscure its clearness on the one hand, or if they weaken its force on the other, then such ornaments are something worse than valueless—they are positively injurious.

In all plainness, then, and simplicity, we will endeavour to set before you the dispositions of heart and mind wherewith you as hearers of God's word ought to receive that word, in order that it may accomplish in you "that whereunto it was sent;" that it may profit you, as a light unto your feet, and a lantern unto your paths, to guide you safely in the way of salvation.

And the first requisite that occurs to us is a sense of seriousness. Whenever you enter the house of God to join in public worship,

consider the importance of the business wherein you are about to engage; that you are about to hear the word of God's revelation to a sinful world; that word, which is intended, and has been promulgated by him, to be the guide of his fallen and alienated creatures from the paths of error and the shadow of spiritual death, to the light of his glorious truth and the bliss of eternity.

Consider that it is a message of mercy from Almighty God. Were an earthly monarch to send an embassy to a portion of his subjects, who had rebelled, and on whom he had the power to inflict the sore punishment of death; were he to send an embassy, we say, proclaiming pardon and forgiveness, would they, think you, turn a deaf ear to his message, or receive his gracious offers with careless indifference? How much more then, when the King of kings, the high and mighty One that inhabiteth eternity, the great supreme Lord of heaven and earth, who is able to destroy both body and soul in hell—when he vouchsafes to send a message of mercy, how much more ought we to receive it with profound attention and reverent regard!

Listen then, my brethren, with all seriousness to the preaching of God's word; consider that its doctrines, its precepts, its denunciations, its promises, are not those of the preacher, but of God. The minister is but what his very name implies, viz., the agent, the instrument; and, so long as he declares unto you the counsels of God from the bible, and draws from that blessed fount the instruction he gives, then, whosoever despises, be it a doctrine of faith or a rule of practice thus faithfully delivered, despises not man, but God.

The second requisite seems to be that of a teachable mind. It was the solemn declaration of the Saviour himself, "Unless you be converted and become as little children, you cannot enter into the kingdom of heaven." The same simplicity and honesty of purpose which characterize the period of childhood's inquiries, when seeking information, the same artlessness and openness to conviction which are the ornament of that period of life, must pervade the disposition of him that earnestly seeks to be made wise unto salvation.

Be humble, my brethren, in the house of God; be meek in the more immediate presence of your Maker. Be prepared to receive unwelcome truths; truths which may contradict your most favourite opinions, or which may declare war against your long-cherished practices. Away with all pride, all self-sufficiency. Though the doctrines of Christianity may, in some points, be mysterious, and above your comprehension, though the recorded dealings of God with man may appear unreasonable and past finding out, yet disbelieve them not; reject them not. Remember your own place and condition; that you are fallen, sinful creatures; that with your limited capacities, weakened and darkened by the fall, you are not, and cannot be, fit and competent judges of the counsels of the Almighty. Bear in mind that you cannot account for, or understand, even the most common processes of nature about you; nay, that you are unable to comprehend the very nature of your own frame, or of your existence as a living, sentient being; much less that you should presume to scan or measure the actions and counsels of the Eternal One, or venture to reject what he has required you to believe on the authority of his own revealed word. Pray, rather, for the gracious illumination of his Holy Spirit, that you may be brought into a temper of reverent meekness and divinity; that your faith may be strengthened; that every thought may be brought into the captivity of Christ; that you may adopt, as your own, the language of holy Samuel; and, whilst listening to that engrafted word which is able to save your souls, you may exclaim with him, "Speak, Lord, for thy servant heareth."

A third requisite for profitable hearing is, a spirit of charity; charity to your minister, charity to your fellow-hearers; and let it lead you to a right application of the word spoken. Your minister is but a man; a man of like passions, and encompassed with a body of infirmity, like yourselves; liable to be overborne by the very temptations against which he warns you, and to fall into the very sins he denounces in your hearing. Such, likewise, and similarly circumstanced, are all your fellow-hearers. Whatever, then, be the statements to you authoritatively from the pulpit, remember to apply them not unto others, but to yourselves. As Nathan said to David, so speaketh the preacher to each one of you; as far at least as any portion of what is said is applicable: "Thou art the man." Look not to the imperfections of him that addresses you; neither consider how far, or how exactly, what he says may suit the case of others around you; but turn your considerations entirely on yourselves; look within: the word of God is to be "a savour of life unto life, or of death unto death," individually unto you. And, whether or not the remarks made may exemplify and touch upon the case of others, or even, alas! of the preacher himself, it mattereth not to you. Self is here the object whereon your regards should be fixed; and self-application the

practice that should be adopted by each individual who would fully act up to the injunction in the text: "He that heareth, let him hear."

But, whilst you are thus properly and rightly selfish, in testing yourselves and trying your own hearts and lives by the touchstone of truth, delivered from holy writ, be not improperly or unjustly selfish, in another sense of the expression; that is, be not desirous to engross to yourselves the whole teaching of a minister. He has various descriptions of persons to address. As the tares and the wheat, in the natural world, are mingled together, even so religious and wicked men not unfrequently mingle in the congregation together: moreover, also high and low, rich and poor, are there; and to all he is bound to administer, to the best of his ability, instruction in the word of life. And hence, if he sees it necessary to discuss occasionally some topics which he conceives may be of service to one portion of his congregration, but which may in some points be above the comprehension of the other, it behoves not the latter to sit in harsh, uncharitable temper, begrudging that all the discourse and all the edification are not participated in by themselves: but rather does it behove them to be patient; and humbly to trust that what is spoken may be beneficial to fellow-creatures like themselves, whose wants may in one way be as great as their own in another. Or if, on the contrary, the preacher sees it fit to be plain and simple, or, it may be, even homely, in his discourse, and endeavours to bring down the doctrines of his divine Master to the level of the humblest capacity; let not others look on with a cold, supercilious eye, or listen with a sort of contemptuous feeling; but, rather let them remember that, though God has given different measures of capacity to the creatures of his hand, and hath assigned different degrees to them here, yet that every soul of man in his sight is of great value, and that the meanest and humblest Christian here, if he act up to the measure of light and capacity given to him, may hereafter be classed amongst the "jewels of God," and shine brightly forth, even as the stars in the kingdom of heaven.

The last requisite we shall mention is, a spirit of practical hearing. Attend to the preaching of the word with a desire and determination, by God's help, to carry out the plain positive duties which the precepts of the gospel enjoin. We have already adverted to a kind of temperament that takes pleasure in the mere act of listening to the sound of gospel-preaching; to the frame of mind, which disposes a man to rejoice in the rich promises the gospel contains, to revel in the splendid, gorgeous views it can impart of eternity and eternal things; that feels a present warmth of heart at the display of surpassing love in the work of redemption, and a grateful sense of the mercy, by which sins and transgressions are blotted out and forgiven; that is lifted up, for the time, into a rapturous devotion, when the joys of heaven are set forth, and the blessedness laid up for the children of God, in Christ Jesus, there. But, when persons of this temperament are removed out of the sound of this "lovely song," and in the routine of the busy world are called upon to practise the self-denying habits, to mortify their lusts, to subdue their angry passions, to put away their selfish desires, to humble their pride, to sit loose to the world; in brief, to become meek, humble, self-denying, lowly followers of the holy Jesus; then, alas! it is but too plainly evident that the seed of the word has fallen in shallow ground; that the sound of the lovely song did but affect their imagination and delight their fancy, without seriously and deeply affecting their hearts and understandings.

The spirit of practical hearing that we are alluding to is one that disposes a man, in sober seriousness and calm determination, not only to value gospel promises and blessings, but also, in order to secure them, to make the sacrifices, and act up to the requirements which the gospel enjoins. He looks not for gospel promises, separate and apart from gospel precepts. He is one of those who sits down to count the cost; and who is ready to cut off an arm, to pluck out an eye, to sacrifice his besetting sin, and to mortify his prevailing passion, in order to qualify and fit himself, in a certain sense of the expression, as a proper recipient for spiritual gifts and blessings. He is one who, sitting under the declarations of God's word, and applying them to himself, mentally exclaims, "Lord, what wilt thou have me to do?" He rejoices, it is true, in the promises; but it is with a temperate joy; knowing that only by a patient continuance in well-doing those promises can be his; and bearing in mind the holy apostle's declaration, "This is love, that we walk after his commandments;" and that, "Blessed (and only blessed) are they that do his commandments, that they may have a right to the tree of life." Feeling assured that holy frames and feelings alone will not suffice, he entreats for preventing and assisting grace, that he may be a "doer of the word, and not a hearer only".

And this mention of assisting grace, my brethren, leads me to remark, in conclusion,

that, whilst we have thus been impressing on you the necessity of maintaining certain dispositions and resolutions, as well as temperaments and feelings, whilst sitting under the preaching of the gospel, we must not be misunderstood, as for a moment holding the notion that we ourselves, as of ourselves, are sufficient, either to frame the resolution or carry it out into practice. No: the work must be a work of grace, originated and carried on and brought to perfection by the influence of the Holy Spirit of God. But we have used a conventional language, as between man and man, in order to exhibit what is the state of heart and mind fitted for the proper fruit-producing reception of the word of life; and that, looking into and examining yourselves, you may have sure and certain tokens and signs whereby to judge of your own state, whether you be profiting hearers of the gospel or not.

Use, then, the means; that so the work of grace may take place in your hearts; supplicate the Lord God, who alone can order the unruly wills and affections of sinful men, that he, of his mercy, will give unto you the believing heart and the obedient spirit! Pray for yourselves, pray for your minister, that so our congregational meetings here may be mutually blessed; that we may all become believing disciples in the Lord Jesus; and, being justified by faith, and accepted in him, we may be enabled, through grace, to bring forth the fruits of faith in a consistent, Christian, and godly conversation, adorning the doctrine of God our Saviour in all things. Let us mutually pray, my brethren, both for ourselves and for each other. And may he that heareth and answereth prayer, of his infinite mercy and goodness, hear and answer our joint supplication, to our mutual edification, peace, joy, and comfort, in the gospel here, and to the fitting us for a more glorious and blessed meeting together hereafter, in the kingdom of our common Lord and Master, Jesus Christ.

To whom, with the Father and Holy Ghost, be ascribed, as is most due, all honour, might, majesty, power, and dominion, now and for ever. Amen.

THANKSGIVING*.

As the book of psalms abounds with the language of thanksgiving, it may be profitable to advert, in a few sentences, to some of the examples of it which are there recorded. The goodness of God as Creator, is celebrated in such passages as the following: "I will praise thee; for I am fearfully and wonderfully made" (Ps. cxxxix. 14); "O Lord, our God, how excellent is thy name in all the earth! What is man that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Ps. viii. 1, 4, 5). His goodness in the ordinary events of providence is also frequently mentioned. "Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it" (Ps. lxv. 9); "He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches; so is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. These all wait upon thee, that thou mayest give them their meat in due season. That which thou givest them they gather: thou openest thine hand: they are filled with good" (Ps. civ. 13, 14, 24, 25, 27, 28). But the warmest expressions of gratitude refer to spiritual rather than temporal blessings. "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies" (Ps. ciii. 1-4). As might be expected, we frequently find praise and thanksgiving offered after remarkable deliverances, whether from temporal or spiritual evils, especially when such deliverances have been granted in answer to prayer: "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee deliver my soul. Gracious is the Lord, and righteous: yea, our God is merciful. Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling" (Ps. cxvi. 1-5, 8). In Ps. cvii. the varied trials of believers are represented by a succession of striking figures. At one time they are spoken of as wandering in the wilderness in a solitary way, hungry and thirsty, their soul fainting within them; at another, as sitting in darkness, and in the shadow of death, bound with affliction and iron; at another, as afflicted because of their iniquities; and, finally, as surrounded with the waves and the storms of a tempestuous ocean. In troubles, thus numerous and diversified, there is only one source of deliverance; and accordingly each of the above-mentioned representations concludes with the words, "Then they cried unto the Lord in their trouble; and he delivered them out of their distresses." After which there follows the equally often-repeated ascription of gratitude: "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." All God's dealings with his people have one result; they lead to the exercise of praise and thanksgiving. The duties, the

* From "Secret Prayer and its accompanying Exercises." By the rev. James McGill. Glasgow: Bryce. 1850. A pleasing work.—ED.

trials, the visitations of prosperity and adversity, the hopes, the fears, the joys, the sorrows, the temptations, the conflicts which belong to their earthly course, all end in the same way. Even in this world sorrow gives way to joy, prayer to praise, the weeping of a wounded spirit to the tear of gratitude. "In every thing, give thanks; for this is the will of God in Christ concerning you" (1 Thess. v. 18). "Giving thanks always for all things, unto God and the Father, in the name of our Lord Jesus Christ" (Eph. v. 20). "We glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope" (Rom. v. 3, 4).

We shall not attempt any enumeration of the particular blessings for which we ought to be thankful. In this, as in other parts of prayer, the topics will multiply upon our observation, in proportion to the frequency with which they are considered. The man, who, unaccustomed to the exercises of secret devotion, feels, in attempting to confess his sins before his Maker, as if he had scarcely any thing to confess, is likely also, in attempting to use the language of thanksgiving, to feel as if he had but little for which to be grateful. Perhaps it is for this reason that less attention is given by many to this part of devotion than even to petition. Upon a certain occasion our Lord cleansed ten lepers at once; but only a single individual of the ten, and he a Samaritan, returned to give glory to God (Luke xvii. 17, 18). How often in the day of trouble are petitions for mercy eagerly offered by those who, when the affliction is removed, express no gratitude either by their lips or in their lives! The offering of praise ought regularly to form a distinct part of worship, as daily conducted in the family and in the closet. That this is so commonly omitted by many who attend punctually to the other parts of worship, is by no means a favourable symptom of the prevailing temperature of religion, even among serious persons. If the ridicule of the profane is usually most directed against those practices which are most decidedly indicative of heavenly-mindedness, it says much for the importance of the exercise in question, that "psalm-singing hypocrite" is a term of reproach so commonly in use.

The person who is sincerely anxious to obtain the spirit of prayer, and to acquire truly devotional habits, and who, morever, is determined to act upon the principle already alluded to, of uttering nothing which he does not feel, will speedily find the grounds of thanksgiving multiply around him. If he cannot at first thank God for the pardon of his sins, because he fears that his sins are still unforgiven; if he cannot offer gratitude for the renovation of his heart, because he fears that his heart is still unrenewed; if he cannot express thankfulness for the hope of heaven, because that is a hope which he does not yet venture to cherish; if he cannot even celebrate the divine goodness and mercy as displayed in the mission and death of an incarnate Redeemer, because he feels himself unable to lay hold upon and realize this truth in such a manner as to fill his heart with praise and thanksgiving—let him think of something for which he can be grateful. Let not the plainness and simplicity with which we address such an individual be offensive to any

Even supposing your sins unpardoned, your heart unrenewed, and yourself a stranger to faith in Christ, you have still many causes of thankfulness. Your situation is neither good nor safe, but it might have been unspeakably worse. You might have been long ago sent to the place of endless misery and despair; instead of which you have been spared, provided for, have received the offers of pardon and eternal life, and are now invited to approach the throne of grace to ask and receive all that is good for you here and hereafter. Have you indeed nothing for which to be thankful? Your gratitude is demanded by every thing short of the full execution of that sentence to which you stand exposed. If your sins are not pardoned, be thankful at least that there is such a thing as pardon; if your heart is unsanctified, it is a mercy for you that there is a fountain of grace from which it can be sanctified; if you cannot so discern Christ as to receive him and rejoice in him, it is matter of thankfulness that he is still held out to your notice, and that you are encouraged to pray that he may make himself known to you. Is it possible that you can look up to the Father of your spirit, the framer of your body, the preserver of your life, and say that you cannot entertain towards him the feelings of gratitude? You have received many mercies, common and special, ordinary and sometimes extraordinary, as your by-past history testifies, which you have not forgotten, some of which you cannot forget if you would, and which you ought not to overlook in your secret devotions. Well, be thankful for the divine goodness to you so far as you have observed it, and cultivate the habit of observing it more carefully for the time to come. You will gradually discover that God has all along been dealing with you in kindness and mercy; and you will become astonished at the perversity of your own heart, which so long concealed his goodness from your observation. With how many favours have you been blessed, from your childhood upwards! From how many evils and dangers have you been protected! And what return have you made to the Author of all these mercies? Pray that the Spirit of grace may open your eyes to the kind treatment you have all your life experienced, and to your own conduct as ungrateful and rebellious. The subject is at once humbling and delightful. As it is wise always to look at the bright rather than the dark side of events, as it makes the heart happy to love rather than to fret and contend; so it is not only an obvious and most important duty, but is in fact indispensable to happiness, to cherish, day by day, lively gratitude to the Father of mercies and God of all grace.

No circumstances, however humble or afflictive, can exempt any one from the duty and privilege of offering thanksgiving to God. Affliction, so far from leaving us nothing for which to be thankful, is very commonly the means of making us aware of the mercies we enjoy. It reminds us of the value of some blessing which we perhaps received without gratitude, but which is now removed. It shows the precarious nature of that tenure by which we possess all earthly good, and how completely we are at all times in the power of the great Disposer of events. It directs our attention to the mercy that is mingled with

judgment, even in the bitterest cup that is put into our hands. It makes us think of the many blessings which are still continued with us. It leads our thoughts to those special consolations which Christianity affords, consolations arising from the precious truth that the severest sufferings are, to those who seek their sanctified improvement, only blessings in disguise. Thus, true religion, like the philosopher's stone, turns everything into gold; and the heart that has learned to love and to trust God in all circumstances can never be wholly deprived of its song of praise and gratitude.

Although we have recommended that a person, who feels himself unable to appreciate spiritual blessings, or to employ such expressions of thanksgiving as they call forth from the experienced Christian, should begin with cherishing gratitude for those blessings of which he does feel the value, we would by no means have it understood that any one should content himself in this situation. Many entertain certain grateful emotions towards the God of nature, arising from the proofs of divine goodness with which they are everywhere surrounded, who yet overlook and disregard the greatest proof of that goodness which the world ever beheld. As it is incomparably better that a merely natural man should attempt to pray, than that he should neglect religious duties entirely—seeing the very attempt may, by convincing him of his inability to worship God aright, be the means of leading him to something better—so is it exceedingly desirable that any one, however deficient his estimate of spiritual blessings, and however little he may have attended to their value and importance, should be brought humbly to acknowledge such instances of the kindness of his Creator as he has actually observed. But let such a person be aware that he has much, very much, to learn; and that it is his part to seek earnestly and perseveringly that God would so discover to his soul the riches of grace and the greatness of his love in the gift of his Son, as to cause his heart to overflow with adoring gratitude and praise. As sin is only seen in its vileness when viewed in relation to the cross, as the mercies we need are only seen in their value and magnitude when beheld in connexion with that price by which they were purchased, so the blessings of salvation, infinitely rich and precious as they are, will never awaken genuine evangelical gratitude, till Jesus, in and with whom they are all bestowed, is himself revealed to the soul. Even the common bounties of providence, however much they may occasionally awaken a sentimental feeling toward the Almighty Preserver of the universe, will never produce warm-hearted thankfulness till the affections have been quickened by receiving the testimony of God concerning his Son. If the greatest instance of divine goodness is disregarded, how can we feel aright towards those acts of kindness which are inferior and subordinate? No gratitude for any favour is placed on a proper foundation unless it begins and ends with that feeling which prompted the apostle to exclaim, "Thanks be unto God for his unspeakable gift" (2 Cor. ix. 15): "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Rom viii. 32).

It is remarkable how often the very name of Christ is repeated whenever gratitude is expressed for the blessings of salvation. His name recurs so frequently as to show both the delight which the inspired writers have in repeating it, and the importance of having it constantly brought under our notice. To how many passages in the writings of the apostle Paul might we refer, as containing examples of this! When he gives thanks to God, it is expressly mentioned that it is God in the character of the Father of our Lord Jesus Christ, to whom his thanks are offered; and not less emphatically is it stated that through Christ those blessings are conferred which awaken his gratitude: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3). It would be easy to quote numerous passages showing, as this does, that thanks are to be offered up for Christ, as the chief of all God's gifts; through Christ, as the only way by which our gratitude can be accepted; to God in Christ, as the character in which we have access to the Father; and by ourselves in the name of Christ, in virtue of that new covenant relation and vital union which subsist between him and his people. As Christ is the Alpha and the Omega of the gospel, so is he the beginning and the ending of love, gratitude, and every other gracious principle in the hearts of his people. Does the believer sing of pardon? one part of his song is in these words, "Unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever and ever. Amen" (Rev. i. 5, 6). Does he acknowledge that grace by which he has been enabled to resist temptation, to overcome difficulty, to persevere in the path of duty, to vanquish spiritual enemies, his acknowledgment is in such terms as the following: "Now thanks be unto God, which always causeth us to triumph in Christ" (2 Cor. ii. 14). Does he look forward to the final struggle, and anticipate with an overflowing heart its successful issue, his gratitude finds utterance in the exclamation "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57).

If we take the scriptures for our guide in the matter of thanksgiving, we shall find ourselves often directed to make grateful mention of God's dealing with his church, both in Old and New Testament times. "O give thanks unto the Lord; call upon his name: make known his deeds among the people. Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth, O ye seed of Abraham his servant, ye children of Jacob his chosen. He hath remembered his covenant for ever, the word which he commanded to a thousand generations" (Ps. cv. 1, 5, 6, 8). This sentiment pervades a large proportion of those sacred songs which were originally prepared for the Jews, but which are equally suitable for the gospel church; and is sometimes expressed in language glowing with rich imagery: "Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root; and it filled the land. The hills were covered with the shadow of it; and the boughs thereof were like the goodly cedars" (Ps. lxxx. 8-10). And that the praise of

all this is due to God, is an idea of which we are never suffered to lose sight: "For they gat not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them" (Ps. xliv. 3). Viewed as a most important event in the history of God's dealings with the church, the incarnation of his Son at the fulness of time, must never be either forgotten or overlooked. When that wonderful event took place, it awakened the praise and gratitude even of the heavenly hosts, who gave expression to their feelings in the exclamation, "Glory to God in the highest." The history of our Lord, whilst it contains much that is fitted to reprove and humble us, furnishes unceasing materials of gratitude. His instructions so pure and heavenly; his example so perfectly faultless; his motives and principles so noble and unselfish; his heart so warm, so tender, and faithful; his amazing condescension; his unparalleled death; his glorious resurrection from the grave and ascension to heaven; his revelation and promise of eternal life; these are topics which no degree of familiarity can prevent the person, who has been delivered from that spiritual blindness with which all are naturally affected, from constantly recurring to with fresh gratitude. And, when we think of the encouragement arising from the assurance that he is now acting the part of an advocate with the Father in behalf of his people, we can be at no loss to understand how true Christians should be described as persons who "worship God in the Spirit, and rejoice in Christ Jesus." His government of the church and of the world, is also ground of praise and gratitude; for, however dark the prospect that may immediately present itself, and however discouraging the circumstances amid which our lot may be cast, can we ever cease to be thankful that Jesus reigns? And we know that, when fully understood, the whole system of God's dealings with his church, from first to last, shall produce one universal song of praise: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. xv. 3).

As there are particular events in the history of the church which are ever to be remembered, so there are events in the lives of individuals which ought not to be forgotten. It is the duty of every one to attend to the various dealings of divine Providence with himself, and to keep in memory those cases in which he has experienced deliverance from trouble, or the bestowment of good. It was said to the people of Israel of old, "Thou shalt remember all the way by which the Lord thy God led thee these forty years in the wilderness." From time to time the Christian is called to mark the goodness of God in visiting him during the season of distress, in delivering him from some dreaded calamity, in setting him free from spiritual fears and disquietudes, in conferring upon him unexpected blessings, or in some remarkable manner granting an answer to his prayers. Amid his frequent encounters with difficulty and danger, he is led at one period after another to erect his Ebenezer, and to say, "Hitherto hath the Lord helped me." These successive instances of divine goodness ought to be regularly reviewed, as grounds of thankfulness for the past and of hope for the future. Thus, as the believer advances in his course, he will find himself more and more encompassed with songs of deliverance, and even in the hour of darkness and affliction he will find comfort by saying, with Asaph: "I will remember the years of the right hand of the Most High. I will remember the works of the Lord: surely I will remember thy doings of old. I will meditate also of all thy work, and talk of thy doings" (Ps. lxxvii. 10-12).

In offering thanksgiving as a regular part of devotion, we should take care to fix our minds on those circumstances which at present specially demand our gratitude. This will tend to give life and energy to our worship, and will prepare us to enter into the meaning of those acknowledgments which we utter. If at any time the heart is cold or lukewarm in confessing sin, or in asking grace to supply the wants of the day, it may perhaps be revived by the attempt to offer gratitude for the mercies that have been received. Not only is this exercise fitted in its very nature to quicken the attention and enliven the feelings, but it naturally suggests materials both of confession and petition. Thus, even in our worst frames, when we can neither bewail our sins nor feel sensible of our wants, let us think of that goodness to which we have been already so deeply indebted. If some of those special grounds of thanksgiving which we ought never to forget, fail to awaken the soul to lively gratitude, let us think of others. As a person who is under the teaching of the Spirit may expect to have continually new grounds of thankfulness, both from the increasing discoveries which are made to his soul of the divine character and operations as revealed in the scriptures, and from his daily experience of the divine goodness to himself, he will act wisely in preserving some memorial of those more signal blessings for which, from day to day, he feels that his gratitude is specially due. Nor ought any one to rest satisfied till he is enabled, in some measure at least, to entertain the sentiment of the psalmist, when he says, "I will sing unto the Lord as long as I live; I will give praise to my God while I have being" (Ps. civ. 33).

Miscellaneous.

THE BORNEO MISSION.—The rev. Walter Chambers, curate of Bentley, Derbyshire, has been appointed by the committee of the Borneo mission as one of their missionaries. Mr. Chambers is sent out with the especial object of extending the operations of the mission to the Dyak tribes living in the interior of the Sarawak territory, and of introducing among them the blessings of Christianity. The letters which the committee have lately received, both from Mr. M'Dougall and sir James Brooke, express a decided opinion that the time has now arrived when the attempt may be made with every prospect of success, as the natives are anxious to hear about the white man's religion, and have asked that teachers may be sent among them.

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No 866.—JANUARY 31, 1851.

(The Shining of the Face of Moses.)

THE SHINING OF THE FACE OF MOSES.

After Moses had received the tables of the law from God (see vol. xxix. p. 49) a second time he descended from the mountain to promulgate them to the people. His appearance was such as to strike those who looked on him with awe. For his countenance shone with supernatural light; and it was not till he had cast a vail over it that the Israelites were able to look upon their great law-giver.

God had various lessons to inculcate by this circumstance. He would put honour upon his ministering servants, and show that, as long as they are faithful to him, he will invest them with somewhat of his own glory. Thus our Saviour declared to his apostles: "He that receiveth you receiveth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." He would not make them haughty lords over God's heritage, but would still have honour given them. They ought to feel from this how great a responsibility they are under to him who so highly dignifies them, and that they must take care to prove themselves faithful and zealous.

God would show also that near communion with him refines and sanctifies the character. In the world men acquire a polish from being brought into polished society; and one often exhibits a resemblance to another with whom he frequently

keeps company. So the savour of the divine presence will be manifested in God's people; and we ought to return from prayer and holy worship more dead to the world, more meet for heaven, with a greater desire to let our light shine brightly before men, that they, seeing our good works and heavenly conversation, may the more glorify God.

The putting of a vail upon Moses's face was also symbolical. The Israelites could not behold the reflection of the divine glory, because they were sinful men. And their eyes were blinded, so that they could not clearly discern the spiritual meaning of God's law. Naturally there is a vail upon the understanding of us all; and it is only by the illuminating power of God's Spirit that we can rightly perceive the wondrous things of his law. Let us seek his teaching; and let us pray that the vail may be taken from the hearts of his ancient people, that they may at length acknowledge his wisdom and mercy, and receive the testimony of himself, which he has deigned to give.

ON THE FULFILMENT OF THE SCRIPTURE.

"Then the Pharisees went out, and held a council against him, how they might destroy him. But, when Jesus knew it, he withdrew himself from thence; and great multitudes followed him; and he healed them all. And he charged them that they should not make him known; that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him; and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust."—MATT. xii. 14-21.

THE worldly views and expectations concerning the kingdom of the Messiah, entertained by the Jews, mainly contributed to their rejection of Jesus. In proving, therefore, from the evidence of fulfilled prophecy that he was the Messiah, it was necessary to explain the nature of the Messiah's kingdom, as taught in prophecy, that its establishment in the life of Jesus might be seen.

The prophecy quoted by St. Matthew for this purpose is the first four verses of the forty-second chapter of Isaiah. That the person spoken of in this prophecy is the Messiah we learn from the context. The passage follows upon an address to Israel, commencing with the fortieth chapter, in which they are exhorted to return to the acknowledgment of Jehovah as the only God. Israel, supposed to be in captivity for their idolatry, are first represented as returning to God, under a description of his advent to them (xl. 1-11). Then, to constrain them thus to return, God addresses them as follows: he declares himself to be incomparably great (ver. 12-26); the everlasting God, who, notwithstanding Israel's complaint (ver. 27), never faints nor wearies, but gives strength to those who wait on him, while the stoutest and most vigorous among men utterly fall (ver. 29-31); and whose understanding is past finding out, foretelling the deliverance of Israel by Cyrus (xli. 1-4). He describes the heathen, who have no dependence but upon their idols, as struck with terror at these proofs of his being God alone; while he says to Israel, Fear not; for I am with thee, to help and redeem thee in so wonderful a manner, that the heathen themselves "may see and know and consider and understand together that the hand of the Lord hath done this" (ver. 5-20). As one with Israel, God now challenges the idols to give any evidence, such as he had done in the calling of Cyrus, that they were gods; and declares them unable to do so (ver. 21-26). Then, holding them up to the contempt of Zion, he promises to Jerusalem, Cyrus, one that bringeth good tidings; for that the idolaters were vanity, their works nothing, and their images wind and confusion (ver. 27-29). As the deliverer of Israel from captivity, Cyrus prefigured the Messiah, who would deliver his people from the power of sin and Satan; God therefore called upon Israel, whose captivity was the result and proof of their bondage to sin, to behold the Messiah, in the words of the prophecy; for, in overcoming their sins through beholding him, they should surely be delivered from captivity, and return to God.

The person then, spoken of in the prophecy, is the Messiah. He is therein described Jehovah's Servant, whom he upholds; his Elect, in whom his soul delighteth, and upon whom he will put his Spirit, and who shall cause judgment to go forth to the Gentiles (ver. 1). The judgment here promised is the law (ver. 4) that the Messiah would give the Gentiles for their life and happiness (see Deut. v. and following chapters). The gospel, with its precepts and promises, is signified by it. The Messiah would declare this law in a spirit of meekness and gentleness, of sympathy, condescension and love; and so great would be his power, that his law would be acknowledged and received as the truth that made men free (ver. 2-3). Moreover, so unwearied would he be in his work, that he should not fail nor be discouraged till his law was set in the earth; till the earth was full of the knowledge of the Lord; for the isles, the uttermost parts, shall wait for his law; or, as in St. Matthew, the Gentiles shall trust in him.

At the baptism of Jesus the declaration of God concerning him was taken from this prophecy (Matt. iii. 17). Its application therefore to Jesus is certain; and the spirit and conduct it foretold were manifest in the whole of his life. Still, upon the occasion and under the circumstances mentioned by St. Matthew, they were so conspicuous, that the evangelist describes them as the fulfilment of the prophecy. Jesus had performed two miracles of healing on two successive sabbaths. These acts of love offended the Pharisees, who took counsel with the Herodians (Mark iii. 6) how they might destroy him. On hearing of this, Jesus withdrew himself; but multitudes followed him and he healed them all. If at any time Jesus had intended to have set up a worldly, Israelitish kingdom, this (as St. Matthew would reason against such earthly views) was the period to make the attempt. A plan for the destruction of Jesus had just been concerted. Delay, under such circumstances, would endanger his life; and delay was not required; for the multitudes, who had just witnessed his power, and been partakers of his goodness, were ready, as seen on another occasion, to have taken and made him a king; but Jesus had no such purpose. On the contrary, he charged the multitudes that they should not make him known, lest the people, in ignorance of

his real character and work, and through earthly feelings and motives, should attempt to take him and set him up for a king. Thus, in establishing his kingdom, Jesus did not, like one who comes victorious over earthly powers, "cry, nor lift up, nor cause his voice to be heard in the street." His kingdom came not with observation.

This explanation gives but a negative and imperfect view of the fulfilment of this prophecy. Its full accomplishment is only seen when the nature of Jesus' kingdom is understood. He came into the world, not to destroy men, but their enemies; not to overcome men, but to save them. His contest was with principalities and powers, the rulers of the darkness of this world. Over these he triumphed in his cross; for "through death he destroyed him that had the power of death; that is, the devil." It is only as men associate themselves with these principalities and powers, that they are, or ever will be, overcome by Jesus. All others reign with him. His kingdom is not over, but within, them. In them his kingdom is established by exhibiting his love in having given himself for them, "an offering and a sacrifice to God"; for, by the knowledge of such love, the evil within them is overcome: they are "more than conquerors through him that loved" them. Through the exhibition, then, of this love, the hearts of all people will become subject to the dominion of Jesus. "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust."

That Jesus, then, would engage in this work of love, and commend it, in the spirit of meekness and gentleness, of sympathy and long-suffering, to the belief and acceptance of men, this passage was prophetic; and further, that such would be the power of this law of love, exhibited and enforced in his own example, that, like the leaven in the parable, it would subdue all nations unto the obedience of it. It is in this view only of the kingdom of Jesus that we see the full accomplishment of the prophecy.

The unity of this gospel has been traced in the preceding articles to the end of the eleventh chapter. It is seen also in the twelfth chapter. The evangelist had proved, from several prophecies having received their fulfilment in Jesus, that he was the Messiah. The difficulty, however, remained in the Jewish mind, that, if Jesus were the Messiah, why did he not restore the kingdom to Israel? understanding thereby a kingdom of this world. To remove this difficulty, St. Matthew shows from prophecy the nature of the Messiah's kingdom, and the means by which it was to be established (ver. 1-21), and that the people, by acknowledging Jesus to be the son of David, the king promised to Israel, because he had dispossessed a devil, thereby admitted that his kingdom was the overcoming of evil, and not one of this world. To destroy this testimony to Jesus being the promised king of Israel, and to the nature of his kingdom, the Pharisees asserted that he had cast out devils by the prince of devils. This assertion St. Matthew mentions, that he may add the reply of Jesus, wherein he exposed the falsity and blasphemy of the Pharisees, and thereby confirmed the views of the people. Some of the scribes and Pharisees, probably feeling the force of his remarks, professed a readiness to acknowledge him to be the Messiah, but sought a sign from him to justify their making this acknowledgment (ver. 22-37). This St. Matthew has likewise mentioned, that he might add the testimony of Jesus himself, to humiliation awaiting him far deeper than they then witnessed, which would be the only sign given to that generation of his being the king of Israel, the overcomer of the evil one (ver. 28-45). The chapter is concluded with a description of the character and relationship of the members of his kingdom. They are one family, related to him and to one another through the love and obedience to the will of his heavenly Father (ver. 46-50).

From this subject we learn—

1. That true membership of Christ's kingdom consists in our having dominion over sin. If this kingdom is within us, we shall reign with him, and have his power strengthening us to do all things.

2. That the Christian should do all things with charity (1 Cor. xvi. 14). The law of love should be the rule of his life, recommended by his gentleness and meekness, sympathy and long-suffering, that among believers he may be an example, "in word, in conversation, in charity, in spirit, in faith, in purity"; and that among unbelievers he "be not overcome of evil, but overcome evil with good."

J. E. W.

Juvenile Reading.

ELLEN DELANY; OR, A TALE OF THE CHOLERA, 1849.

No. II.

MONTHS passed away; confidence seemed, in a measure, restored; and the voice of joy and mirth was again heard. Several families who dwelt in the neighbourhood openly thanked God, in the congregation, for the mercies vouchsafed to them under the late awful dispensation; and many faces were seen within the walls of the Lord's house, that had long been aliens, and estranged from the fold. Ellen, who had been precluded from her visits of mercy amidst the cottagers, now resumed them, and wept with widow Ford, and rejoiced with Sarah Barnes, who was enabled to praise God for delivering her afflicted child, and so soon taking him home to the better land. William Delany was no longer the same giddy, headstrong boy he had once been. His holidays past, he returned to school an altered being; for his gratitude at escaping from the perils of the malignant disorder that had so lately environed his home knew no bounds; and his constant cry became, "What shall I render unto the Lord for all his benefits?" Alice regained her buoyant spirits, and appeared to have profited the least from the awful warning: in the heyday of youth and sunshine of prosperity, her heart was engrossed with the vain pleasures this world affords; and she neglected to lay up a store in that country where neither moth nor rust corrupts.

But a sudden consternation one night appeared amongst the inmates of Melville Hall: there was first a furious ringing of bells that aroused and alarmed the servants, and then a messenger on

horseback was hastily despatched to the neighbouring town to procure the best medical advice. From mouth to mouth, from ear to ear, rang the melancholy intelligence that Miss Ellen was attacked with cholera. Anxious inquiries continually resounded on all sides, but each half-hour served but to confirm their worst fears; for the malady was rapidly increasing. The family physician was absent, attending the confinement of one of his poor patients: another was sought for; but meantime the disease gained ground, and all Mrs. Delany's efforts to check it proved unavailing. Ellen called for Mr. Moreland; and, despite the extreme pain she was enduring, was enable to whisper in his ear, "All is well: peace, perfect peace. Only pray for me." He retired to the privacy of his own chamber, and again and again besought the Lord to spare the life of the darling of his heart; but all his petitions he concluded with "Not my will, but thine, be done!" Hour after hour he passed within his room, from time to time with anxious solicitude inquiring whether the alarming symptoms had subsided. No: they continued with unabated malignity; and the medical man forbade hope.

The disease at last spent its fury; but Ellen had not sufficient physical force left to enable her to rally. Her strength had been entirely prostrated, and she was powerless as a new-born babe. She called for her uncle in feeble accents; and, when he approached her bed-side, beckoned him to pray with her. He strove to conquer the emotion that was struggling within his breast, and, kneeling down, commended her into the hands of her Maker in the words of our own beloved liturgy. As he concluded, saying, "The Lord lift up his countenance upon thee, and give thee peace, both now and evermore," a sweet smile crossed her pallid countenance; and, when Mr. Moreland rose from his knees, she slowly articulated, "He *has* given peace." She would have said more; but, like the last faint flickering of an expiring taper, her soul was hovering on the borders of the unseen world, and the light of nature was about to be extinguished: her head drooped; and, with one gentle sigh, her spirit was released from its fetters of clay.

Mr. Moreland, at first, gave himself up to grief most bitter and acute; for, of all his sister's children, Ellen had been by far the most beloved. In the midst of his anguish he could but adore the unerring wisdom of the compassionate God, who had gathered the fairest flower, and mowed the wheat that was most ripe for the harvest.

A simple monument in the quiet village churchyard records her memory: it bears no other inscription than her name, tender age, and the warning that should be engraven on the hearts of all: "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

Youthful readers, to you this tale is addressed. In the prime of life, and the enjoyment of health and activity, perhaps you reckon upon many years. Buoy not yourselves up with hopes that may prove, in the end, delusive. The disease that last year thinned our land, and called numbers prematurely to God's dread tribunal, may appear again this year: many think it will. You have hitherto been spared; but, perchance, you may be so no longer. Take the warning of one who, twelve months since, stood amongst the dead and dying; and O, be wise in time! flee at once to the city of refuge! Lo, "now is the accepted time; now is the day of salvation." M. H.

CHRISTIAN LIBERTY*.

THE liberty of the Christian consists, in the first place, in that mental deliverance from religious darkness which is given him by the revelations of the Lord. By nature the things that belong to everlasting salvation are hidden from our eyes, or so encompassed with difficulty and doubt that we are unable to break through the bonds of spiritual ignorance, or remove the bars that hinder our progress towards the full attainment of religious truth. But this the Son of God has done for all that will listen to his voice. He has revealed to us the Father's inconceivable mercy and majesty. Through the gospel he hath brought life and immortality to light, and empowered us, by his written word and his enlightening Spirit, to walk freely, and without fear of stumbling, amidst the holy mysteries of his redeeming and sanctifying love. Beloved, even now have we the liberty of beholding, in the scriptures, as in a glass, the glory of the Lord, and of reading therein the works of divine wisdom and righteousness for man's salvation; works worthy of all our thankfulness, and which kings and prophets under the older dispensation desired so earnestly to hear and see.

From the freedom which is thus allowed to us of an unrestrained access to the revelations of God in the gospel, we have the privilege of ascertaining the nature of that deliverance which hath been wrought out for the believer's soul; and perceiving thereby the greatness of the liberty with which Christ hath made us free.

Now, among the many particulars of which this deliverance consists, there is none more important than the fact which is declared with such solemnity by St. Paul, when he tells us that "the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death" (Rom. viii. 2). The law of sin and death speaks to us in the language of Moses, and proclaims that "cursed is every one that continueth not in all things that are written in the law to do them. For the soul that sinneth it shall die." It urges obedience, therefore, just as a slave is compelled to labour, by the fear of that punishment which, if he relax from his work, is sure to follow from the hand of his task-master. Man, then, in his unredeemed estate, must necessarily, through the fear of death and the terrors with which sin invests it, be regarded as all his life long subject to the bondage of a spiritual despair. But from that bondage, Christ Jesus, the author of another and a better law, has for ever made us free. He has broken the links of that chain which joins together the guilt and punishment of our offences with such a strength that no human hand or skill could presume or have power to sever them. Through his own efficacious death he has vanquished him that had the power of death. By the sinlessness and

* From "A Sermon, preached in the Cathedral of Worcester, to the Mayor and Corporation of that City;" by Christopher Benson, M.A., canon of the Cathedral. 1850. Worcester: T. Eaton and Son. London: J. W. Parker. We are not surprised that the audience to whom this sermon was addressed requested its publication.—ED.

holiness of his life, and the severity of his own meritorious sufferings, he has blotted out the handwriting of that ordinance which uttered against us a sentence so bitter, yet so deserved; and by his resurrection and ascension, he, as our Head, has secured for all the real members of his body (that is, his church upon earth) a place with him in his everlasting kingdom in heaven. Henceforth there is hope and peace to every true believer in the Lord of life; for to every true believer the mercies of the gospel promise a free and full deliverance from the punishment of his guilt.

From the greatness let us now pass on to the extent of that spiritual liberty which Christ has provided for all that truly turn to him.

Had the propitiation of the cross redeemed sinners only from the death they had deserved before they became believers in the gospel, and allowed the demand of universal obedience to be made again the rule for our future trial, our life would still have been a hopeless bondage, through the fearful looking-for of judgment and fiery indignation in the world to come. If every sin after baptism was to be remembered against us, then would every servant of Jesus be deprived of all comfort in the promises of mercy and forgiveness which are made in the New Testament to faith; because there is no undeviating fulfilment of God's commandments to be found in the holiest Christian upon earth; and, if we say, of ourselves or others, that we or they have no sin, the truth is not in us. But the gospel is not framed after the pattern of the law. Now that Christ has ascended into heaven, where he ever liveth to make for us an all-prevailing intercession, there is, says St. Paul, "now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." To all who by baptism have been admitted into the fold and privileges of Christ's spiritual flock, the law of sin and death is so far mitigated that whilst their sins, done in a state of unbelief, are cast into the depths of the sea, the Lord will no longer be extreme to mark what they have done amiss, but will look with compassion upon their errors and infirmities. If habitual repentance and faith, if habitual holiness of heart and diligent endeavours to keep the whole law, if habitual watchfulness unto prayer and a devout use of religious ordinances, if these things be in us and abound, then will mercy rejoice over us against judgment, and we shall be free from the curse which naturally would fall upon all obedience that is not perfect in extent, duration, and degree. For, when we are thus led by the Spirit and bringing forth its fruits, we are the sons of God, and he is our tender Father, not an unrelenting Judge; so that, "if we confess our sins, we shall evermore find him faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

In addition to this liberty of the Christian, with regard to the guilt and punishment of sin, he has yet further a freedom from the dominion of sin.

"The flesh lusteth always against the Spirit," says St. Paul (Gal. v. 17), so that ye cannot, as carnal men, do the good things that ye would. This general principle he more fully explains to us in the seventh chapter of his epistle to the Romans. "I am carnal," he there remarks, "sold under sin," that is, become its slave. "For I know that, when I would do good, evil is present with me, a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." But, thanks be to God, we are delivered from the body of this death; even on earth from any willing subserviency to its lusts, and in the life to come from the very existence of those lusts. For "know ye not," asks the apostle, "that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. vi. 6). "Know ye not," he also asks in another place, "that Jesus Christ dwelleth in you, except ye be reprobates?" (2 Cor. xiii. 5). Now, that indwelling of Christ is effected in us through the Spirit of God (1 Cor. iii. 16), which is also the Spirit of Christ (Rom. viii. 9). So, then, we are not in the flesh, but in the Spirit; and by that Spirit we are enabled to mortify the deeds of the body. For the Spirit helpeth our infirmities; the Spirit putteth into our minds good desires; the Spirit brings the same to good effect. By his preventing and co-operating grace he strengthens, stablishes, settles us in the true faith and fear of the Lord, and through him we are made mighty against all our spiritual enemies, so as to hold fast the beginning of our confidence stedfast unto the end. Of all this we are sure; because far greater is he that is in us than he that is in the world. Satan is the author and the ruler of this world's wickedness, the great adversary of divine mercy and man's righteousness, whose snares take captive the children of disobedience. But against the eternal Spirit of the Father and the Son Satan has no power or device whereby he may prevail; neither can he effectually beguile or corrupt those who are under the habitual influence of the Holy Ghost, whether he tempt them by the lust of the flesh or of the eye; through the love of money or the pride of life. Yea, and we have a special promise that God shall bruise Satan under our feet; that, if we walk in the Spirit, that is, if we are following to the best of our ability the path in which the Spirit would lead us, we shall not fulfil the lusts of the flesh, and that by Christ the world will be crucified unto us, and we unto the world. At times we may stumble, but not finally or fatally fall. We may not reach, but we shall ever be striving after, a perfect conformity to the image of him who is the image of God. Thus all the enemies of our salvation and authors of our unrighteousness are put under our feet; and we are raised from being the captives to be the conquerors of sin. Sin hath no more the dominion over us, either in body or in soul.

There is still another bondage to which the scriptures frequently refer, and a liberty which they ascribe to the Christian as distinct from the Jew: I mean a freedom from the ceremonial bondage; the varied and complicated and burdensome ordinances of the Mosaic law. To this, before I close the description of our liberty, it will be expedient, though but for a moment, to allude.

In the covenant of Mount Sinai was a complete shadowing forth, but no more than a shadow, of gospel good things to come. Its rites and ordinances, its ministers and temple, were arranged

after the pattern of heavenly things showed to Moses in the mount. The substance of these Mosaic institutions was Christ; and in his gospel their substance was realized, their intention fulfilled. Therefore, when that which was the substance was come, then that which was but the shadow was done away. In the religion of the Lord Jesus men walk at liberty from the heavy load of a multiplicity of rites and ceremonies, and expensive offerings and sacrifices. Under our own dispensation, two sacraments only are enjoined as necessary to salvation, those of baptism and the supper of the Lord. Prayer and the observance of the Christian sabbath, that is, the rest unto holiness on the Lord's-day, together with the common and essential forms of divine worship, are alone bound upon us as that religious service which is essential to the Christian character; a service which, when compared with that of the older covenant and its elaborate ritual, is perfect freedom.

Thus have we surveyed the principal features of our Christian liberty. We are freed from the bondage of religious darkness and ignorance by the clear revelations which the gospel contains of God and our salvation, of his purposes and mercies towards us, and of our hopes and duties towards him. We are freed from the bondage of a fearful looking-for of judgment and fiery indignation upon our sins, through repentance and faith in the Lord who hath redeemed us. We are freed from the dominion of our carnal lusts, the devices of Satan and temptations of the world, by the abiding of the divine Spirit in our hearts. We are freed from the burden of a complex ceremonial and sacrificial worship by the substitution of a few pure and simple sacraments and ordinances.

COMMUNION WITH GOD*.

COMMUNION with God is the very life of all private prayer. But how shall we know when we have real communion with God in prayer? This is a very necessary question, the answer to which may be given thus: When we act faith on God, or faith on the promises, or faith in the blood of Christ, or when we act repentance for sin, or love to Jesus Christ, or set up God as the object of our fear, or as the object of our joy, then we have communion with God; then we have fellowship with the Father and with the Son. When, also, we give God the glory of all, when the performance of private prayer leaves our soul in a better frame, then we have communion with God in the exercise; when we are more humble, more spiritual, more watchful, more heavenly, then certainly we have had communion with God; when we rise from the duty, and find our hearts to be more strongly set against sin than ever, and to be more highly resolved to walk with God, to be more crucified to the world than ever, and more fixed against temptations than ever, then we have had communion with God in private. All private communion is soul-humbling and soul-abasing. Abraham is an example (Gen. xviii. 27). There are none so humble as they that have nearest communion with God. Jacob is also an example. "I am less than all thy mercies," is the language he uses in prayer. Though closet duties are weak in themselves, yet, when we have communion with God in them, then they prove exceeding powerful to the casting down of strong-holds and vain imaginations, and every high thing and thought that exalteth itself against the knowledge of God; then we are more fully and stedfastly set against every known sin, especially our besetting sin. In private prayer look that the glory of God be your ultimate end; as ever you would ask and have, seek and find, look that the glory of the Lord be engraven upon all your private duties. He shall be sure to speed best whose heart is set most upon glorifying God in all his secret retirements. Be sure that you offer all your prayers in Christ's name, and in his alone: "And whatsoever ye shall ask in my name, that will I do" "If ye shall ask anything in my name, I will do it" (John xiv. 13 and 14). This is your privilege, as well as your comfort, that you never deal with God but by a Mediator. Now, this Mediator is Christ alone (John xv. 16; xvi. 23, 24, 26). "For there is one God and one Mediator between God and men, the man Christ Jesus" (1 Tim. ii. 5). There is no coming to the Father but by the Son. Christ is the true Jacob's ladder by which we must ascend to heaven (Col. iii. 17). Whatsoever we do we are to do it through the assistance of Christ, and in the name of Christ, and for the sake and glory of Christ.

Let me lay down some few directions that may be of use to help you on in a faithful discharge of this great duty; and, therefore, as ever you would give yourself to private prayer, take heed of an idle, slothful spirit; also of spending too much time about the little things of religion. It is one of Satan's great designs to hinder men in the great and weighty duties of religion, by busying them most about the lowest and least matters of religion. Take heed of secret sins, and in order to this remember that God's eye is as much upon them as upon open sins (Ps. xc. 8; Jer. xxiii. 24; Prov. xv. 3; v. 21; Ps. cxxxix. 11 and 12; xliv. 21). There are none so sincere and serious in private prayer, or that are so frequent and fervent, so constant in it, as those who keep themselves clear and free from secret sins.

As you must take heed of this, so there are several other things that you must carefully apply yourselves to, as ever you would be found faithful and constant in this great duty. Lament greatly and mourn bitterly over the neglect of this choice duty. "O that your heads were waters and your eyes a fountain of tears, that you might weep day and night" for the great neglect of private prayer (Jer. ix. 1). He, that mourns most for the neglect of this duty, will be found most in the practice of this duty. Accustom yourselves to private prayer. A man that habituates himself to it will manage it with delight and ease. Be sure that you do not spend so much of your precious time in public duties, as that you can spare none for private, for secret services. How wise are the men of this world, so to order all their affairs that no one

* From "Communion with God in Private." By the rev. R. Shepherd, M.A., minister of St. Margaret's, Ware. London: Wertheim and Co. This is the second edition of a work which we originally noticed, vol. xxvii. p. 285.—ED.

business shall interfere with another! O that we were as wise for our souls, as wise for eternity as they are for this world! Love Christ with a more ardent love. Strengthen your love to Christ, and your love to private duties; certainly, the more any one loves the Lord Jesus, the more he will delight to be with him in private. Be thoroughly resolved in the strength of Christ to keep close to this duty, in the face of all difficulties and discouragements that you may meet with. Satan and the world and your own hearts will cast in many things to discourage you and take you off from this duty; but be nobly and firmly resolved to keep close to it. Of all the duties of religion, Satan is the most deadly enemy of this of secret prayer; partly, because secret prayer spoils him in his most secret designs against the soul, and partly because secret prayer is so delightful to God, and also because it is of such advantage to the soul. Labour for a greater outpouring of the Holy Spirit; for, the greater measure any man hath of the Spirit of God, the more that man will delight to be with God in secret (Zech. xii. 10). In the last of the last days, when men shall be generally under a greater effusion of the Holy Spirit than ever, then they shall be more given up to secret prayer than ever. Certainly, the more any man is now under the blessed pouring out of the Spirit of Christ, the more that man gives himself up to secret communion with Christ. The more any man hath of the Spirit of Christ, the more he loves Christ; and the more any man loves Christ, the more he delights to be with Christ alone, and the more his heart will be set to please Christ. Nothing pleases Christ more than the secret prayers of his people (Song ii. 14). As ever you would keep close to private prayer, be frequent in the serious consideration of eternity. This will make you pray to purpose. Every work you do is a step to a blessed or a cursed eternity. Every step that a man takes in the secret ways of righteousness and holiness brings him nearer to a blessed eternity. As every step the sinner takes in a way of wickedness brings him nearer to hell, so every step that a saint takes in a way of holiness brings him nearer to heaven. We all pray for eternity, read, hear, wait, weep for eternity; and therefore how wisely, how faithfully, carefully, and diligently should we be in all our private duties and services, seeing that all we do is in order to eternity. Dear reader, you must ere long be eternally happy or eternally miserable; eternally accepted or rejected. And, therefore, what cause have you frequently to retire and pray for the life of your precious and immortal soul, that it may be eternally saved in the great day of our Lord Jesus? When any hindrances present themselves to you, seriously remember eternity, and that will remove them. If Christians would but spend one quarter of an hour every day in the solemn thoughts of eternity, it would make them more in love with private prayer than ever, more fearful of omitting it, and more careful and conscientious in the discharge of this privilege, for such it should be considered. May these words be blessed by God's Spirit, as that they may work mightily to the internal and eternal welfare both of reader, hearer, and writer.

NOTICES OF BOOKS.

We have received the following books, some of them, however, so recently, that we cannot at present do more than indicate their titles:

"A Selection of private Devotions. Translated from ancient devotional manuals." By the rev. R. C. Jenkins, M.A., incumbent of Christ Church, Turnham Green. Turnham Green: Platrier. 1850. We are pleased with this little book.

"Sunday Services at home, for young children." Edited by the countess of Ducie. London: Hughes. 1851. Among the contributors to this work we see the names of some who are not members of our church. The contents of such a volume are, of course, of very different degrees of merit. Some portions we thoroughly approve: there are, however, others to which we cannot but feel some objection. For instance, we do not like the familiar way in which "Jesus the Friend of Man" is written. It does not evince the deep reverence with which the divine Saviour ought always to be mentioned. There are also some slips from grammatical accuracy.

"The Calves of Gold; a Sermon on the 17th of November, 1850." By the rev. A. Thompson, M.A., rector of Hotham, Yorkshire. London: Brothers. This appears to be a plain, faithful sermon, exposing with a great deal of force some part of the Romish system.

"No Popery; a course of eight sermons preached at the Episcopal Jews' Chapel, Bethnal Green." By the rev. J. B. Cartwright, minister of the chapel. London: Wertheim and Co. 1850. There is much information in this volume: we shall probably hereafter bring it more fully under our readers' notice by an extract or two.

"Lectures on the Principles and Institutions of the Roman Catholic Religion." By the late rev. J. Fletcher, D.D. London: Kent and Co. 1851. This book has reached a fifth edition; a sufficient proof that it has been acceptable to the public. The author was a non-conformist, and he does not hide his opinions in respect to the constitution of the church; but we are bound to admit that nothing he says evinces a bitter spirit.

"Six hundred Questions on the Pentateuch;" also "One thousand miscellaneous Questions on English History." Both, with "Keys," by W. White, M.C.P. Turnham Green: Platrier. 1849-50. These little books will be useful in schools.

Among the poetical volumes that have reached us are, "Sacred Incidents, doctrinally considered and poetically described;" by Psychologist. London. Hampden. 1850. 2 vols. We have made a large extract from the introduction to this work in p. 7, which will give our readers an idea of the author's principles. It is intended, we find, to add two more to the present volumes, and to introduce the whole to the public by readings accompanied by a series of dioramic representations. There is considerable poetic power manifested in the work before us, to which we shall endeavour hereafter more particularly to draw our readers' attention. "Regeneration; or Divine and Human Nature;" by G. Marsland. London: Pickering. 1850. "Imagination;" by Spero. London: D. Bogue. 1850; "Pax Nobiscum; or Verse Aspirations for unity of Spirit;" by Clericus. London: Seeleys.

We have also received "The present aspect of Protestantism in Great Britain;" a discourse, by J. Morrison, D.D., D. &c., minister of Zion Chapel. London: Ramsay. "The present Trials of the Church;" a sermon preached at Thorne's Church, Wakefield, by rev. H. B. Smyth, M.A., incumbent. London: Longman and Co. 1850. "Testimonies of the Church of England Divines against the doctrine of Baptismal Regeneration;" collected by rev. R. Sharp-

herd, M.A., minister of St. Margaret's, near Ware. London. Wertheim and Co. 1850. "The Two Rocks, Christ and Peter;" and "Why does the Church of Rome hide the second Commandment from the people?" Both by the rev. A. M'Caul, D.D., rector of St. Magnus, London. London: Wertheim and Co. 1850. Dr. M'Caul's productions are always sensible and well-written. "Pleasant Pages." Part VI. London: Houlston and Stoneman. "The National Cyclopædia." Part XLVII. London: C. Knight. "Rome tried by herself, and found Guilty;" by the rev. R. Swayne, M. S. T.? late a priest of Rome. Dublin: Bull. 1850. "Plain Teaching for little Children, in Questions and Answers;" by the rev. J. Gregg, B.A., minister of Trinity Church. Dublin: Curry and Co. 1850.

"The Chronological New Testament" (London, Blackader and Bagsters) arrived after the above lines were in type: we shall notice it next month.

The Cabinet.

THE PROVIDENCE OF GOD.—There are, besides these, other evident testimonies also of the providence of God. David, the wisest man of all the east, and the most excellent prophet of God, doth say: "Wisdom and strength are the Lord's: it is he that changeth the times and seasons: he taketh away kings, and setteth up kings: he giveth wisdom unto the wise, and understanding to those that understand: he revéaleth the deep and secret things: he knoweth the thing that lieth in darkness, for the light dwelleth in him." Moreover, Ethan the Ezrachite saith: "Thou, Lord, rulest the raging of the sea, thou stillest the waves thereof when they arise: thou hast an almighty arm: thou strengthenest thy hand, and settest up thy right hand. In justice and equity is thy royal throne stablished: goodness and faith do go before thy face." And David saith: "Of the fruit of thy works, O God, shall the earth be filled. And he bringeth forth grass for cattle, and herb for the use of man, and bread to strengthen the heart of man, and wine to make him merry." And immediately after, in the same psalm: "All things do wait upon thee, that thou mayest give them their meat in due season. When thou givest it, they gather it; and, when thou openest thine hand, they are filled with good. If thou hidest thy face, they are troubled; and, if thou takest away their breath, they die, and are turned into their dust." Again: "The Lord upholdeth all such as fall, and lifteth up all those that be down. The Lord looseth men from their fetters: the Lord giveth sight unto the blind. The Lord keepeth the stranger, he defendeth the fatherless and widow, and the way of the wicked he turneth upside down. Great is our Lord, and great is his power, and of his wisdom there is none end. He telleth the number of the stars, and calleth them all by their names. He covereth the heavens with clouds, and prepareth rain for the earth. He giveth fodder unto the cattle, and meat to the young ravens that call upon him. He giveth snow as wool, and scattereth the hoar-frost like ashes. He casteth forth his ice like morsels: who shall abide before the face of his cold? He shall send out his word, and melt them: he shall blow with his wind,; and the waters shall flow." And again: "I know that the Lord is great, and that he is above all gods. What pleased him, that hath he done in heaven and earth, and in the sea, and in all deep places. He lifteth up the clouds from the ends of the world, and turneth lightning unto rain, and bringeth the winds out of their treasuries." There are many testimonies like to these to be seen in the thirty-eighth and thirty-ninth chapters of the book of Job, and rifely in the Psalms and books of the holy prophets; but these that hitherto I have recited are sufficient enough, testifying abundantly that God by his providence doth govern this world, and all things that are therein, and especially man himself the possessor of the world, for whom all things were made.—*Bullinger's Decades.*

Poetry.

LAYS OF A PILGRIM.

BY MRS. H. W. RICHTER.

No. LIX.

(*For the Church of England Magazine*).

HYMN FOR THE SEASON OF CHRIST'S INCARNATION.

LORD of all, who died to save,
Victor o'er death and the grave,
Hear us now:
Thou, who to life's path of care
Came each earthly grief to share,
Mercy show.

Mark our anxious hopes and fears,
As we tread the vale of tears,
And our Zion guard:
By thy cross and thorny crown,
Thy true church and people own:
Be their sure reward.

Hear us when on thee we call,
Lord of life, who died for all,
Pilgrim once on earth—
Heralded by hosts of light,
On the gleaming plain by night
Telling of thy birth.

Star, that o'er the prophets shone,
Through long ages rolling on,
Bright and brighter still,
Hovering o'er the night of time,
Spreading light from clime to clime,
Teach us of thy will.

Clouds are darkening o'er our sky:
Star of truth, be ever nigh,
With thy guiding ray:
Let no errors have their power
O'er our fleeting trial hour,
As it speeds away.

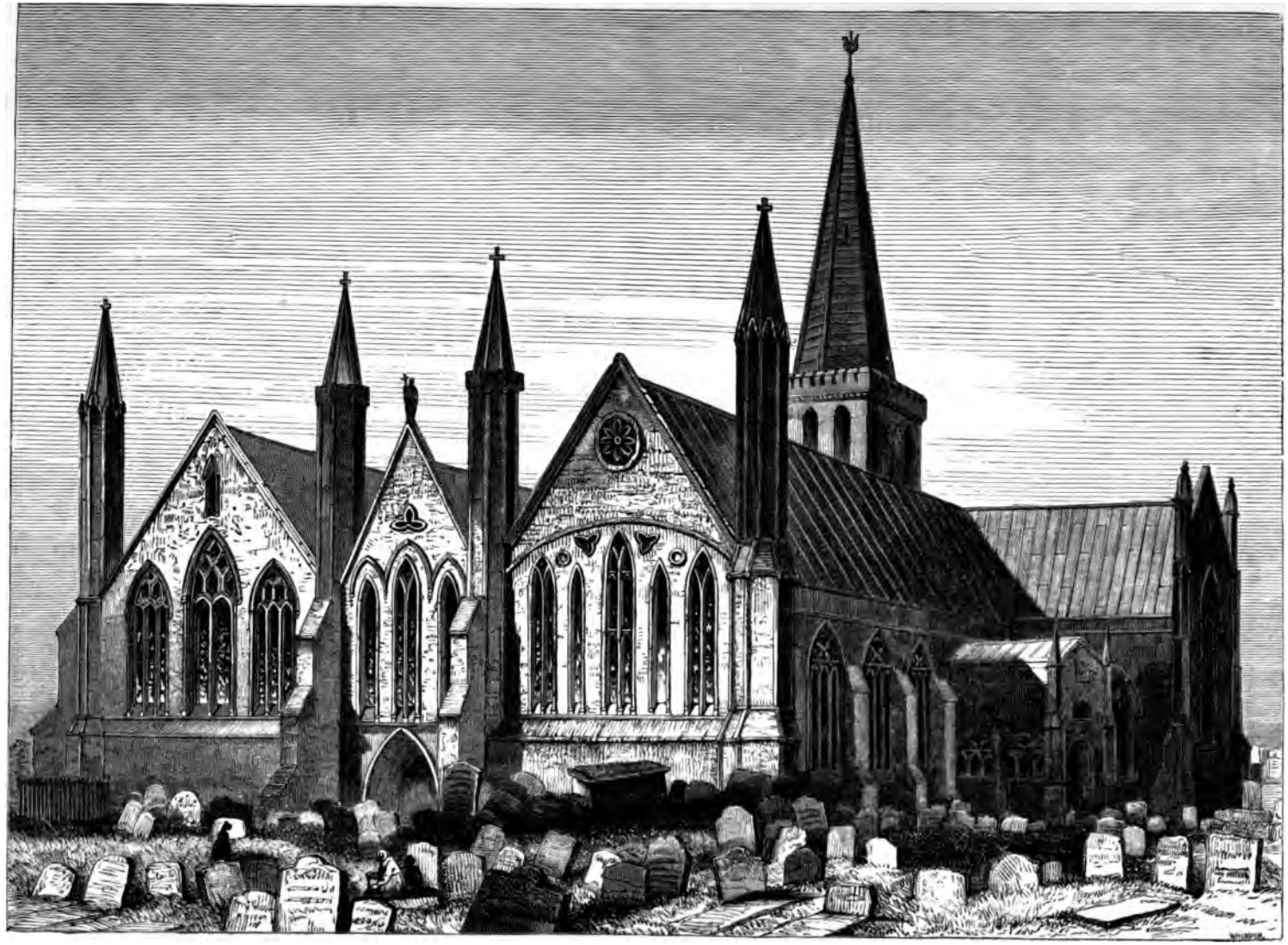
Let us undivided be:
Join our hearts in love to thee—
One in hope and trust:
Let no other name but thine,
On our path in glory shine:
All beside is dust.

Still beneath the vault of time,
May the "everlasting chime"
Hush each jarring tone,
Telling of the blessed land,
Where the happy spirits stand,
Ever near thy throne.

By that hour when bright descending,
Hosts of light again attending;
By that trumpet's sound,
Summoning the dread array,
On the great and final day,
Let us thine be found.

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.



ST. NICHOLAS YARMOUTH.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 867.—FEBRUARY 1, 1851.

CHURCH OF ST. NICHOLAS, GREAT YARMOUTH.

THE town of Great Yarmouth, anciently known as "the port of Cerdic Shore," from Cerdic the warlike Saxon, who, with his son Cenric, and a large body of men, landed here A.D. 495, and seized possession of it from the opposing Britons, is situated, as its name imports, at the entrance of the river Yare, on the coast of Norfolk. In its immediate neighbourhood stands Burgh castle, the ancient and interesting "Gariononum" of the Romans. The place was first incorporated by a charter of king John, and has, since that era, become a remarkably handsome town and prosperous sea-port. It is now computed to contain about 30,000 inhabitants. Its fisheries are justly celebrated; and, for the last few years more particularly, its peculiar advantages as a watering-place have attracted towards it both numerous and fashionable visitors.

Its mother church, of which an engraving accompanies this number, is one of the largest in the kingdom. Its date is contemporaneous with that of Norwich cathedral, it having been founded about the year 1123 by Herbert de Lozinga, the first bishop of that see. In 1250 it was much enlarged, and, in the following year, was dedicated to St. Nicholas, the patron saint of fishermen. It consists of a nave and aisles, the latter conspicuously wider and loftier than the former, with transepts and spacious chancel, which is at present separated by a brick partition from the body of the church. The edifice is 230 feet in length, and 108 in width; and, with the exception just mentioned, the entire area has been within the last few years thrown open for the purpose of public worship, the unsightly pews and galleries, &c., having been removed, and benches of carved oak provided for the immense congregation which regularly meets within its walls. The fabric itself is also in process of restoration, and numerous arches, sedilia, and stone coffins have from time to time been discovered. It contains an organ, which is said to be one of the finest in Europe; and no pains are spared by the churchwardens and officials to provide that "all things" pertaining to the service of the sanctuary "be done decently and in order."

There are only three other places of worship in the town belonging to the establishment—the chapel of St. George, built in the reign of queen Anne; and the churches of St. Mary and St. Peter, erected during the present century.

I should not omit to notice that a beautiful memorial window has been placed at the west end of the north aisle of St. Nicholas, to "Sarah Martin," whose self-denying labours in the gaol of Great Yarmouth have entitled her to a niche among the benefactors of fallen humanity.

P.

MAUD BOWERS.

No. II.

AH! the mourner's brow is more clouded than it was; and there are tears upon her cheek. Sad have been the recollections which the perusal of those letters have called forth—painful the thoughts to which they have given rise. She has found there protestations of love and friendship from those who, in her hour of desolation, had shrunk from her, as though there were poison in the air she breathed; and offers, splendid offers of service, made when she required no aid, and forgotten or disowned when no human help was hers, and any human sympathy would have been balm to her wounded spirit. She had found, too, journals kept in days when grief was a stranger to her breast, and every thought that lodged there was of happiness and peace. And, ah! more trying than all the rest, she had read letters from the loved and lost—letters breathing love and fondest counsel from her saint-like mother; and others, full of proud expressions of approval and admiration, from her weak and erring, but still much-beloved father. Those rent her very soul with sadness; and, finding that grief was gaining the mastery over the brave resolutions she had made to be composed, and, if possible, contented, Maud

pushed the papers from her, and leant her aching head upon her hands. It was thus I one day found her, when I went to pay my accustomed visit at the cottage, about a week after her arrival there; and I ventured gently to reprove her for still indulging in such outbursts of unavailing sorrow.

"Ah, Mr. Relton," she said, rising quickly from her seat, to place one for me; "I fear you must think me very weak, and even wicked; but indeed I do not often give way as you have found me doing to-day. I feel I have still so much left to make me happy, that I ought to be contented, and thankful too. It was only reading those letters that upset me. They make me very miserable: still they are so dear, so very dear to me, Mr. Relton. Do you think I ought to destroy them? I am afraid they make my eyes offend," she added, with a faint smile; "and my heart, too, sometimes; but it would be hard to burn them."

"There is no need for you to do so, my dear Miss Bowers," I replied: "put them away now; and do not read them again till you feel that you are stronger in body and more composed in mind: when you are so, I trust those relics of the happy past will cause you to feel gratitude for the blessings which were so long vouchsafed to you, and not the bitterness of grief, because their Author and Giver has at length seen fit to deprive you of them."

"O!" Maud exclaimed eagerly, "do you indeed think that the feelings I was indulging in were as base as those you describe? I thought I was grieving only as it is natural to grieve, when those who are dear to us are taken; but I am afraid you are right, Mr. Relton: I am afraid my tears were rebellious, though I did not think so then. O how deceitful my heart is! each day I find I know less of my own wickedness than I fancied I did."

"Then you are learning an useful lesson, my dear young friend. May the depravity of your sinful nature be still more sensibly felt by you! Such disquiet as that knowledge will cause you will finally result in imparting to you the peace which passeth all understanding. However," I continued, less gravely, "others, older, wiser, and better instructed than you are, Miss Bowers, find it hard to be sufficiently grateful for blessings past and gone. Good gifts, when their enjoyment is over, and the too vivid recollection of them is all that remains, are too often regarded as doubtful blessings. 'If I had not been so very happy, I should not now be so miserable,' is, alas! frequently the language of the heart bleeding from recent wounds, which the remembrance of bygone peacefulness only irritates and inflames."

"Only do not call me Miss Bowers," Maud exclaimed, "and I will make you my confessor, Mr. Relton, and tell you that I fear you are reading your lecture from the very tablets of my poor, weak, sinful heart. I cannot look back on the bright past, as yet, with any feelings but those of deep regret. What shall I do? In the present I can and do feel contented, I am thankful to say; but, though I try so hard to feel as grateful as I ought to feel for all the blessings I have enjoyed, murmuring thoughts will creep into my heart, even while my lips are uttering thanksgivings and praise. Mr. Relton, tell me, what shall I do?"

"Well, Maud, if Maud I am to call you," I answered, "shall I repeat to you some lines which appear to me to express just the feelings which should be those of one in your case? And perhaps, if we consider the matter together, we may find that there are means which (if they be employed in humble, yet firm reliance on the aid of the Holy Spirit) may be effectual to their attainment." The lines which I repeated to her were these; and Maud lent to them a willing and an attentive ear:

"Lord, in this dust thy sovereign voice
First quickened love divine;
I am all thine, thy care and choice—
My very praise is thine.

"I praise thee while thy providence
In childhood frail I trace;
For blessings given, ere dawning sense
Could seek or scan thy grace—

"Blessings of friends, which to my door,
Unasked, unhoped, have come;
And, choicer still, a countless store
Of eager smiles at home.

"Yet, Lord, in memory's fondest place
I shrine those seasons sad,
When, looking up, I saw thy face
In kind austereness clad.

"I would not miss one sigh or tear,
Heart-pang, or throbbing brow:
Sweet was the chastisement severe,
And sweet its memory now.

"Yes, let the fragrant scars abide,
Love-tokens in thy stead;
Faint shadows of the spear-pierced side,
And thorn-encompassed head.

"And such thy loving force be still,
'Mid life's fierce shifting fray,
Shaping to truth self's froward will
Along thy narrow way.

"Deny me wealth; far, far, remove
The lure of power or name;
Hope thrives in straits, in weakness love,
And faith in this world's shame."

"Beautiful!" Maud exclaimed, as soon as I ceased speaking: "beautiful lines they are; and so I ought to feel towards the Ruler of all events; and so I must feel before I can be really and truly happy—must I not, Mr. Relton?"

"They do indeed describe the frame of mind to which you should strive to attain. Of mercies vouchsafed in times past, the language of your heart should be that of the psalmist: 'Bless the Lord, O my soul! and forget not all his benefits.' With regard to the troubles of the present hour, it should be, 'Thou, Lord, in faithfulness hast afflicted me.'"

"I pray God that I may be privileged one day to say those words," said Maud, fervently. "I dare not let my lips utter them as yet; for I cannot feel their spirit truly and heartily; and hypocrisy in God's sight must indeed be deadly sin. 'I hate the sins of unfaithfulness; there shall be no such cleave unto me'—those words of the psalmist, I believe I may appropriate to myself," she added; "at least I try to be true to my heavenly Father and my own heart, by 'searching out my reins,' and by striving to guard against my secret and presumptuous sins; but they are many, very many."

"Not too many to be forgiven, Maud," I replied.

"The publican's prayer was heard: Mary Magdalene was not rejected: our Saviour, even in death, spoke words of comfort to the penitent thief."

"And I may hope for mercy at his hands: I know it; at times I feel it; but now and then a cloud seems to come between me and my Saviour—some thing hides his face from me; and my very soul seems in darkness."

"Poor child," I exclaimed; "I can sympathise with you: such feelings in past years were often mine. But be of good courage; there are those who have felt as you feel, whose spirits are among the just made perfect; and, while there is a devil with his wiles, a world with its allurements, and a fleshly body with frailty, to test the strength and the faith of the spiritual combatant, every one who is earnestly striving to fight the good fight will at times feel overcome. Then it is that the thought obtrudes itself that he is forsaken of God, and without help and without hope."

"You think, then, Mr. Relton, that that miserable feeling, which I sometimes have, is a temptation sent to try my faith?" Maud asked.

"Yes," I replied; "in your case I should say that it was so; for I really believe you to be sincere in your desire to work out your salvation; nay, by Gad's grace, I hope and trust that you have truly begun the good work."

"O, Mr. Relton, I trust I have, or at least that God has himself begun it in me; but often and often I feel a doubt about it; and, when that dreadful doubt comes into my mind, when I feel forsaken, as I have told you I sometimes do, what course ought I to pursue?

"First pray: whatever be your sorrow, Maud, your difficulty, or your trial, ever have recourse to prayer. Never mind feeling as if you were too cold or too wicked to address God: he will not think you so. Never mind feeling that you cannot pray warmly, ardently, as you ought: do your best, and it will be accepted. My words may sound strange and paradoxical to you; but you must pray to be enabled to pray; you must pray for grace from God to give you the right spirit in which to address God. After having thus prayed, examine yourself carefully, Maud, on your knees, with your bible open before you; try the ground of your heart, look into its every corner, and see if there be no evil lurking there; you may find some plague-spot which has caused the spiritual sickness under which you labour. To do this thoroughly, first examine your conduct: look well if there has been in it any want of consistency with your Christian profession. Take as accurate a survey as you can of your thoughts, as well as of your deeds and words: see if in them you have transgressed God's law; and, if you find that you have done so, then be thankful for the weight upon your mind, which has rendered you so miserable: receive it as a token of God's love—a sign of good to your soul, inasmuch as it proves that your conscience will not yet allow of your sinning, and yet fancying that all is right, that you have not so deeply offended God as to make him give you up to your own evil ways, to the malice of the wicked one, and to final perdition. Yes; for a heavy heart when we have done amiss we ought indeed to be truly grateful; and, while we pray God to forgive our transgressions, we ought also to praise him for having made us feel their greatness. Nor ought we to repine if the trial be prolonged after the temptation is overcome—if the sin prove still a burden to our conscience after we hope and believe that we have truly repented of it, and turned to God in humbleness of spirit. We are presumptuous if we expect a justly-offended God to turn to us directly we turn to him, as lovingly as if we had always sought to please him; to receive us as willingly, after we have been in open rebellion against him, the moment we lay down our arms, as if nothing had happened. An earthly monarch would not so deal with rebellious subjects; nay, in an earthly father such conduct towards a disobedient child would be termed (and justly) foolishly lenient; why, then, should we look for it from him to whom the slightest taint of sin is so hateful?"

"No, indeed," Maud replied, "we have no right to expect any thing but heavy, dreadfully heavy punishment when we have sinned. And I, for one, am sure that my sins have been far, far greater than the chastisement they have received. But, Mr. Relton, sometimes when I believe (or fancy) that I have been striving heartily to serve God, when I have been more than usually careful in the performance of my duty, and more constant in prayer, at that very time my prayers seem less answered and my conscience is less at ease. Can you tell me why this should be?"

"Yes, Maud, I believe I can," was the reply. "In the very sensitiveness of your conscience, in the increased softness of your heart, and the acute feeling of your own unworthiness which causes you pain, you ought to recognize an answer to your prayers. You have, doubtless, prayed to be led to Christ; and, if he hears your petition, and sees that to make you his it is necessary to prick your conscience, and to arouse you from the state of self-satisfied contentment into which, it may be, you were falling, ought you to repine, ought you to despair? No, Maud; rather you should rejoice that you have a heart to feel your own unworthiness, and tears (bitter though they be) to shed in token of your penitence. Wish not to banish the newly awakened train of thoughts, however much for the time they wring your heart with grief; treasure each moment of serious though sad reflection, and encourage your conscience to be vigilant by heeding its slightest whisper." I ceased speaking; still Maud was silent; and, observing a doubting expression on her countenance, I continued. "You think," I said, "that I have not yet found out the true cause of the desolation of heart you complain of? Well, there is yet another view to be taken of the bitter thoughts which trouble the weak and wavering but conscientious Christian, than those we have yet considered. They are, in some instances, the snares employed by the devil to entrap over-sensitive and timid spirits. When the wicked one has tempted the Christian with the pleasures and the gains of this world; when he has tried his faith, as that of Job was tried, by heaping sorrow upon sorrow, and he still finds that the trust of his destined victim is stayed upon God, and that therefore he can prevail nothing against him, then he tries, as a last resource, to deprive him of that trust; and he

whispers, in some well-chosen moment of depression or of doubt, 'You have done your duty, and found no reward: you have prayed for strength, and find yourself still weak: you have prayed for peace, and suffered nothing but disquiet. Surely God has shut his ears against your prayers, or you are too insignificant for him to notice; so you are left alone to combat against the natural corruption of your nature, which is too strong for you; or else it must be settled by the eternal decree that you are to be among the lost: one of these things must be against you; and what use is there in struggling on? You have given religion a fair trial: it has not made you happy; so give it up, and try some other plan for making yourself so. You have offered yourself to God; and he will not accept you as his servant: he has proved it by disregarding your prayers, and prolonging your sufferings.' Such have, in many cases, been the suggestions of Satan to the timid and unwary. In some cases they have been listened to, to the destruction of the immortal soul: in others, they have been heeded so far only as to cause present discomfort and unhappiness, but have been resisted in time to save the waverer from the eternal punishment of his want of faith. If, Maud, to you, the fatal whisper, 'God has forsaken you,' be addressed by the enemy of your soul, call instantly upon your heavenly Father: call with the energy of one who feels that a moment lost in doubt or hesitation may cost an eternity of happiness: pray, even if to pray be a perfect torture to your mistrustful soul; and, having prayed, then have recourse to action. Go to the cottages of the poor, to the bed-sides of the dying: give yourself no time for repining thought; and, above all, do not suffer yourself to meditate upon past pleasures and scattered hopes: look not backward, but look upward, heavenward; and, 'forgetting those things that are behind, press forward to the mark for the prize of your high calling.'"

"Ah!" said Maud, mournfully, "if I could but do that, how happy I should be! And I do hope I shall be able to do so more than I have yet done. Talking to you, Mr. Relton, always does me good; and to-day you have opened my eyes to the true cause of my misery. It originates either in myself or in the wiles of the devil; and, in either case, action is necessary; and I trust that (God helping me) I shall not henceforth be such a coward as I have lately been. I have understood you rightly, have I not, Mr. Relton?"

"Quite so, Maud; and may he, who has given you a teachable and understanding heart, give you also a willing mind and a courageous spirit. A contented spirit," I added, "I believe you are blessed with; for I think, were it not that you still mourn over the loss of the dear objects of your love, you would not grieve for any thing else that you have lost."

"And why should I, Mr. Relton? In this pretty cottage, with dear old Pearson to take care of me, I have all that I can want; enough to live upon, and a little to give to the poor: beyond that, what could I wish for? Wealth brings many temptations; aye, and trials too. I have experienced both. And, had I at this moment to choose between the position I once held and my present lowly lot, I would say, leave me as I am. Still I am not contented as I ought to be. With the recollection of my dear parents, sadly rebellious thoughts arise, which at times I cannot banish; and hours are spent in weeping which should be devoted to my own improvement or the poor; and, while that is the case, I know you would say I have not 'learned Christ' aright. Still you would not have me forget my father and mother, I am sure, Mr. Relton. But shall I ever, do you think, be able to remember them with real Christian feelings—with gratitude that they were spared to me so long, instead of with feelings bordering on rebellion because I am now deprived of them?"

"Do not doubt it, Maud," I answered. "The Saviour, who in death thought upon his mother, will not love you the less because your heart still fondly clings to the remembrance of the parents you have lost; but, in answer to your prayers, he will sanctify your filial feelings to his honour and your benefit. But come, Maud," I said, as I caught her eye and saw that it was languid and heavy, "we have talked long enough for to-day: put by your letters; keep them, but do not read them again till your heart is less soft and your eyes are less apt to overflow; and now run and fetch your bonnet: I am going to visit some of your poor neighbours, and I will introduce them to you.

A. E. L.

POPERY IN REFERENCE TO THE JEWS*.

OUR first charge against popery in reference to the Jews is

1. Cruel oppression inflicted upon the Jewish people.

That the Jews were to a great extent given into the hands of the papal kingdoms is one of the remarkable facts of history. The great mass of the Jewish people, with whom we are at all acquainted, take their distinctive appellation from countries under Roman domination. Their narrative is intimately mixed up with the history, political, commercial, and religious, of every European state in popish times. In two countries in particular, Poland and Spain, a peculiar aspect has been given to the Jewish character; and the history of those kingdoms would be incomplete in most prominent points, if it were attempted to be given without reference to the influence of a large Jewish population.

In forming a proper estimate of the Romish treatment of the Jewish people, we must take care to connect the principles of the papacy with the conduct of popish sovereigns and of popish multitudes. For want of attention to this, popery is continually exonerated from the guilt of the evils of which she is the real author. In retracing the history of the crimes and oppressions of past ages, sometimes they are attributed to the caprice of kings, at other times to the private delinquency of certain orders or individuals of the clergy, and at others to the tyrannical humour of an ignorant multitude. Thus popery escapes, and is often looked upon by some careless reader of history as

* From "No Popery;" eight sermons preached in the Episcopal Jews' chapel, Bethnal Green, by the rev. J. B. Cartwright, M.A., minister of the chapel. London: Wertheim and Co. 1850.

the mitigator of evil rather than its instigator; thus coming to be gradually regarded as the best thing that the world then contained, and the only appropriate remedy for the ignorance, the tyranny, and the suffering of society in general. This is a very mischievous view of things. All parties were involved in one common delusion of popery, acting under its influence, and impelled by its motives. Thus, if popish sovereigns ever seemed to oppress the Jews more than the popish clergy or even the pope himself, we must remember that they acted upon popish principles. Popery was the instrument as well as the mainspring of oppression. It was on popish grounds, and under the influence of popish teaching, that the lower orders of society often rose in tumultuous violence. The nations were deceived with her sorceries: they drank of her cup: the kings of the earth committed fornication with her. Her name is "Mystery." Popes themselves have trembled before the system of which they were the acknowledged centre.

In reviewing the history of the present long dispersion of Israel, it is evident that Rome stands pre-eminent as the great oppressor of the Jews. It was because popery proscribed the Israelite, that he was at the mercy alike of the powerful despot and of the lawless multitude. Every outburst of religious zeal seemed to demand the massacre of the Jews; and, if he found protectors from popular violence in the sovereign or in the powerful noble, it was only that he might be subjected to the slower and more selfish processes of extortion and oppression. For this popery was answerable; and he was saved from a heretic's death only by his degradation beneath the ordinary estimation of a free man. It is true that there have been eminent individuals even amongst Romish ecclesiastics, who have befriended the oppressed Israelites, have sought their conversion, and have even asserted their right to the promises of God's word. God has never been without his witnesses on this or any other great truth in the times of greatest darkness; but assuredly popery put such a mark and stigma on the Jew, that he might well cry out with Cain: "It shall come to pass that every one that findeth me shall slay me." The canons and decrees of councils contained enactments for the most part too arbitrary and oppressive to be generally carried out against the Jews; whilst their very civil position as beyond the pale of the Christian community was providentially the means of their preservation; as, for instance, in the German empire, in which Jews were considered to be the "servants of the imperial chamber;" or in England, where they have been held to be the personal chattels of the sovereign. But the greatest persecutors of the Jews were the greatest zealots for popery. We may take, as an illustration of the true spirit of popery towards the Jews, two remarkable ebullitions of Romish zeal, the crusades and the inquisition.

The crusades commenced at the close of the eleventh century, and lasted about two years*, and coincided, to a great extent, with the period of the greatest exaltation of the papacy. It has been said by a pious Christian Israelite, the able and learned historian of his nation's dispersion among the Gentiles, that "no act of the Christians ever displayed such unaccountable hatred to the remnant of Israel as the crusades. While preparing for an expedition to the Israelites' own fatherland, the crusaders consecrated each attempt to conquer the city of the temple, and the tomb of the Saviour of the world, the King of the Jews, by first drawing their swords in Europe upon the defenceless exiles of Palestine" (Da Costa's Israel and the Gentiles, p. 157). Never, in fact, did the Jews, whether in Europe or in the more immediate neighbourhood of their own ancient city, find more blood-thirsty assailants than those whose object it was to rescue that city from the hand of the infidel.

The inquisition was another natural offspring of the exclusive intolerance of the Romish church. Originally instituted early in the thirteenth century for the suppression by fire and sword of an alleged heresy, the Jews were soon handed over to its tender mercies.

At the close of the century before the Reformation, it was introduced by the malicious zeal of popery into Spain, where the Jews had attained to great distinction, having been settled there from very early times. In Spain the inquisition became a tremendous instrument of persecution to all who questioned a single article of popish error. Sincere Christians and Jews appeared involved in one common destruction. The character of this tribunal may be judged from the fact that Carranza, a learned scholar and Romish author, a Spanish archbishop and a deputy from the Spanish bishops to the council of Trent, fell at length under the power of the inquisition, charged with believing "that the Lord Jesus Christ has made such entire satisfaction for our sins, that no further satisfaction on our parts is necessary." This blessed truth is a most obnoxious doctrine to the Romish church. Under this tribunal of the inquisition in Spain the condition of the Jews was deplorable in the extreme. Vast numbers of them were known as converts; and many Jews held the highest offices in the church. It is a lamentable fact that it was very common for individuals to exercise in public the functions of the Romish priesthood, and in private to observe the rites of the Jewish faith. The unconverted Jews were banished from Spain; whilst the converts, whatever their condition or rank in life, were watched, harassed, and often put to death by the inquisition. The memory of these cruelties is still fresh amongst the descendants of the Spanish Jews, and is connected with much of that virulent hatred of Christianity which is manifest in the works of some of their most learned writers. The Jews in Spain had acquired rank, learning, and reputation under the early Mohammedan rule in that country. They afterwards occupied stations of high consideration under Christian ascendancy; and there can be no doubt that the genuine conversions to Christianity were numerous. The history of many eminent Christian Israelites is come down to us. But the tyranny of Rome first tempted men to gross hypocrisy, and then hunted them down with savage barbarity. The persecuted converts, whether real or pretended—so numerous as to constitute a large class—were connected with some of the noblest families and the highest ex-

* This is the author's statement; but there is some extraordinary error. Perhaps it is a misprint for "two centuries:" the book is not well printed.—Ed.

clesiastical offices in Spain; and their sufferings and adventures, as well as those of their unconverted brethren who were compelled to flee, constitute a part of history which has more the aspect of romance than of sober narrative. This naturally brings us to our second charge against popery in reference to the Jews, which is that of

2. Awful stumbling-blocks laid in the way of Jewish conversion.

The Jews have not nationally fallen into open idolatry since the Babylonish captivity.

The preaching of salvation by faith in the Lord Jesus was a stumbling-block to that self-righteous pride which became their national curse. But popery has added another and a reasonable stumbling-block, having in a measure taken away that which the simplicity of the gospel itself presented. In this, as in other respects, it may be truly said that God has providentially given his people Israel into the hands of the Roman church, which has showed them no mercy. When in their long and suffering dispersion the Jews asked bread, and there was a famine among them of hearing the word of the Lord, the church of Rome gave them a stone. The entire aspect of popery was a contradiction to the plain predictions of the prophets, in reference to the characteristics of Messiah's coming and kingdom. Popery professes to be a dispensation of types and shadows. Its more enlightened admirers (as they are thought to be) especially delight in this feature of symbolism, which is a dark system of visible representations of spiritual things. Now the law had a shadow of good things to come, but it was divinely appointed; and popery therefore calls upon the Jews to substitute an unmeaning round of visible ordinances entirely of man's invention, for the divine ordinances of their ancient service—the chambers of popish imagery, full of idolatry and darkness, for the temple in which God himself was pleased to dwell.

The great stumbling-block which popery has laid in the way of the conversion of the Jews to Christ has been its idolatry. But we may practically go further, and assert that Christianity, as falsely represented to the Jewish nation by the Romish church, has been a religion without a bible, a religion without a proper sabbath, a religion without mercy. It has been a religion more exclusively of outward form and of less practical moral influence than their own. But above all, in every view of it, it is a religion of the grossest idolatry in its public and private exercise. Nor must we suppose that the Romish church has merely left the Jews to themselves. They have been the frequent subject of the deliberations of her councils and the edicts of her popes. The guilt of popery has been no oversight, but premeditated wrong.

We may here take, as an illustration of this part of our charge against popery, the condition of the ancient people of God in one particular country, where they were permitted to settle in great numbers, and under more favourable circumstances than in many other places. I refer to the settlement of the Jews in Poland and the adjacent countries, where they bear so large a proportion to the entire population, as to impart a peculiar character to the institutions and habits and obvious features of the land they inhabit. The number of the Jews in this eastern part of Europe may be estimated by millions. They have, from peculiar circumstances, met with some political favour, although the religion of Rome ever treats them with contempt. They live in the unmitigated atmosphere of popery; and popery is not a religion which hides its doings. The Jews in that vast district understand that the religion of the people amongst whom they live is Christianity; and they have abundant means of judging of its character. The churches they see are Christian churches: they are acquainted with Christian priests and monks: they witness frequent Christian processions: if they do not enter the churches, there is no lack of so-called Christian images outside, which abound also in the streets and roads, and on their bridges, and in all positions where it is possible to erect them. The Jews have been in no danger of mistaking these for harmless statues or ornamental erections; for they must have been in the habit from their childhood of seeing the idolatrous prostrations of all classes of Christians, so-called, before these senseless images. In the processions, in which the host or consecrated wafer is elevated and carried about for the adoration of the multitude, Israelites are aware that the wafer has been deified by a priest; and, though it be the insignificant work of man's hands, yet that it is alleged and believed to contain the very body and blood of the incarnate Saviour, the actual presence of the living God. The external worship of the Romish church displays the most manifest form of idolatry. The coarsest images are surrounded by prostrate groups of almost brutal worshippers. Now, is this the religion which the professed followers of Jesus misrepresent to the Jews as the religion of their Master; and can we wonder that they should turn from it with disgust? Are they told that Christianity is the perfection of Mosaism, that our Christ was predicted by Moses and the prophets, and that this is the dispensation of the Spirit promised of old? Is not their argument unanswerable, when they turn to the scriptural warnings against being seduced into idolatry? Can the religion which is thus exercised before the images of saints be the religion of him who declared from Sinai, "Thou shalt not make unto thee any graven image; thou shalt not bow down thyself to them, nor serve them"?

And can they be reasonably required to embrace a religion which makes so little account of the word of God, and so much of man's injunctions and devices? We cannot wonder that it has been found that the Jewish estimate of Christianity popularly connects it with the idolatry of the Canaanites and the iniquity of the Amorites, and in fact regards the religion of Jesus Christ, thus awfully misrepresented, as the last link in that chain of idolatrous succession, the nations of the heathen, by whom the Lord has hitherto chastened his people, but whom he will finally destroy when he appears for the deliverance of his ancient Israel. I have alluded to one country in particular, but it is only as a striking specimen of the rest, and an instance of the universal wrong done by popery in all its extent to the Jewish nation, within the confines of its extended but dark dominion. I might allude to the frequent testimony of one of the seed of Abraham, both

after the flesh and in the faith—one who once ministered amongst us, and who was honoured of God as the first protestant bishop of the desolated city of his fathers—he being dead yet speaketh. Often was he wont to testify of the image which represented what he supposed was the Christian tutelary saint of his native town; and many more, like him, have lived to thank God for deliverance from the lying misrepresentations of popish idolatry.

SKETCHES.

By the Rev. Denis Kelly, M.A.,

Minister of Trinity Church, Gough-square, Fleet-street.

No. XXI.

THE HARD CHRISTIAN.

"Whether we name thee charity, or love,
Chief grace below, and all-in-all above....
Who seeks to praise thee, and to make thee known
To other hearts, must have thee in his own."
Cowper's "Charity."

It is an unfavourable symptom of the spirit and temper of the times that a name has lately come into general use as descriptive of a certain class of persons in the "religious world"—that I mean of "hard Christians." Whatever may have been thought of the professors of serious godliness in the last age, whatever stigmas may have been thrown upon them, they certainly were not known as "hard men." On the contrary, an overtenderness, a too easy credulity, a too-confiding simplicity, and a liability to be imposed on, often provoked a smile at their expense. But certainly these are not the characteristics of many in the religious world at the present day. A marked change seems to have passed on them. Whatever this be owing to, whether to the reproach of singularity, which once attached to a profession of religion, having in a great degree passed away, insomuch that religion may now be said to be almost the fashion, to the great increase in the number of "serious people," and to the consequent greater inducement to join a party, including so many of the rich and intelligent and influential, from self-interested motives—whatever be the cause, certain it is that you now not unfrequently find, amongst the professors of religion, qualities which enable them to foil the cleverest, the most astute of the worldly-minded, with their own weapons. Hence has originated the seeming self-contradictory epithet of "hard Christians." In such a character we find perhaps many qualities which we cannot but admire and commend—truth, zeal, probity, soundness of doctrinal views, industry, untiring devotion to duty. The Roman stoic himself could not be more rigorous and self-sacrificing.

Such a one may be, no doubt, an useful auxiliary to any public cause; for he commonly attaches himself to some object of public interest, and devotes his time, talents, and energies to this with a zeal and perseverance which never slackens. He is one that does not spare himself. He works, indeed, with all his might and main. But here our praise must end. He seems to have discarded all the softnesses and amenities of the Christian from his code. Through a perverted taste, it seems to be his ambition to form himself on the model of the hard astute man of the world. Every thing like feeling, in the ordinary acceptation of the term, he repudiates, and seems to pride himself on his superiority to such weakness. Such a one may have much of the wisdom of the serpent: he has little of the gentleness of the dove. You find him proud, severe, exclusive, jealous of his supposed consequence, and tenacious of his position, irritable, harsh in judgment, illiberal, narrow-minded, without bowels of mercy, spiteful, bitter, censorious, prompt at the disparaging remark, the injurious insinuation, the harsh construction. Such a one repels confidential intercourse: you would never think of repairing to him for sympathy; on the contrary, you enter his presence with fear; and you feel it necessary to be as much on your guard with him as you have need to be with the systematic, the avowed man of the world; and, in fact, if he had not the reputation of being a good man and a religious man, you would pronounce him to be a hard man of the world. He is one that makes no allowances for the weaknesses of human nature: he never throws the mantle of love upon a brother's infirmities: his judgment is as severe, and the construction he puts upon acts as harsh as the most cynical and bitter could put on them.

The great ambition of such a one seems to be to acquire a reputation for cleverness, tact, judgment, to gain extensive influence, to know every thing, to be everywhere, to make his power felt in all quarters, and to mould all men to his purposes. Such a man may doubtless do good service to any cause he espouses, because he brings to it indefatigable industry and zeal. But is he a Christian formed on the model sketched for us by the pen of inspiration? Alas! we might perhaps think highly of him, if we could expunge from the bible certain passages which, however, hold a very marked and prominent place there. If St. Paul had not written the unbending clause, "Though I speak with the tongues of men and of angels, and though I understand all mysteries and all knowledge, and have not charity, I am nothing"; if scripture contained not such injunctions as, "Be pitiful, be courteous"; "Rejoice with them that do rejoice, and weep with them that weep"; "Bear ye one another's burdens"; "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering"—if the holy scriptures contained not such passages as these, we might judge more favourably of such a character. But, with these statements and with these exhortations before us, we must conclude that the just, the scriptural ideal of the Christian is one in whom tenderness and sensibility and sympathy form prominent traits.

O let us take him who is our great model and exemplar, "who set us an example in all things, that we should follow his steps," and a resemblance or imitation of the life of whom constitutes the very quintessence of godliness! What more striking peculiarity was there about that adorable Being than his sympathy and tenderness?—"He was touched with a feeling of our infirmities." Ah, yes, this showed itself in a hundred ways. His delicate attention to the personal feeling of

the sufferers whom he relieved; quelling the rising fear ere it found expression, healing the bosom mystery of grief without drawing aside the curtain which screened it, relieving the timid and fearful of all painful embarrassment; the inimitable grace with which he conferred his benefits; displayed a sensibility, a tenderness, that must fill us with the deepest admiration.

How conspicuous, too, were the same qualities in his immediate followers! What tenderness, what fellow-feeling, what indulgence for the infirmities of a brother, what promptitude in entering into the feelings of others! Who can read, even cursorily, the epistles of St. Paul, without being impressed with the conviction that he was the kindest, the most amiable and tender-hearted and sympathizing of men?

And is it not the same qualities we should look to find in every true disciple of the Saviour? We admire and applaud zeal, and activity, and integrity of life, and devotion to duty; but, if these be the only qualities one can boast, how many of the most beautiful and attractive virtues of the Christian character do we miss! how many of those qualities which bind him closest to our heart! Ah! who can speak the secret, resistless power of true tenderness of spirit? of the melting eye, of the persuasive accents, and of all those other indications of what is termed "genuine good-nature"? O the charm of that frankness of manner, and of that manly simplicity, which put you at once at your ease; of the real unaffected humility that disarms you of every jealous or distrustful feeling; of that free and unrestrained communicativeness which makes you see the breast like a transparency, and invites the fullest confidence, so that you unbosom your secret thoughts, your anxieties, your griefs, your fears and apprehensions, as you would to the fondest brother! Ah! the sweetness of that sympathy which they only can exercise who have themselves felt the anguish of the "wounded spirit"; who, having mourned in secret, and wept and repented themselves, and having been forgiven "the debt of ten thousand talents," have learned to forgive the debt of "the hundred pence," and to look with pity and tenderness upon all! O the secret charm of that gentle, confiding, playful manner, which can smile you out of your foibles, or which, if it reprove, reproves so gently, so kindly and good-naturedly (the look and the manner healing the wounds which the words may inflict), that you exclaim, with the psalmist, "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head." How admirable that spirit, found in some who seem to live and move in an atmosphere of charity, who are ever prompt to put the best construction upon the motives and actions of others, who willingly listen to no unkind observations, who, if they are not able to speak well of one, will say nothing, the true peacemakers! Surely, it is one of a spirit like this whose life and conduct best accord with the scriptural delineation of the true Christian. This is the individual who invites your confidence, who wins your regard. You may applaud and admire others; but you stand aloof of them: this is the individual who draws you to him. You prefer his society: you seek his counsel, his sympathy, his prayers; and, when he is gone from amongst us, his name is embalmed in the grateful memory of survivors. When others quit the scene, you may join, indeed, the mighty throng in honouring them, and in raising the splendid monument to them; but this is he to whose grave you go in secret, to weep there; the remembrance of whom causes the tear to start, and elicits the fervid exclamation, "We ne'er shall look upon his like again."

Weekly Almanac.

"Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God."—Rom. xiii. 1.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright, grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.

FEB.	MORN. LESSONS.	EVEN. LESSONS.
2. 4th Sun. aft. Epiph.	Isa. lvii. / Mark ii.	Isa. lviii. / 1 Cor. xiv.
3. Monday	Exod. xii. / Mark iii.	Exod. xiii. / 1 Cor. xv.
4. Tuesday	Exod. xiv. / Mark iv.	Exod. xv. / 1 Cor. xvi.
5. Wednesday	Exod. xvi. / Mark v.	Exod. xvii. / 2 Cor. i.
6. Thursday	Exod. xviii. / Mark vi.	Exod. xix. / 2 Cor. ii.
7. Friday	Exod. xx. / Mark vii.	Exod. xxi. / 2 Cor. iii.
8. Saturday	Exod. xxii. / Mark viii.	Exod. xxiii. / 2 Cor. iv

"The love implanted within the believer by the Spirit of holiness must lead him to yield himself an implicit observer of the precepts of God's law. The man of faith—of that faith which worketh by love—is a man of obedience, a man of practical holiness. Love abounds in every good word and work: it brings forth 'the fruits of righteousness, which are by Jesus Christ, to the praise and glory of God'" (Rev. J. S. Broad).

"One great design of the Christian law is to secure the well-being of civil authority. Here we may take notice of the universality of the charge; and what it especially concerns us to observe is that this charge was given to the Romans at that time when Nero was emperor, who was not only a heathen magistrate, but the first persecutor of the Christians—a man so unnaturally cruel and tyrannical, that the world scarcely ever brought forth such a monster. And let us take it particularly to heart, that, when Christ himself was arraigned at Pilate's bar, he freely acknowledged his authority, and cheerfully bowed to his wicked and unrighteous sentence" (Justin Martyr).

CHRIST'S SALVATION A FREE SALVATION:

A Sermon,

By the Rev. A. Brook Clarke,

Curate of Killesk, Wexford.

Luke vii. 42.

"And, when they had nothing to pay, he frankly forgave them both."

We have, in the course of the parable from which the text is taken, an account of a poor woman weeping at the feet of Jesus, and thereby expressing the sense which she had of her own unworthiness and of her love for him: she appears to have heard Christ's instruction with great attention, and to have been brought by it to a deep conviction of her guilt and danger, and to an unfeigned repentance for her sins. Hitherto her life had been so notoriously wicked, that she was called "a sinner," and as such avoided; but now, by the grace of God, she sees in what dreadful misery a life of sin and of neglect of God must end; and she hastens to escape: she hears the words and sees the miracles of Jesus, and believes him to be the promised Messiah: she places her confidence upon him, and loves him much. Her love is evidenced in her conduct: she follows him into private society, and sheds abundantly joyous tears of gratitude and thankfulness, mingled with those of remorse, for her past life; and by her conduct she showed her submission to the meanest service in which she might do him honour, as well as her anxiety to testify how much she owed him, and how much she loved him.

Simon, the Pharisee at whose house the transaction occurred, took offence, however, at her former character, and began to form a bad opinion of Jesus because he allowed such a woman to approach him: "He said within himself, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner." Instead of rejoicing in these tokens of her repentance, he confined his thoughts to her former character, and doubted whether Jesus was a prophet: Christ, however, shows that he was a prophet, and more than a prophet, vindicating both himself and her in a parable, by which he forced the Pharisee to acknowledge that, the greater sinner this woman had been, the greater love she ought to show to him by whom her sins were pardoned. The parable was that of a certain creditor who had two debtors: the one owed him five hundred pence, the other fifty; "and, when they had nothing to pay, he frankly forgave them both;" and thus he showed the real state of man, declaring by our text the position of every man that is born into the world in the sight of God, holding them all up as bankrupt with regard to the duties and the debt of obedience which we owe to God.

Let us, my brethren, with regard to ourselves, seriously consider three things clearly contained in the text.

I. Our own inability to pay;

II. The freeness of grace in forgiving; and

III. The glory which thus redounds to God, with the happiness which it brings to man.

I. We are totally unable to pay. Man is inclined to evil "as the sparks fly upwards:" "The thoughts of man's heart are only evil continually;" and thus he brings himself in continually guilty before God. This corruption he inherits as an heirloom from his first parents, who begat a son in their own likeness after they had fallen; so that, as our ninth article states, "Man is very far gone from original righteousness, and is of his own nature inclined to evil."

Think not, my brethren, that this is the case only with a few, that there are many to whom this in all its rigour is not applicable, that there are at least some who do not deserve God's wrath; neither think that you are in the number of these. True, some may be more openly wicked than others; some may have greater temptations than others, some greater natural propensities for evil, some greater opportunities; yet the word of the Lord is, that "there is no man that liveth and sinneth not:" "There is none righteous, no, not one: they are all gone astray, they are altogether become abominable: there is none that doeth good, no, not one;" so that "every mouth must be stopped, and all the world must plead guilty, before God." It is vain, then, for man to strive to excuse himself: he must not attempt to palliate his offences: what God has declared of him, this he must be, and this he must appear as in the presence of God, and such he must always esteem himself: no circumstances will alter the case: even future obedience will not compensate for past neglects, neither will repentance blot it out.

And thus one may reason: If I am found guilty, for example, of the crime of murder, neither repentance for it nor amendment of life can undo the deed, or restore life to the dead: the crime is committed, and there stands the awful record against me. Or suppose that it were a fault the damage of which I could remedy, yet even then the case is not different: I may repair the mischief, I never can undo the deed. In fact, the attempt to make up by any deeds of ours for past neg-

lects or past disobedience but renders us the more guilty, as it rejects the proper mode of obtaining remission. God's way of pardoning past sin is through the atonement of Christ by faith, not through any works or merits on our part; for, "when we have done all that we can do, we are still but unprofitable servants, we have done only that which it is our duty to do;" and with God, who requires and has a right to all our services at all times, present duty (which besides is always imperfect) can never make up for past defects: future carefulness may have the effect of guarding us against sin for the future, but can never make atonement for the past. We must "let that alone for ever:" could even a thousandth part be accepted, instead of the full demand of divine justice, or could it stop the process commenced against us in the courts of heaven, yet we are so impoverished that we could not pay even that small sum: whether we owe five hundred or fifty pence, a thousand talents or a mite, we are all upon a level in this respect; for, though we may not have all sinned in a like manner, we are all alike unable to make satisfaction for the sins we have committed; and therefore must every one confess "that he has nothing to pay."

II. We shall now, in the second place, say a few words on the freeness of salvation.

"He frankly forgave them both." The first thing a sinner must be made to feel is that he has nothing to pay: he must be led to see his own imperfection and his own sinfulness; not as he perhaps would judge of it himself, or as his neighbour would judge of it, but as we find from holy scripture God would judge it. A man must know that he is in danger, before he will endeavour to escape. And is there not danger here? If man is such by nature as the word of God describes him, is there not danger? "God is not a man, that he should lie, or the son of man, that he should deceive;" and does he not declare that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men"? that, "though hand join in hand, the wicked shall not go unpunished"? O, there is no escaping God's presence! "If I climb up into heaven, thou art there: if I go down to hell, thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea, even there also shall thy hand lead me, and thy right hand shall hold me. If I say, Peradventure the darkness shall cover me, then shall my night be turned to day. Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike." All the power of men and angels could not withdraw the unpardoned sinner from the vengeance due to sin: God's justice requires it, God's word declares it, and God's power can execute it. O then, my dear brethren, what a wretched thing it is to live without God in the world! what a dreadful thing it is to live in impenitence and sin, without having made our peace with God! O who can without horror look inward, and feel that God's wrath is not removed from him? Who would not shudder at the thought that God is angry with him? And yet God is angry with the wicked every day.

Is any soul before me alarmed? Does any sinner fear for himself? O then hear and rejoice that in Christ Jesus you may have free forgiveness: "having nothing to pay, you may be frankly forgiven." And why forgiven? Not because you have any good thing in yourself; not because you are deserving of it, or have in any way made up for your past carelessness and sinfulness; but because Jesus Christ has paid the penalty, and obtained deliverance for all that trust in him, so that "all that believe in him are justified from all things." For "we are justified freely by the redemption which is in Christ Jesus", who "of God is made unto us wisdom and righteousness and sanctification and redemption."

And this clearly proves what our eleventh article so plainly declares, that "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, and not for our own works or deservings." And in accordance with this St. Paul says: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5). And all this accrues to man because Jesus on the cross "hath borne our sorrows and carried our griefs," because "he was wounded for our transgressions and bruised for our iniquities," so that "by his stripes we are healed." What else could heal us? No man could bear the burden of his own iniquities; neither could "any man redeem his brother, or make an agreement to God for him; for it cost more to redeem their souls, so that he must let that alone for ever." No; nor, should all the saints join their prayers, should all the martyrs shed their blood, and should all the angels interpose for man, would their united satisfaction atone for one sin; nor, were there as many worlds as there are sands on our sea-shore, and saints alone dwelt in each of them, and these saints continually clothed themselves with sackcloth, covered themselves with ashes, fasted, prayed, shed all their blood, or sacrificed themselves as burnt-

offerings, could they atone so much as for one sin, or ever make up a sum great enough to pay its debt. Our forgiveness, then, must be a free forgiveness, given to us solely on account of Christ's death, entirely irrespective of any thing which we may think to be in ourselves. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God." When we have nothing to pay, he frankly forgives us.

III. Let us now, in the last place, consider the glory that thus redounds to God, and the happiness which it secures to man.

The woman gave glory to Jesus: she thought the greatest tribute of gratitude and thankfulness too little for such a Saviour: she brought an alabaster box of ointment, precious, worthy of the object; not the scanty refuse of a niggardly soul, but the valuable outpouring of a gracious, deeply-affected heart. With this in her hand she stood behind him, listening, no doubt, to the gracious words which proceeded out of his mouth; and so affected by them was she that she burst out into tears, and now perhaps for the first time knew what it is to have a heart broken and contrite for sin—for the first time felt what an awful thing sin is. And, whilst absorbed in this all-important subject, and forgetful of every thing else but her state in the sight of heaven, the tears, unknown to her, drop down upon the feet of Jesus. Suddenly she observes this; and, fearing she had committed a fault, she is urged by love and tenderness to dare to wipe them off with her hair, which, according to custom was worn in a flowing manner. Not content, however, with this, she kisses them; and, thinking herself unworthy to anoint his head, she humbly pours the perfume on his feet. What proud Pharisee would thus demean himself? She had been forgiven much, and therefore (as the word might fairly be translated) she loves him much, and desires to glorify him whom, above all other worldly objects, she now values; so that, like another Mary, she can say, "My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour."

O, brethren, if any of us do feel that our sins are pardoned, what a cause for thankfulness! what an influencing cause to "glorify God with our bodies and with our spirits, which are his"! The soul, pardoned through Christ, and influenced by the Spirit, which is an earnest of everlasting life, and a seal or mark that God has chosen it for his own, must and will exhibit those fruits of the Spirit, love and joy and peace. And hence does he always rejoice—yes, even in the midst of calamities—because he knows that God, who loved him before a spark of love could manifest itself in his cold heart; who raised him from amongst the rest of mankind, and gave him that most holy, pure, and quickening faith which overcometh the world—he knows that he will never leave him nor forsake him. He can say, in the words of the poet:

> "The terrors of law and of God
> With me can have nothing to do:
> My Saviour's obedience and blood
> Hide all my transgression from view."

Yes, beloved brethren, this is the joy the believer has on earth: it is an earnest of his heavenly joy; and you, who are quivering with doubt and fear, can well conceive what a joy it is to have this feeling. Is there any joy on earth to equal it? To know that your sins are pardoned in Christ; to know that, when this earthly tabernacle shall have passed away, we have, without fail, a house not made with hands, eternal in the heavens, which passeth not away; when sorrow and disappointment and trouble and affliction come upon you—and they do come upon all; when the treachery is experienced of earthly friends; when the lie is found in all creature expectations; when all the disappointments connected with this world press upon you; when wave after wave comes over your troubled soul; then, my dear friends, to retire into the consciousness that Jesus loves you; then, to know that he who is unchangeable has loved you from eternity, is loving you in time, and will continue to love you when time shall have an end—O what a great blessing is it! It brings us back to primitive happiness, and makes as far as possible this sinful earth a heaven to the soul, living daily on this truth, knowing that God is a God of love, and experiencing its power. O, my friends, let me ask, have you all this earnest of God's love? Do not think I am asking too much from you. If any of you be really in earnest, if any of you believe the soul to be really worth any thing, if any of you believe you have an eternity to spend, either of happiness or misery, surely you cannot be happy until you know how your soul stands with respect to God, until you know whether the Lord loves you or whether he does not. The Lord Jesus Christ gives to his people by the Spirit the power to know whether the love of God is shed abroad in their hearts; so that the believer, knowing that Christ died for him, knowing that God so loved him as to give his only-begotten Son for him, enjoys that peace of God which passes knowledge, and also possesses that earnest of the Spirit, the earnest of joy. Where joy is not, there is either very little faith, or, it may be feared,

no faith; because the fruits of the Spirit are love, joy, peace. My brethren, every believer knows that "there is no condemnation to them that are in Christ Jesus," and therefore rejoices, and for this blessing thinks it too little to glorify God with the best member that he has; and hence, by the free forgiveness of God, greater glory redounds to himself, and greater happiness is secured for man.

Allow me now to say briefly a few words to the two classes in this congregation; for there are but two among us—the sheep and the goats; those who are debtors, with their debts still hanging upon their heads, and those who are forgiven. There is not perhaps a single individual before me who lives in total carelessness, who does not some times feel qualms of conscience and uneasiness about his soul, who would not sometimes gladly do something to benefit himself. Simon the Pharisee did not altogether disregard Jesus: he entertained him at his house, when it was no honour to do so, and perhaps would gladly have done something in his own way to save his soul. These occasional anxieties, therefore, about religion are not by any means a proof of saving grace: on the contrary, they would seem in some cases but the last flickering of the candle in the soul; and often, I believe, they lead people astray, and even make them cry "Peace" when there is no peace, and flatter themselves that, because they sometimes think of God, therefore there is little fear. But what a deceit is this! Need I tell you, brethren, that there is no way but one to arrive at heaven, and Jesus is that way? that there is no door to enter by but one, and Jesus is that door? that there is no salvation in any other? for "there is no other name under heaven given among men whereby we must be saved." He, and he alone, trod the winepress of his Father's wrath, and is therefore the Author and Finisher of our salvation; and, until you have taken hold of him by faith, until you have found your sins pardoned in him, until you have received the earnest of the inheritance, even the gift of the Holy Ghost, inclining you to holiness of life, rest not night nor day; for, if God should call you to judgment in this state, your everlasting doom must be to be expelled from the presence of God for evermore; to be cast into that devouring lake that burneth with fire and brimstone, where the fire is not quenched, and the worm dieth not. O, who would not dread such an awful, everlasting end! Ah, ye careless sinners, despise not God's mercy, despise not God's way of salvation; for, "if he that despised Moses' law died without mercy, of how much sorer punishment, think you, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified an unclean thing!"

To the second class—those who have happy reason to know that their sins are forgiven—I need say but little. Every aspiration of your hearts, my brethren, will be to glorify your God. It is true that you are incumbered by a mortal body, which drags earthward all your heavenly emotions, and prevents you soaring as loftily as you would; yet still, in the midst of much weakness, your hearts pant after holiness. To you the words of bishop Hall on this subject will be very applicable: "I have spent," says he, "the prime of my strength upon myself and vanity; I have bestowed my alabaster-box amiss. O now teach me, my God and Saviour, to improve all my time, all my abilities to thy glory: this is all the poor recompence which can be made thee for those shameful dishonours thou hast received from me." Yes; the child of God, sorry for his past neglect, will diligently seek after holiness. O ye children of God, seek to rise daily higher above the world: seek daily to grow in grace, to increase in holiness; for "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." O, then, how little you should regard the world! how little these things below should affect you! for you shall reign as kings and priests with God for ever and ever. You were freely pardoned, and freely shall obtain the blessings God has provided for his people throughout the countless ages of eternity. Is there any thing on earth you would compare to this? Then let nothing interrupt you in running the race that is set before you· Let nothing separate you from the love of Christ; neither life, nor death, nor height, nor depth, nor any other creature; for God's kingdom will more than make amends for all: you will there receive a crown of glory, which fadeth not away.

CESSATION OF RELIGIOUS PERSECUTION UNDER QUEEN ELIZABETH*.

About three centuries ago a great change was effected in this country, which is to this day called the Reformation. After ages of darkness, and centuries of crime, a great portion of the continent of Europe was roused to throw off the yoke of the Roman-catholic religion. The obedience which had been rendered to the bishop of Rome was rejected.

* From "England's Danger and England's Duty": a sermon, by the rev. J. E. Cox, M.A., vicar of St. Helen's Bishopsgate. London; Seeleys. 1850.

By the dissemination of the scriptures, which up to that period had been withheld from the people, and by the preaching of the vital truths which they alone contain, the gospel unimpaired and in all its purity, was made known through the length and breadth of England. Before the proclamation of these glad tidings, superstition shrunk abashed, error quailed, and falsehood retreated. The bible, and the religion of the bible, became part and parcel of the law of the land; and it was provided that henceforth the principles which it inculcates should form the basis of Christian government. The church of Rome, deprived of the hold which it had maintained for so many centuries upon this country, first resorted to persecution to prevent the growth and spread of bible principles. But persecution failed; and truly it may be said that the few short years of the reign of that queen, in which the attempt was made to hand England over again to the dominion of Rome, did more for the propagation of religious truth, and to fix its roots deeply in our soil and in the affections of the British people, than could by any possibility have been conceived. As in the history of the early church, persecution, so far from crushing pure Christianity, only served to advance its interests. The blood that was shed became the seed of the church; and, where one life was forfeited in defence of its truth, and in confirmation of its integrity, a thousand might be said to have sprung instantly into being. The advancement of pure Christianity, so far from tending to enlighten the church of Rome, only served to exasperate its advocates; instead of meeting it with argument, it resorted to force; instead of trying to convince by forbearance and Christian love, it resorted to the rack and to the flame. The prayers of God's believing people were answered. His "enemies made a tumult"; but "he kept not silence"; neither did he hold his peace.

With the death of queen Mary persecution ceased. A monarch of a different religion to that of Rome occupied the throne of these realms, who was led to defend the faith which the bible reveals, and to contend for its principles. The enemies of the truth could no longer lift up their heads. But they did not on this account "cease from troubling." They changed their policy. "They took crafty counsel" against this nation, and consulted how they might bring low those whom God had exalted.

Elizabeth has been accused of acting in the same spirit towards the members of the Roman-catholic faith, which had actuated her sister against those who had embraced the tenets of the reformed religion; and Roman-catholic writers attempt to attribute the course of conduct which was then devised at Rome, and pursued, as only intended as a retaliation for her cruelty. But, had Elizabeth lighted the fires of persecution against the Romanists of her days, as Mary had sought to extirpate the protestants, this, upon scripture principles, could have been no excuse; for that blessed word teaches mankind to "love their enemies, to bless those that curse them, to do good to those that hate them, and pray for those which despitefully use and persecute them" (Matt. v. 44). History, moreover, declares—however much it may be the fashion of the present time to attempt to obliterate its testimony—that all the laws passed during this reign against Roman-catholics were but enacted in self-defence, and only after it had been discovered that not only was there constant plotting against the power of the lawful monarch, but that Spain had been stirred up to invade the country; and Pius V., the bishop of Rome of that day, had publicly excommunicated Elizabeth, and, by the publication of a bull, pretended "to deprive her of her title to the kingdom, and of all dominion, dignity, and privilege whatsoever, and to absolve all her subjects from their allegiance, forbidding them to obey her or her laws, and including all whosoever disregarded this prohibition in the same sentence of condemnation"*.

As a natural consequence of the promulgation of this bull, the Romanists were constantly engaged during the whole life-time of Elizabeth in treasonable plots and conspiracies against her crown, with a view to place a sovereign on the throne who should re-attach the church of England to that of Rome.

MISSIONARY RECORDS.

No. LXVII.

"Blessed Lord, grant, for thy dear Son's sake, that thy saving truth may be grafted inwardly in all our hearts, and may bring forth in us the fruit of good living. O restore and preserve unto us the unity of thy faith in the bond of peace and brotherly love! And let thy good Spirit sanctify and prosper every endeavour to call sinners to repentance, and make thy name known on earth, thy saving health among all nations. May they who sit in darkness behold the Sun of Righteousness arise with healing on his wings; and may thy word of grace have free course and be glorified among all people. And this we beg for Jesus Christ his sake. Amen."

SUPPRESSION OF THE SLAVE TRADE.—"With regard to the actual and direct effect of the cruizing squadron in suppressing the slave-trade, it has been proved that, when its operations began, the traffic extended over almost every part of Africa, from the equator as far as Cape Verde, a distance of nearly 2,500 miles. To this quarter the efforts of the cruizers were entirely confined from 1815 to 1839: the slave-trade south of the equator, from which Brazil was almost wholly supplied, being prosecuted with perfect security, and indeed protection. Yet, within this time, the slave-trade has been expelled from every quarter north of the line, except from the bight of Benin, a space of less than 300 miles. In the bight of Bicefra, in which 15,000 slaves per annum were very recently exported from the river Bonny alone, while a large export also took place from the Old and the New Calabar, the Cameroons, and other rivers, the slave-trade has been entirely extinguished. Complete treaties, enabling the British force to land and put it down, if resumed, have been concluded; and a consul, residing at Fernando Po, periodically visiting these rivers, and assisted by an occasional visit from a vessel of war, will, it is expected, be able to secure their fulfilment. In the place of the slave-trade, a great and increasing commerce is springing up in this bight. Mission stations have been established; and the comparatively small means which suffice

* See Townsend's "Accusations of History against the Church of Rome," p. 203. Ed. Lond. 1845.

to prevent the revival of the slave-trade, compared with those which were required to put it down, show that, wherever the slave-trade has been once effectually suppressed, a large reduction of force may follow without danger of its revival. On the Gold coast the influence of the English forts has entirely eradicated the commerce. At cape Palmas to the northward, as far as cape Mount, the settlements of Liberia have been equally efficacious to that end. .... Further north, the natives themselves having risen against the traffic, requesting the captain of a cruizer to land and destroy the factories. A profitable trade has sprung up in its place, and the Sierra Leone commissioners report that not a slave has been shipped for the preceding twelvemonth. .... Finally, from a full consideration of all the evidence brought before the committee, it is their opinion: 1. That the past efficiency of the squadron has been greatly undervalued. 2. That its cost has been much exaggerated. 3. That, with proper precautions, it is not an unhealthy service. 4. That to withdraw the cruizers in part, and to administer a regulated slave-trade (as has been suggested) would be impossible of execution, no material saving of the cost of the present system, and utterly at variance with every past profession of Great Britain on this subject since she abolished the slave-trade. 5. That against the present cost of the squadron should be set the advantage of nourishing and maintaining a valuable and increasing lawful trade, which would be utterly annihilated if the cruizers were withdrawn, and which might be developed to an unlimited extent if the slave-trade were suppressed. 6. That to abandon the suppression of the slave-trade, to which, in the face of the whole civilized world, Great Britain is solemnly and repeatedly pledged, would be a fatal blow to her national honour. And, 7. That there is every reason to believe that the present system is susceptible of a large and immediate increase of efficiency by the adoption of such improvements as we have recommended; and that, if these improvements be adopted, aided by the other measures recommended, there is reason to believe that this great object may be speedily and certainly obtained" (Report from the Select Committee of the House of Lords, Session 1850).

CLAIMS OF THE JEWS.—"It needs not any apology to direct your attention to the claims of a people, whose numbers are variously estimated, some say seven millions, some say even as many as twelve millions; but, whatever their number, a nation still great; every where to be found, every where known; a nation fearful from their beginning hitherto; the most ancient nation of all that exist; and, to the Christian, to him who believes in the records of eternal truth, by far the most interesting of all the nations of the earth. The existence of the Jews has now continued for nearly 4,000 years; for so many have nearly passed away since they were called in their father, Abraham. They have been preserved amidst the rise and fall of mighty monarchies. When Abraham was called, only two, certainly, of the two great monarchies of antiquity existed. To one they afterwards became subject; the other was made use of as the instrument in God's hands of inflicting his chastisements. But these kingdoms, great and wonderful as they were, have long since passed away: their inhabitants and their people have been mixed with the other nations of the earth, and have been totally lost. Other monarchies, foretold and their destinies announced by Jewish prophets, have risen, and have also passed away. But there are the Jews, still imperishable, indestructible, recognized, known; in many cases despised, persecuted, trodden under foot; but there they are, a great and numerous people, still preserved amidst all the vicissitudes of time, amidst all the calamities and adversities that have come upon them; still preserved for some wonderful purposes. And, surely, this in itself calls for consideration, and demands our sympathy. What can be that great and wonderful principle of life that has preserved them, when so many other nations, greater and mightier, have long since passed away? How is it that they, amidst unparalleled calamity (for surely no nation has ever endured such as they have), without king, without priest, without any external bond of political existence—how is it that they continue still? This would in itself, I say, demand our attention. They have been preserved by the Almighty. Yea, Christian friends, and they have been preserved for future mercy." The lecturer, after exhibiting and insisting upon the varied claims of the Jews upon our respect and our active efforts, by word and deed, for their conversion, adds: "These efforts, then, let us use. Let us show our sympathy, our kindness, our love in sending them the gospel, and in praying for God's blessing. And then, Christian friends, we shall have reason, I doubt not, to thank God for all his mercies. We shall find a blessing ourselves. The more we read the prophecies concerning the Israelites, the more we shall be confirmed in our own faith: the more we read their history and understand it, the more we shall understand God's dealings with the nation at large. We shall learn, therefore, political wisdom: we shall learn wisdom from those scriptures that can make men wise unto salvation; and then we may trust that, in the kingdom of our Lord and Saviour Jesus Christ, when is gathered in that great and countless multitude that no man can number, we shall meet together in the presence of the Almighty, Jews and Gentiles, with those that are sealed from the twelve tribes of Israel, and those that are gathered out of all nations; and give glory to him who is the Son of David, and yet one Lord and God, the Saviour of the world!" (Rev. Dr. McCaul's Lecture on the Claims of the Jews on the Sympathies of the Christian Church, March 21, 1850).

KAMSCHATKA.—A report from the missionary acting under the superintendence of the Greek bishop of Kamschatka, and stationed at the fort of the Nikolayefski Company, in the Kenai districts, on the shores of the gulph of that name, mentions that "the Kenayans willingly embrace Christianity, and evince their viaible allegiance to the word of God. They listen to its preaching with the most intent mind, fulfilling their Christian duties with zeal and carefulness; and it is particularly observable that, on the mere expression of the missionary's desire, they cast aside their national songs and dances, and at once exchange the latter for Christian hymns, in which they appear much to delight. All their 'shamans,' or priests

of the evil spirit, have been baptized, and most of them are become earnest Christians. Some of them, upon the bare suggestion of the missionary, have got rid of their long tresses of hair, for the purpose of showing that they are not only willing to hear him, but to conform to his teaching. This has astonished many persons; while the prompt and eager abandonment of their former superstitious usages has seemed, to those who were previously acquainted with the Kenayans, to be a perfect miracle." The missionary, when reporting on the character of this people, observes that they are very obstinate, and that you cannot in any way induce them to move when they are indisposed to do so: they are, like the rest of the Aleutians, slothful, but at the same time strict observers of their word. There is another missionary-station—not at Fort Michael, in the district of Kwichpak, where the Russia Company's ships discharge their cargoes), but at a settlement of the Skogmeuts, about 180 miles higher up the river Kwichpak. This missionary, the rev. J. Netzvettoff, has been engaged in visiting the whole country, and has this year baptized 470 additional converts into the Greek church. He says that there are very many who have heard the word and believed it, but have not as yet been baptized: many are wavering, and others whose hearts are too hard of belief that they should receive the truth preached to them. The great stumbling-block has been the breaking out of the small-pox among them, which they ascribe to the agency of the missionary. In some instances he has succeeded in removing this unfortunate delusion. In earlier days the native children could scarce be persuaded to attend his school: they came in very few numbers; "but now," he writes, "God be praised that he has gladdened the heart of his sinful servants! for they flock to me uninvited, and not only listen to the instruction given, but but remember it: it is delightful to hear them repeating gospel-truths in their own tongue. Formerly they washed neither their faces nor hands; but now they come with both washed. But nothing gives me greater satisfaction than that they have begun to pray with devotion; and I hear their parents say, 'Our children can read and pray: alas! we have every thing to learn." The establishment of missions like these, under so high a latitude as 62 degrees, and with no external support, is a remarkable fact. They are located among the wild natives, at a distance of eighty miles at least from any Russian factory. The first winter passed by the missionaries in these inhospitable regions was in 1848. Their homestead was a felt-hut: since then, with the assistance of their converts, they have built themselves more comfortable quarters; such, indeed, as to excite the wonder of their uncivilized neighbours. The missionaries by their own industry provide themselves with fish and fuel; but they obtain bread, and the few European articles they need, from the stores of the Russian Company. It is pleasing to state that they have never experienced any insult, wrong, or robbery, from the natives; and that the blessing of God has so prospered their efforts as to render the establishment of a third station necessary, if due advantage be taken of the encouraging opportunity which is afforded for it."

THE KAFFIRS OF THE CAPE.—"From almost my first landing in the colony," writes bishop Gray, "I have been impressed with the conviction that it would become our duty, at no distant day, to seek the conversion of the tribes on our border. Providentially, we seemed to be called to this work. Others had entered upon it but partially; and there appeared to be some prospect of a withdrawal, rather than an increase, of missionary effort. More distant fields, indeed, offered a greater promise of success. The very name of Kaffir (or infidel) is in itself discouraging. The bloody and destructive wars, which have so frequently taken place between the colonists and these noble savages, have tended to alienate them from us and from Christianity. But these difficulties, it appeared to me, should rather stimulate our zeal than damp our ardour. Two courses only seem open to us—their conversion, or their entire subjugation. We know how this last course would terminate. It would issue with them as with other tribes that have been brought under our yoke. They would fade away before us. With these convictions on my mind, I have deeply felt that the church in this land had a solemn call to preach the gospel to the Kaffirs, and that she ought not to delay entering upon the work longer than was absolutely necessary. The same impression exists in the mind of most of the clergy with whom I have conversed. As an evidence of this, I may observe that the clergy of the archdeaconry of Graham's Town, at their meeting on the first of January, 1850, agreed to petition the bishop to take immediate steps for the formation of a mission, and pledged themselves to raise £100 a year towards it. The clergy of the western province are, I am sure, prepared to make a similar promise." It appears that, on the invitation of the governor, the first missionary-station will be established in the Umhallas territory, about thirty miles to the east of King William's Town. The bishop does not underrate the self-sacrifice which the missionary must gird himself to make. "He and his colleagues should go and live a hard, self-denying life in a Kaffir krail, eating, like Kaffirs, sour milk and melies, and working with and for Kaffirs, till they have mastered the tongue and acquired influence." In the dependency of Natal alone there are 100,000 natives, who speak the Kaffir tongue.

COLONIAL BISHOPRICS.—The erection of a bishop's see in any colony has uniformly been followed by an increase in the number of the missionary clergy. For instance:

Bishopric founded.		Clergy when the see was founded.	In 1850.
1825.	Jamaica	57	116
1825.	Barbadoes, &c.	50	129
1839.	Toronto, U. Canada	71	139
1839.	I. of Newfoundland	10	45
1841.	New Zealand	9	31
1842.	Tasmania	19	51
1845.	Fredericton, N. Brunswick	30	52
1847.	Melbourne, Port Philip ..	3	15
1847.	Adelaide	11	23
1847.	Newcastle	17	27
1847.	Capetown, S. Africa	13	38
		290	665

NEW MISSIONS.—The Society for the Propagation of the Gospel have established two stations on the frozen and rugged coast of Labrador: one at Forteau, and the other at Battle Harbour. The rev. H. P. Disney, who freely offered himself for the latter, left his own quiet village in Ireland to encounter the hardness of missionary life in one of the most forbidding stations in the world. The same society has, through the Christian liberality of a member of our church, who desires to remain unknown, been enabled to open a mission in the island of Tristan d'Acunha.

TINNEVELLY.—*The Panneiviley District.*—The rev. J. T. Tucker, in his report for the year, states, "There are now in the district sixty-two villages in which the gospel is constantly made known by means of the catechists, and occasionally by myself. In thirty-five of these villages there is a church, or prayer-house, in which prayers are daily offered, and the word of God read and taught. To carry on this work there are twelve catechists and fourteen readers employed in the district. Each catechist or reader has two or three, or sometimes more, villages under his care, except where the congregation is large. The Christians connected with the Puvanni congregation are scattered about in eight or nine villages, some of which are five or six miles apart; so that the catechist in charge of them is always travelling about. It has pleased God in his providence to lead about three hundred souls to renounce heathenism, and place themselves under Christian instruction, during the past year. Considering, however, that many of these may yet, on account of persecution, apostatize, I do not feel over sanguine about them. Nevertheless, it is no small cause of rejoicing that so many have thrown away their idols, and professed faith in the Lord Jesus Christ. They are a remnant out of some hundreds, who at first heard the word gladly, but many of whom have since, on account of worldly cares and unwillingness to submit to Christian discipline, or of persecution, returned to the religion of their forefathers" (Correspondence of the Church Missionary Society). H. S.

The Cabinet.

ELECTION.—The simpler sort verily are greatly tempted and exceedingly troubled with the question of election. For the devil goeth about to throw into their minds the hate of God, as though he envied us our salvation, and had appointed and ordained us to his death. That he may the more easily persuade this unto us, he laboureth tooth and nail wickedly to enfeeble and overthrow our faith, as though our salvation were doubtful, which leaneth and is stayed upon the certain election of God. Against these fiery weapons the servants of God do arm their hearts with cogitations and comforts of this sort fetched out of the scripture. God's predestination is not stayed or stirred with any worthiness or unworthiness of ours; but of the mere grace and mercy of God the Father, it respecteth Christ alone. And because our salvation doth stay only upon him, it cannot but be most certain. For they are wrong that think those that are to be saved to life are predestinate of God for the merits' sake or good works which God did foresee in them. For notably saith the apostle Paul: "He hath chosen us in Christ, into himself, according to the good pleasure of his will, that the glory of his grace might be praised." And again: "It is not in him that willeth, nor in him that runneth, but in God that showeth mercy." Again: "God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given unto us through Christ Jesus, before the world was, but is now made manifest by the appearing of our Lord Jesus Christ." Freely therefore of his mere mercy, not for our deserts, but for Christ's sake, and not but in Christ hath he chosen us, and for Christ's sake doth embrace us, because he is our Father, and a lover of men. Of whom also speaketh the prophet David: "The Lord is full of compassion and mercy, slow to anger, and of great kindness. And as a father hath compassion on his children, so hath the Lord compassion on them that fear him; for he knoweth whereof we be made, and remembereth that we are but dust." Moreover, in the prophet Isaiah we read: "Can a woman forget her child, and not have compassion on the son of her womb? Though she should forget, yet will I not forget thee." Truly in Christ, the only-begotten Son of God, exhibited unto us, God the Father hath declared what great store he setteth by us. Thereupon doth the apostle gather: "Who spared not his Son, but gave him for us all, how can it be that he should not also with him give us all things?" What thing therefore should we not reckon upon, and promise ourselves from so beneficial a Father? For thou canst not complain that he will not give unto thee his Son, or that he is not thine, who, as the apostle saith, was given for us all. Moreover, the Lord himself crying out in the gospel saith: "Come unto me, all ye that labour and are heavy laden, and I will refresh you." And again to his disciples: "Go ye into all the world, and preach the gospel to every creature. He that shall believe, and be baptized, shall be saved." Whereupon also Paul saith: "God our Saviour will that all men shall be saved, and come unto the knowledge of the truth." In old times long ago it was said to Abraham: "In thy seed shall all the tribes" (or nations) "of the earth be blessed." And Joel saith: "And it shall be, that whosoever shall call upon the name of the Lord shall be saved." The which Peter also hath repeated in the Acts, chapter ii., and Paul to the Romans chapter x. Esay also saith: "We have all gone astray like sheep: we have turned every one to his own way; and the Lord hath laid upon him the iniquities of us all." And therefore durst St. Paul say: "As by the offence of one the fault came on all men to condemnation, even so also by the justification of one the benefit abounded towards all men, to the justification of life." Therefore the Lord is read in the gospel to have received sinners and publicans with outstretched arms and embracings, adding moreover these words: "I came to seek that which was lost. Neither came I to call the righteous, but sinners to repentance." All which sayings do hitherto belong, that, being more narrowly weighed, they might confirm and establish us of God's good will towards us, who in Christ hath chosen us to salvation; which salvation, truly, cannot but be most certain, and by all means undoubted; especially for that the Lord himself in the gospel saith: "My sheep hear my voice; and I know them; and they follow me; and I give unto them eternal life; and they shall never perish; neither shall any pluck them out of my hand," &c.—*Bullinger's Decades.*

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No 868.—FEBRUARY 8, 1851.

(Chinese Military Police.)

GOVERNMENT OF CHINA.

When we look at the population and extent of the Chinese empire, the kingdoms of Europe seem to dwindle by the comparison into the pettiest cantons. China proper is about 1,600 miles in length, and from 900 to 1,300 in breadth, and contains 1,300,000 square miles; while England contains but 50,387 square miles, and the British islands together only 115,910. Indeed, the 18 or 19 provinces into which China is divided are each upon a par in size and population with an European state; while the whole number of inhabitants who people the vast area has been estimated at 360,000,000, more than one-third of all the beings that exist at once upon the globe.

To direct such a mighty mass can be no easy task; and it is indeed a matter of surprise that, in spite of all the means adopted for its government, the empire has not long since been dismembered. China is a hereditary monarchy, the emperor being considered as almost an object of divine worship. In the imperial cabinet there are four principal members, two Mandchoo Tartars,

who take precedence, and two Chinese: these are in continual attendance on the sovereign. There are also ten other members of the cabinet, or assessors—six Tartars and four Chinese, who are the viceroys or governors of provinces. Frequent changes occur in this council; and it is said that the members are occasionally so far degraded by the sole will of the emperor that they are made to serve as private soldiers, standing perhaps as sentinels at the very palace where shortly before they exercised the highest authority.

Next in rank to the cabinet are the superintendents of the treasury; then the keepers of the records, and accountant-secretaries, in number about 500 persons, to each of whom his peculiar department is assigned.

Of late years a kind of privy-council has been established. The members are called "ministers of the military ensign;" being chiefly officers high in the army. Their proceedings are kept secret; but their decrees are understood to be unalterable. There are six other public boards or tribunals; as that of revenue, of public works, of punishments, &c., variously adapted to work the mighty machine of government, and regulate the members of so vast a body; and, besides these, a board of inspectors or spies. Each province is ruled by a governor, a criminal judge, and a treasurer. The cities are governed by magistrates. The different degrees of official rank are indicated by the dress.

The Chinese are not essentially a military people. It is true that the soldiery, including the militia of each district, are estimated at three quarters of a million; but this mass exists more in name than in reality. The cavalry are especially ineffective. In fact, the Chinese soldier is chiefly of use as a police-runner and an imperial hunter. For the greater part of the year he lives as a husbandman, or is engaged in trade, and is therefore little skilled in the art of war. This was very manifest in the late war between England and China. The only troops at all formidable to our army were the Tartars. Even bands of robbers or pirates have proved too strong for the imperial forces, and have maintained themselves in defiance of all the efforts to subdue them. The chief arms used are bows and arrows, and occasionally spears. Their matchlocks are wretched, often too rusty for use; and their swords are not often in a state to be drawn from the scabbard. Their dress is a long petticoat, and over that a large-sleeved jacket descending below their waists. This and the thick-soled shoe of the Chinese give them a very unmilitary appearance.

May the incursions which are now making on this nation by the soldiers of the cross be crowned with abundant success!

REV. DR. TOWNSEND'S INTERVIEW WITH THE POPE*.

No quaker could have received us with more simplicity than Pio Nono, no sovereign with more dignified courtesy, no presbyterian with more plainness. There were no lords in waiting, no tedious ceremony, no trains of state. The pontiff was alone. The room in which he received us was about the size of a well-proportioned modern London drawing-room. The floor was brick, as is the custom in Italy. It was uncarpeted, except a small carpet on the daïs on which the pope was standing. It was unfurnished, except that two small ottomans were placed near an elevated seat, at which, close to a table, resembling those in a merchant's counting-house, the pope sat or stood. The daïs was raised not more than a few inches above the rest of the floor. A canopy, not a very splendid one, was over the pope's head. He was dressed in the long white fine cloth Dominican robe, reaching from the throat to the feet; and he wore the Dominican cap upon his head. We approached him as to a temporal prince, with the courtesies we should have paid our own queen, bowing three times. He seemed to be about sixty years of age, of a fresh complexion, and most benevolent expression of countenance. He gazed at us, as we might have expected, with intense curiosity, as we approached him. It was the first time, perhaps, that a Protestant clergyman, accompanied by his wife, had ever ventured to enter the Vatican upon such an errand as that which had brought me from England. On approaching close to him he gave us his hand to kiss in the manner which is customary with sovereign princes; and he then motioned, with an inclination of his head, to Mrs. Townsend and myself to be seated on the ottoman near the dais.

The conversation began on the part of the pope in Italian, addressed to Mrs. Townsend, as to whether she had ever been in Italy or Rome before? whether she admired the country? what objects in Rome had interested her most? and so on. To all such questions she replied in the same language. She had been my interpreter in French through France, and my interpreter in Italian through Italy; and she interpreted my expressions to the pope on the present occasion, when the difference of the Italian and English mode of pronouncing Latin made it necessary to require her assistance. When the conversation upon these different subjects was over, the pope inquired in what language he should converse with me? Mrs. Townsend answered that I wished to address him in Latin. He bowed. I then presented to him the letter of the archbishop of Paris, and explained to him the object for which I had presumed to solicit that letter; that I was grieved to see the prevalence of modern infidelity resulting from the disunion of believers in the same revelation; that I had presumed, in conformity with the primitive church, to request a letter from the archbishop of Paris, that I might, through his intervention, obtain permission to speak to the pope on the subject of re-considering all the past controversies among Christians in a general council. I related the correspondence, to which I have already more than once alluded, between the archbishop of Paris and Dupin, in the reign of queen Anne, and told his holiness the conclusion of the English archbishop, that in a general council of the west we would give the pope the first place of order, though not of jurisdiction. It was in his power, I added, to commence the movement towards the re-union of Christians, by summoning such council with a view to the re-consideration of the past; and the princes of the Christian world would rejoice at the

* From "A Tour in Italy;" by the rev. Dr. Townsend, canon of Durham. London: 1850.

anticipation of peace among the nations on the basis of such re-consideration.

To all this, which was not, of course, said in a speech, but in reply to questions as a conversation, the pope made the same reply which had been previously made to me by the archbishop of Paris, the cardinals Mai and Franzoni, and other ecclesiastics of the church of Rome with whom I had conversed on the subject. He urged the difficulty of calling such a council from the expense, the difference between the opponents and the adherents of the church, and the variety of opinions even on the subject of the sacraments. The church, he remarked, as I expected he would do, had already decided on the chief points, but that the several provincial councils, which are now being summoned in various parts of the world, would possibly prepare the way for the more general council which I desired.

The earnestness and energy with which I spoke, the nervous agitation of the moment, the importance and solemnity of the occasion which had brought me to the Vatican, and, may I add, the inward prayer I was offering that the God of truth would change the policy of Rome, and give peace to the church universal on the basis of the re-consideration of the past, which I was now soliciting, made my voice tremulous with emotion. I spoke from the heart; and I believe that my words went, therefore, to the heart of the pontiff. I appealed to him as to the one chief person now on earth who had the power to commence the appeal to the nations. I so proceeded in that appeal that the tears came into his eyes; and he declared with much animation—and I believe him—that he had prayed earnestly to the Omnipotent that he might be honoured as the healer of the wounds of the church. I then placed in his hands the document which I had prepared, with the observation that I had therein written the request which I had presumed to submit to him. "I am a Protestant" (I said), "and I have always been an enemy to your church; but there will not be found in this document any expression which will be personally offensive." The pope looked surprised at my declaration; and Mrs. Townsend, observing his silence, confirmed the truth of my assurance by an exclamation. The pope took the memorial, and said he would read it with attention. I then informed him of the subject of the paper, telling him that it contained the expression of my persuasion that, as the church of Rome could not conquer the church of England, nor the church of England conquer the church of Rome, the time had arrived when the common enemy, infidelity, must be met by an effort on the part of all Christians to re-consider the past, and that very many Christians in England would rejoice at the hope of the re-union of the churches after this re-consideration of the past. "Yes" (the pope answered), "there are in England many persons of good will." "There are many good men there" (I answered), "who would rejoice in peace on the basis of that re-consideration." Here, after some more observations, which I do not remember, the conversation may be said to have ended. He asked me whether I knew Dr. Wiseman? I told him that I lived in retirement, and knew the literary labours of Dr. Wiseman, but that I was not personally known to him. I rose to take my leave, and, after briefly repeating my assurance that the pope had the power to commence the repentant movement I solicited, we left his presence. The audience lasted for nearly forty minutes, though it is so briefly related here. We left his presence with the same observances which are paid to our own queen, bowing towards the pope till we reached the door of the room.

The chamberlains, or monsignores, or lords in waiting, as we might call them in England, asked me in the ante-room, where they had been in attendance, after the interview, some questions, which I do not now distinctly remember; and I expressed to them, with great truth, my satisfaction at the courteous demeanour, benevolence, and kindness of the pontiff. The Cubans were called in, we observed, next to us. To our great astonishment they both knelt down, as to God, at the folding-doors of the audience-chamber, and repeated the same homage in the middle of the room. We had not done so. We had rendered every respect to the pope as to an earthly sovereign: we could not venerate him as our God.

An amusing though affecting scene followed our interview. On arriving at our apartments later than our servants expected (for we had been kept waiting during the audience of some of the parties of high rank who were received by the pope before us), we found them in tears. With the not unusual feeling towards the church of Rome, they imagined that great cruelties and treacheries are still exercised on all who differ from that church, and who may entrust themselves to its power. They believed that we were imprisoned or assassinated, and were in tears for the supposed calamity of their master and mistress.

MRS. OWEN'S NARRATIVE*.

"It is now many years since that I was invited to pass the summer holidays at the house of one of my mother's friends; and, being at that period a school-girl, and fond of change, I anticipated much pleasure from the visit. I had previously known but little of the family, beyond the fact that, of seven children, only one little girl remained, who was almost idolized by her parents, and who was reported to be a most beautiful and talented child.

"At the period of my visit, she was thirteen years of age, and her appearance was so delicate, that it conveyed an impression to the minds of all who saw her that she inherited the seeds of that fatal disease which had rendered her an only child.

"If her parents shared this feeling, it was carefully concealed; for the health, acquirements, and beauty of their child were all, in turn, the subject

* From "Clara Eversham; or the Life of a School-girl: a narrative founded on fact." By Harriet D. Howe. London: Darling. 1851. We have read this narrative with great pleasure. In the earlier part the style is somewhat constrained; and some of the remarks seem above the capacity of those who are said to make them; but, as the authoress has proceeded, she has acquired more fluency. The principles inculcated are good; the tale, mainly we are glad to see fact, is happily told; and, altogether, we are disposed strongly to recommend the work as proper to be placed in the hands of young people.—Ed.

of much foolish, and often proud boasting, while her future was painted by them in yet more glowing colours. Like the prophet Jonah, they delighted in the 'pleasant gourd,' lent to them for a season, but acknowledged not the gift as coming from God, nor his power to cause it to wither in a night. Mr. and Mrs. Campbell were not pious: indeed, this world alone occupied all their thoughts; and Emily was educated accordingly; so that, excepting going to church occasionally, hearing the bible read at morning and evening prayers, and murmuring her own formal petitions night and morning, religion was neither thought of nor mentioned to her.

"I had not been there long before I discovered that Emily disliked these formal observances; and once she said to me, 'I do wish that religion was every thing with us or nothing: I cannot bear not to have the heart engaged in what we are doing; and I am sure mamma's heart is never in those long dry prayers, like it is when she is talking of other things.'

"'And have you ever been where religion has been "every thing?"' I asked.

"'O, yes; once, for a short time, when I was at a school, while papa and mamma were on the continent; but, unfortunately, I was not well there; and mamma attributed it to my being gloomy, and being teased about religion: so I was taken away; and great pains were taken to make me forget it all.'

"'And have you forgotten it, dearest Emily?' I asked, anxiously.

"She gave me a peculiar smile, as she answered, 'Do not betray me, if I tell you that I often think on the things I then heard; and sometimes, when I look upon the tomb which covers six of our family, all taken at an earlier age than mine, I think that I also may be called to lie down amongst them, long before half mamma's plans on earth are finished for me. But I hope this may not be the case; for I should like so much to live until I am quite old, and then I could prepare for death; for, when people become aged, they no longer take delight in things that pleased them once.'

"'Is this the doctrine you learnt, Emily, when living with those who thought "religion every thing?"'

"'No,' she answered, blushing: 'O, no: it was only a thought of my own; but I dare say it was a very wrong one; and so we will not talk any more about it.' And, unfortunately, we could not continue our conversation; for Mrs. Campbell appeared, leading the two titled daughters of her nearest neighbour.

"We were in the garden; and to welcome her young friends, and then run off with them to exhibit all her floral treasures, appeared but the work of a moment; while I was left alone with Mrs. Campbell.

"'Emily looks very flushed,' she observed, in a tone of displeasure; 'and, from some words which I caught, you have been conversing with her about religion. Now I must beg that this may never occur again. I will not have my precious child made unhappy by thoughts of death and judgment, which, by depressing her spirits, may hasten the very disease we have had so much reason to dread.'

"Inexperienced as I was at that period, I yet ventured to make a few remarks dissenting from her opinion; but they were very ill received: and, turning quickly round, she said, in a decided tone:

"'There is plenty of time for Emily to think on these things; and, until I choose, she shall not have them forced upon her; and whoever does so, after my positive prohibition, will no longer remain a welcome visitor at my house. But here comes an antidote to all gloomy thoughts in the person of my own darling. Look at her, Miss Vining, and say whether it is only a mother's partiality which makes me think she surpasses every child of her age. Come,' she added, taking my hand, 'every one admires her; and you must not prove an exception.'

"Nor was I; for, perhaps, very few regarded her with feelings of more genuine admiration than myself; but mixed with this was anxiety for her eternal happiness, as my affection already looked beyond time for its perfection.

"I never saw any one who appeared so truly to enjoy life as she did; and yet, with all, there was a restlessness, a craving for happiness, which would seem almost to extract somewhat of pleasure from every passing event.

"Even her studies were a source of pleasure to her; for, under the care of a judicious governess, she had escaped much of the school labour then attached to education, and had learnt to love learning for its own sake. Tales were soon thrown aside for books of study; and, naturally gifted with superior talents, she soon became proficient in every branch of education; and yet all who looked on her intelligent countenance, changing with every passing thought, and noted the quick flushing of the cheek and florid brightness of the eye, felt that there was great doubt of her ever reaching womanhood. How tenderly did her parents cherish their loved child, clinging, with an almost painful intensity of affection, to their only remaining hope! yet the almost-idolized object of their anxiety often laughed at their fears, and rejected the precautions they thought necessary for the preservation of her health, assuring them, in an earnest hopeful manner, that there was not the slightest necessity for any care, since she always felt strong and well.

"It was with much regret that I terminated my visit, as I had become deeply attached to and interested in Emily; and this regret was heightened by my not having an opportunity of speaking with her again on the subject of religion. Time passed on; and the following vacation, having completed my education, I left school, when the first news which I heard of Emily was that her parents had left their house for five years, during which time they intended travelling abroad.

"At the end of that period, my mother and myself were anxiously looking forward to the return of my only brother, who, constrained by the love of Christ, had gone to distant lands as a missionary; bnt his health failed beneath the trying changes of a foreign clime; and we expected him home but to die.

"It may be supposed that such anticipations cast a gloom over our little household, while each day we anxiously awaited the arrival of the post-

man, to bring us tidings that the wanderer was again on his native shore.

"One morning a foreign letter was put into our hands; and we felt not a little disappointed on finding it was from Mrs. Campbell, instead of my brother. From its contents we learned that they were on their way to England, which they were anxious to reach as soon as possible, in order to complete a very advantageous engagement which Emily had formed with the eldest son of a noble family. The rest of the letter was filled with accounts of the admiration which Emily excited from her beauty and accomplishments; which latter were spoken of in terms that none but a mother would venture to indulge in, while every line showed how entirely her hopes and happiness were dependent upon her child.

"'Poor Emily!' said my mother, when I had finished reading the letter: "she is, I fear, spoilt as it regards this world, but still more so as it regards eternity. However, she is coming home; and we must do all we can, during the short time we are permitted to be together, to make her aware that there is preparation needed for another world than this."

"I interrupted my mother with expressions of regret that, when I had an opportunity of urging the importance of religion upon her, the fear of man kept me back. 'God grant,' I exclaimed, 'that we may be allowed to meet again; and then you shall have no longer cause to think me ashamed of Jesus and his cause.'

"'And we may do something now, my child; for we can offer our united prayers for her at the throne of grace; but let the past be a lesson to you never to omit taking advantage of every opportunity given to you to promote your Saviour's glory; for no regrets are so bitter as those which are unavailing. I trust also, that the example of your brother will not be lost upon you; and, should the Almighty prolong his life, you will find a far more able instructor in him than I can ever be; but, if he should be removed from us, his example must still animate us, knowing that he is faithful who has promised that 'our labour shall not be in vain.'

"Much more my excellent mother said at that time, which I hope took deep root in my heart; but I must return to my narrative.

"Four months from that time, we were seated by our fire-side, no longer a cheerful one, since we had every reason to suppose that my brother was lost to us for this world, having received no intelligence of him during that period. Grief for his supposed loss had almost unfitted me for exertion; but my mother (with the exception that she smiled more rarely, had her little bible more constantly near her, and, if possible, showed yet more affection for her remaining child) was but little changed.

"We were seated at our tea, when a knock announced a visitor: 'It is the clergyman,' said my mother; 'and I am glad of it; for he will soothe our troubled hearts with words of scripture.'

"I scarcely raised my head when the door opened; but I was soon startled by an exclamation of delight from my mother; for, in the well-wrapped form before her, she had recognized her son. Who can describe the joy of that meeting! and it was enhanced by the news that he was fully restored to health. His voyage had been a tedious one; and unavoidable circumstances had prevented his reaching us at the expected time. Sweet was our evening meal that night; and many and heartfelt were the expressions of gratitude to that gracious God, who had restored the child to a mother's prayers.

"My brother had been home three weeks, when, on taking a walk into the village, we found Mr. Campbell's house in so forward a state of preparation, that we at once concluded its occupants would not be much longer absent; and in a few days this supposition was verified by a letter from Mrs. Campbell; nor was it long before they were again our neighbours.

"Upon making our first call, we found Emily was gone for a ride; but, during the interval that we awaited her return, we were shown her drawings, poetical pieces, and embroidery, while our ears were regaled with nothing but her praises from Mrs. Campbell.

"Whilst examining a pretty room, fitted up with every luxury, and which was Emily's own, the object of all this care entered; and prepared, as I had been, to expect much that was pleasing, my anticipations were more than realized.

"No sooner had she been introduced, than she appeared glad to see us, and inquired, in a pleasant manner, after old friends and early associations, expressing a hope that we might often meet, and thus renew a friendship so long interrupted.

"Her words and beauty, together with her polished manners and elegant appearance, made an impression upon me, which I cannot describe, and which was not effaced until, with my bible in my hand, I pondered upon those words: 'The Lord seeth not as man seeth; for man looketh on the outward appearance; but the Lord looketh on the heart.'

"The bible alone is the true mirror in which we must reflect those objects which charm the eye and please the sense; it is only thus that we can truly estimate their value; and, when I brought all that had pleased me in Emily to this test, I found but vanity, and knew not how soon it would be followed by vexation of spirit.

"A month passed away in the exchange of civilities; but we did not approach to that degree of intimacy which Emily's words had led me to hope and expect.

"One morning, as I was on my way to visit a poor boy, I met Emily coming to see me, saying that, as her mamma was gone out for the day, she had embraced the opportunity, but added, 'I see that you are carrying something to one of your poor people, of which I would not willingly deprive them, nor yet of the pleasure of seeing you; so, if you have no objection, I will accompany you; for such a visit will at least possess the charm of novelty to me, and, as we proceed, you must tell me who and what is the object of your present kindness.

"I replied that I was about visiting a little boy, who was supposed to be dying, and who presented a happy instance of the efficacy of Sunday-schools. The only child of parents devoid of even common morality and feeling, his young life had been wasted in fruitless efforts to supply them with

means of supporting lives passed in idleness and dissolute habits. Both were addicted to drinking; and many were the blows and hard words lavished on the child, whose earnings were their only resource from beggary.

"Poor child! he tasted of the cup of sorrow, even from his cradle; and yet, if his reward was sometimes being permitted to read a chapter in the bible, or repeat a hymn that he had learnt in the Sunday-school, his eyes would kindle with joy, and his simple expressions of thankfulness to God would sometimes touch the callous hearts of his parents. But for a long time past his step had grown feeble, and his hands refused their accustomed work, while his looks excited compassion in all who saw him, except those who should have been most kind to him, and who often drove him out to work, when rest and quietness should have been his.

"'I cannot tell you,' I said, 'half the Christian virtues displayed by this poor child; you can witness for yourself how perfectly happy religion has made him, and how it has taken away the sting of death'.

"On entering the cottage, we found him indeed dying, as a Christian only can die, peacefully and happily: there were no fears, no sins yet to be repented of, no doubts of his interest in Christ, but a humble, yet lively hope, a peace impossible to describe, and a quiet waiting for the last breath which would waft his happy spirit into eternity. His thin hands were clasped as if in prayer, his eyes closed, while his lips moved from time to time, suffering us to catch some word expressive of his happiness. His parents were both present, standing near him, with self-accusing consciences; but, upon our entrance, they burst into a violent fit of weeping. I tried to speak a few words in season, but I was fearful of exciting the attention of the dying one, so confined my voice to whispers.

"I know not where Emily was during the time we were there: once I remember seeing her leaning over the bed, and asking some questions of the dying one; but there was no response—nothing but those murmured words, which told how blissful were the the thoughts which bound him as if in a dream. But I need not dwell on this: it is sufficient that we watched until all was over, and the happy soul had winged its flight to heaven.

"On leaving the cottage we did not speak for some time: at last, Emily said, 'Let us rest; I cannot go on: O how terrible is death!' And, burying her face in her handkerchief, she wept aloud. In vain I tried to comfort her: she interrupted me, saying: 'It is well for you to talk thus, when you are accustomed to such scenes; but it is the first time that I ever witnessed a death-bed, and its awful reality overwhelmed me.'

"'I cannot chase away these thoughts with words of my own, dear Emily; but I can give you that which will lead you to a right knowledge of him who has taken away the sting of death; so that you also, through faith in your Redeemer, may die as happily as that dear boy.' So saying, I took a small bible from my pocket, and pressed it upon her acceptance.

"She took it with eagerness, saying rapidly: "Are you quite sure that it is not too late; for I acknowledge, with shame, how I have stifled the voice of God, how I have resisted against conviction; and now, if I were to be taken, what would become of my soul!'

"'Be thankful,' I exclaimed fervently, 'that this knowledge does not come too late. This will be a blessed visit for you, dear Emily, should it be the means of bringing you to a knowledge of your Saviour.'

"But I have slighted him; I have rejected warning after warning, and resolutely turned a deaf ear, when conscience reminded me of a neglected God; and yet I have not been happy—who can be, when acting contrary to what they know to be right? But from this time I will be firm; I will encourage every religious feeling; I will not cease until I have made my peace with God. Your little bible shall be my daily companion: I will read it, and pray over it; and perhaps, ere long, I too shall be a Christian.'

"Finding her feelings more inclined for a quiet day at home than to accompany me, as at first proposed, I did not press it, but left her, with my own heart glowing with joy and gratitude; for I believed that the wanderer would now be brought into the fold of Christ never again to leave it, except to enter into that rest which is prepared for the people of God.

"The following morning I left home on a long promised visit to my aunt, although, when thinking on Emily, I would willingly have deferred it. A few weeks after my arrival there, I was greatly surprised one morning on beholding one of our servants. Much alarmed, I hastened to him, and anxiously inquired if all were well at home.

"'Quite well, Miss,' he answered; 'but the young lady at the Hall is very ill, and wishes much to see you; so I came off directly with the chaise to fetch you.'

"'Not dangerously ill, I hope, Edward?' I asked, while I waited in trembling eagerness for his reply.

"'I cannot tell,' answered he; 'but they do say that she has been partly delirious all night; and I know doctor B—— has been there ever since sunrise this morning.'

"'I cannot describe my feelings as I journeyed homeward. Sometimes unmixed joy predominated, as I thought upon the circumstances under which we parted; then, again, doubts of her salvation, and of the efficacy of a repentance so long striven against, filled my mind with sorrow; but it was not very long ere, trembling and weeping, I was clasped in my mother's arms: 'Does she still live?' I inquired.

"'Yes; God be praised, my child! And now lose not a moment; for they have sent for you again; and may every blessing attend you!'

"Arrived at the house, I learnt from one of the servants that there had been a large party the previous evening; and in the midst of dancing or singing, I now forget which, Emily was suddenly taken ill; and it was found that she had ruptured a blood vessel. At first no danger was apprehended; but they could not check the hemorrhage, and therefore feared the result. She had been sensible all night, submitting with patience to all the remedies proposed; but, when they were found unavailing, her anxiety and alarm became so great, that her medical attendants were obliged to give her opiates to lull her senses. My

name had been often mentioned; and, desirous of yielding to her every wish, I had been thus sent for.

"On reaching the room where Emily lay, I found her still in a troubled slumber; but her face was so pallid and changed, that it was only by convulsive movements that I knew she lived. Her mother had been excluded the room, as her grief was no longer under control; but Mr. Campbell was seated near the bed-side, looking the picture of the despair he felt.

"I shall never forget that scene—the room so sumptuously furnished with all that wealth or affection could devise: the rich ball-dress and faded wreath, with the still-glittering jewels, all flung carelessly aside, unheeded and uncared for, their glitter appearing a mockery to the grief-struck assembly in that darkened chamber.

"Doctor B—— was holding her hand as I entered, and noting its pulsations with professional accuracy: from his countenance we could learn neither hope or fear; and yet I fancied there was much of compassion in the gaze so earnestly bent upon her countenance.

"At length, Emily opened her eyes, and fixing them, with a timid, anxious look, upon doctor B——'s face, asked, in a whisper, 'Am I better, doctor?'

"'We hope every thing, my dear young lady,' was the cautious reply; but there was something in his look which told the truth, and Emily caught it.

"'Papa,' she said, 'can nothing more be done? Must I really die? Send for doctor S——: he is very skilful. Try something else—but do save me; for I cannot die!'

"'Would to God that I could!' murmured the agonized parent, whilst he buried his face in the pillow, and wept aloud.

"At that trying moment I advanced, and was recognized with an expression of joy; but then, as if my presence reminded her of painful things, her features became troubled: 'I am very ill,' she murmured; 'but I hope not dangerously: ask God to raise me up this once; and I never will forget him again!'

"'I trust that you feel that God is with you, dearest Emily: try and realize his presence; and remember the promise, "When thou passest through the troubled waters, I will be with thee." Lean on Jesus; and then, whether in life or death, all will be well.'

"'I wish I could!' she murmured, while the tears gathered in her eyes; 'but I have no hope.'

"'Tell me, dearest Emily, have you kept the promise, so sacredly made three weeks since, and read the little bible I gave you?'

"'I have had no time,' she said, in a broken voice: 'visitors came—I forgot it all.

"I could not conceal my agitation, and she became alarmed: 'Pray for me!' she suddenly exclaimed: 'papa, all of you, pray for me!'

"I know not who first obeyed that agonising voice, but we all knelt, and joined in prayer for the soul so soon to pass away.

"She looked happier when we had concluded; but, alas! ere long we discovered that it was the effect of delirium; for her mind, as evidenced by her words, wandered on past pleasures, in which her soul had taken delight.

"'Let her alone,' said doctor B——: 'it is useless disturbing her: we must hope the best.'

"And thus she lingered on, until she was summoned into the presence of that God whom she had so much reason to fear.

"I was at her funeral; and never have I seen any one look more beautiful than she appeared when dead; but her loveliness, her talents, her riches, availed her not; for had they not been misapplied?

"In the parable of the ten talents, we are told the judgment accorded to those who do not rightly employ the gifts of God. Let us then, my dear children, pray yet more earnestly for grace, to devote every talent to the service of God.

"The remains of this beautiful and gifted girl rest beneath a superb monument by Chantry, which, from its elegant design and delicate carving, attracts universal admiration; but such ever seemed to me a miserable mockery to the memory of one to whom the words of our Saviour, when weeping over Jerusalem, would not be inapplicable: 'If thou hadst known, at least in this thy day, the things which belong unto thy peace; but now they are hidden from thine eyes for ever.'

"If thou hadst known, e'en thou,
At least in this thy day,
The message of thy peace; but now
Thine hour is passed away."

Weekly Almanac.

"Let the word of Christ dwell in you richly in all wisdom."—Col. iii. 16.

O Lord, we beseech thee to keep thy church and household continually in thy true religion, that they, who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power; through Jesus Christ our Lord. Amen.

FEB.	MORN. LESSONS.	EVEN. LESSONS.
9. 5th Sun. aft. Epiph.	Isa. lix. / Mark ix.	Isa. lxiv. / 2 Cor. v.
10. Mon. (queen's mar. with pr. Alb., 1840.	Exod. xxxiii. / Mark x.	Exod. xxxiv. / 2 Cor. vi.
11. Tuesday.....	Lev. xviii. / Mark xi.	Lev. xix. / 2 Cor. vii.
12. Wednesday	Lev. xx. / Mark xii.	Lev. xxvi. / 2 Cor. viii.
13. Thursday	Numb. xi. / Mark xiii.	Numb. xii. / 2 Cor. ix.
14. Friday	Numb. xiii. / Mark xiv.	Numb. xiv. / 2 Cor. x.
15. Saturday	Numb. xvi. / Mark xv.	Numb. xvii. / 2 Cor. xi.

"The holy man Simeon saith (of Christ) that, 'he is set forth for the fall and rising again of many in Israel.' As Christ Jesus is a fall to the reprobate, which yet perish through their own default, so is his word, yea, the whole book of God, a cause of damnation unto them, through their incredulity. And, as he is a rising up to none other than those which are God's children by adoption, so his word, yea, the whole scripture, the power of God to salvation to them only that do believe it. Christ himself, the prophets before him, the apostles after him, all the true ministers of God's holy word, yea, every word in God's book, is unto the

reprobate the savour of death unto death. Christ Jesus, the prophets, the apostles, and all the true ministers of his word, yea, every jot and tittle in the holy scripture, have been, is, and shall be for evermore, the savour of life unto eternal life unto all those whose hearts God hath purified by true faith. Let us earnestly take heed that we make no jesting work of the books of holy scripture. The more obscure and dark the sayings be to our understanding, the further let us think ourselves to be from God and his Holy Spirit, who was the Author of them" (Homily for them which take offence at certain places of scripture, P. ii.).

DOING ALL THINGS IN THE NAME OF CHRIST:

A Sermon,

By the Ven. George Hodson, M.A.,

Canon of Lichfield, Archdeacon of Stafford, and Vicar of Colwich, Staffordshire.

Col. iii. 17.

"And, whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

I know no surer test by which to judge of a man's religious state than his feelings in regard to the scriptures. The truly religious man views them with a mixture of love and veneration. He loves them as the words of a kind and tender parent, spoken for the good of his children. He venerates them as the oracles of unerring truth and infinite wisdom, given to guide us erring mortals in the way that leads to heaven. He uses them, therefore, as the mariner uses his chart or compass, or the traveller his book of roads, or the lawyer his books of cases and precedents; only with this difference—that he knows, and is sure (which they cannot be), that, if he does but rightly understand and rightly use his book, it will infallibly lead him by the right way, and conduct him to a happy end.

It is, therefore, a fixed principle with him to submit implicitly to the word of God, and to refer every opinion and every practice to that, as the standard from which there is no appeal. And it is natural to him to go to that word, and to consult it, and habitually to judge of himself and others (so far as he may be called upon to judge of others) according to what he finds there written. And he never dreams of setting up his own judgment, or the judgment of other men, in opposition to that of the only wise God; or of objecting to that he finds plainly revealed there, because it thwarts his inclinations, or offends his pride, or runs counter to the notions and sentiments which prevail in the world around him. I mean to say, that he does not allow in himself any such opposition to the written word of God. It is too true that in this, as in other things, the perverse workings of sin within him sometimes lead him to act contrary to his better judgment, and practically to forget his rule; but he does not justify himself in such deviations: he is humbled on account of them: he does really desire to walk in the way of God's commandments, and in no other way. He can truly say, with the pious psalmist, "Thy word is a lamp unto my feet, and a light unto my path." And, keeping his eye stedfastly fixed upon this light, he is seldom much at a loss as to the course he should take. For, though he cannot always find passages of scripture which apply plainly and directly to each particular case of duty or difficulty which may occur, yet he can always find general rules, by observing which he may hope, through divine grace, to be kept in the right way, and do that which is pleasing in God's sight.

The text furnishes one of these general rules; and an admirable rule it is, and one which cannot fail to prove an excellent guide to the humble practical Christian, who is sincerely and honestly bent on pleasing God. It is a rule applicable to all occasions; to all our words and actions; to all our duties, personal and relative, domestic and social, public and private; to all our engagements, understandings, schemes, connexions; to all our acts of devotion, piety, and charity. What can be more valuable than such a rule? Brief, but comprehensive; entering into the very life and marrow of vital godliness, and yet so plain and simple as to be intelligible to the meanest capacity that is willing to take the word of God for its guide. What an altered state of things should we soon behold, if all men called Christians were Christians after this fashion! "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." The good Lord help us rightly to understand and apply this golden rule, taking it as our motto and directory for the year on which we have lately entered! What, then, is the meaning of the direction here given? What are we to understand by "doing all in the name of the Lord Jesus"?

It is evidently opposed to doing things in our own name; that is, doing them to please ourselves, or with a view to our own interest and advantage, or upon our own authority and responsibility, or in reliance upon our own wisdom, ability, resources, character, influence, and acceptability with others. A man that acts and speaks in his

own name professes (whether he possess it or not) a certain degree of independence. He is his own master; sufficient for his own purposes; does not think it necessary to consult others, or look to others for recommendation, or countenance, or support.

So, again, acting or speaking in the name of the Lord Jesus stands opposed to the exercise of supreme or implicit confidence in any created intelligence whatsoever. It excludes all paramount authority, as compared with his; all rival interests, all idolatrous attachments, all principles of action, or rules of conduct, or grounds of dependence, that in any way come into competition with him, or tend to usurp his place in the affections and practical regards which of right belongs to him as the Lord Jesus. Whatever there be either of divine glory or divine condescension wrapped up in that name, whatever of personal or official excellence, whatever claims upon the homage, reverence, love, trust, obedience of those that profess to "believe in the name of the Lord Jesus," to "call upon his name," to "walk up and down in his name," and "call themselves by his name"; of all this there is a practical use made, and a real influence on the heart and life sought and recognized, by those who, in compliance with the apostolic admonition before us, "do all in the name of the Lord Jesus."

But, to speak more distinctly, the text instructs us what ought to be the motive, end, rule, and spirit of all our words and actions: our motive, the love of Christ; our end and aim, the glory of Christ; our rule, the rule of Christ; the spirit in which we act, that of dependence upon Christ.

1. In the first place, our motive should be the love of Christ. I put this first, because it is evident that the real character and quality of actions depend upon the motive from which they spring. Even before human tribunals this principle is recognized and acted upon. Every one knows that the difference between murder and manslaughter turns, oftentimes, upon this very point: "Is there evidence that the guilty person was actuated by malice, resentment, avowed hatred, or secret enmity towards the person whose life he has taken away?" And guilt is aggravated or diminished according to the result of this inquiry. Might we not, then, expect that the motives of conduct would be strictly scrutinized by him who "searcheth the hearts," and "trieth the reins," and "weigheth the spirits" of men? And can we wonder that he, who "seeth not as man seeth," whose eye is upon the most secret thoughts, and explores the most hidden recesses of the mind, should pronounce many actions to be defective, nay, to be even sinful, which appear good and praiseworthy in the eyes of man? How many splendid acts of charity and beneficence, how many glorious effusions of piety and devotion, does the omniscient Judge reject with disapprobation because they spring from pride, vanity, ostentation, or a predominant desire to please fellow-worms! This was the grand defect in the scribes and Pharisees of old. They did their works, their almsgivings, their prayers and fastings, to be "seen of men." Their object was not to please God, but to gratify self. Human applause was their idol; and religion was employed as a cloak to hide their covetousness. Were such deeds to be stamped with the divine approbation? Were they not, rather, to be thrown aside as counterfeits? and the hypocritical doers of them to be classed (as our Lord tells them they would be classed) among the workers of iniquity?

And still the same test must be applied. The same test *will* be applied, at the great day of judgment, when the secrets of all hearts shall be made manifest. That day is therefore emphatically called in scriptures "the day of wrath and revelation of the righteous judgment of God." His judgments are always according to truth and equity, whether we see them to be so or not; but then they will be made manifest to be so in the presence of an assembled world, because they will be shown to have respect to the real motives from which the conduct of man has proceeded, and by which it has been influenced. What the proper motive is, our Lord himself teaches us, in that striking description of the last judgment given in Matt. xxv. Why are those on the left hand sentenced to "depart accursed into everlasting fire, prepared for the devil and his angels"? Not simply because they had neglected to show kindness to the poor and afflicted—a neglect in itself inexcusable—but because in so doing they had shown the absence of love to Christ himself. "I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink; a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." Why, again, are those on the right hand welcomed as "the blessed of his Father," to the "kingdom prepared for them from the foundation of the world"? Not merely because they had given meat to the hungry, drink to the thirsty, lodging to the stranger—actions in themselves most excellent, the neglect of which would have been decisive as to their state and character—but because these acts and offices of love to them had sprung from

the principle of love to him. "Verily I say unto you, inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." It was this that gave the value to their beneficent acts in the estimation of their supreme Judge—that they had been done to his brethren, as such, because they were his brethren, and because they had thus evidenced their love towards himself. Whatever is done from this motive, however inconsiderable it may be, he graciously accepts and approves; as he himself tells his disciples: "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you he shall not lose his reward." St. Paul teaches the same important lesson, in his epistle to the Hebrews: "God is not unrighteous, to forget your work and labour of love, which ye have showed towards his name, in that ye have ministered to the saints, and do minister." Their work and labour of love was, in itself, most commendable; and we might have thought it sufficient simply to refer to their deeds, without specifying the motive which prompted them. But St. Paul thought otherwise; and, therefore, as if to draw the line between actions which appear excellent in the sight of men, and those which really are such in the sight of God, he adds: "Which ye have shewn towards his name"—plainly implying that they would have lost their peculiar value and intrinsic excellence, if they had not been shewn towards his name, from the love they bare towards him, and as the expression of that love.

And need I, brethren, in addressing a Christian congregation, plead for the love of Christ as our proper mainspring of action? Need I urge his claims to be supremely loved by us? Need I enumerate the benefits which he has conferred upon us? O how cold are our hearts! how insensible are we to his wondrous love to us! how backward to acknowledge, and still more unapt to feel the variety and extent of our obligations to him! My Christian brethren, should the Saviour this day address us individually, as he once addressed Peter, "Simon, son of Jonas, lovest thou me?" which of us could answer as he did, "Yea, Lord, thou knowest all things, thou knowest that I love thee"? How many of us could adopt in any measure as our own, how many of us really desire to be able to adopt as our own, the language of another apostle: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again"? And yet do we owe him less gratitude than St. Paul did? Are not we, too, by nature dead? dead in trespasses and sins? dead under the condemning sentence of God's holy law? And did not Christ die for us as well as for St. Paul? And do not all our hopes of eternal life and blessedness depend on what Christ has done and suffered, and still lives to do for us, as much as St. Paul did? Dear brethren, let us humble ourselves before our God that we have so little love to Christ, and pray to have our hard hearts softened, and our best affections drawn forth in lively and vigorous exercise to him who so loved us as to give himself for us—him on whom all our hopes depend for time and for eternity.

2. And this love, I need scarcely say, will be practical in its operation: it will lead us to regard his authority, and seek mainly his honour and glory in all we do and say, (which were the second and third things I mentioned as included in doing all in the name of Christ); but I must not enlarge upon them now. Nor is it needful; for it is quite evident that, in proportion as the love of Christ does prevail in our hearts as our predominant motive, we shall have a single eye to his glory as the end, and his revealed will as the rule and guide of our thoughts, words, and actions. If we really love that name, which is above every name, that name so expressive of every thing that can soothe our sorrows and calm our fears, and shed heavenly light and peace unutterable over our souls; if that name, "Jesus," given to the holy child at his circumcision, be indeed precious to our hearts and glorious in our eyes, we shall assuredly seek to please him, and study to honour him, and strive to bring others to a knowledge of him, and be zealous for the extension of his kingdom, and promotion of his glory throughout the world; and we shall be ready to deny ourselves for his sake, and give up our own will for his, and suffer gladly the loss of all things for his name, and fear to grieve his Spirit, or dishonour his gospel, or depart from the narrow path of duty. And this will habitually be the case with us, in proportion as we love his holy name. In our domestic relations, our every-day duties, our schemes of pleasure, our places of business, our acts of piety towards God, and charity towards man, we shall desire and aim and strive to make his book our law, his word our rule, his glory the ultimate scope of all we attempt or do or suffer; not seeking our own honour, but his; nor consulting our own inclinations, but his mind and, will; and where our will and his clash, being ready rather to cut off the

right hand and pluck out the right eye than offend, or cause others to offend.

Yet, brethren, you may say, It is easy to say all this; I know it is; and hard, very hard, to do it. Still it should be our aim; and daily should we seek grace and strength to enable us to do it more and more. And assuredly it will be our aim and endeavour, just in proportion as the love of a crucified Saviour rules paramount in our hearts.

3. I hasten, however, to the last thing specified, as comprehended in the direction of our text, viz., the spirit in which we act, which should be that of simple dependence upon Christ—on his blessing for success, on his merits for acceptance.

On his blessing for success. Do nothing, brethren, in your own strength. Even when your motive is pure, your aim single, your means scriptural, still remember that, "except the Lord keep the city, the watchman waketh but in vain; except the Lord build the house, their labour is but lost that build it." In the commencement, in the prosecution of all your undertakings, act in the spirit of that beautiful collect of our church: "Prevent us, O Lord, in all our doings, with thy most gracious favour; and further us with thy continual help." Seek to have him with you in all your undertakings; and with this view enter upon them, and carry them on in prayer; feeling that what St. Paul says of most is true of every thing we do: "It is sanctified by the word of God and prayer." Even our ordinary occupations become religious exercises when thus hallowed and consecrated by imploring the divine blessing upon them. And what Christian would engage in any undertaking on which he cannot with propriety invoke the blessing of Almighty God? Indeed this very consideration might often determine the propriety or impropriety of things otherwise doubtful: "Can I ask a blessing from God upon them? Can I do them in the name of the Lord Jesus, humbly trusting that he will be with me, and bless me in them?" Let not this be thought by any of you, brethren, to be carrying matters too far. Is it going farther than the text warrants? nay, than the text positively commands? Be clear, therefore, upon this point first of all—that what you propose to do is such as you can religiously look up to Christ for success in; and then, when you have satisfied yourselves upon this point, do it in his name. And in case, likewise, of clear and positive duty, in the education of your children, for instance, your acts of charity to the poor, your religious duties, private and public, never forget Christ's words: "Without me ye can do nothing." Even in religious duties, prayer, reading the scriptures, attendance at church and sacraments, unless you implore assistance from the Spirit of God, you will engage in them without profit. "The preparation of the heart in man," Solomon tells us, "and the answer of the tongue is from God:" your own hearts and the hearts of others are in his hands. If you seek good for yourselves therefore, seek it in humble reliance on his grace. If you seek to do good to others, set about it not in your own strength, but in his, who has said, "My grace is sufficient for thee," and has promised to "make his strength perfect in the weakness of his servants."

Exercise, then, dependance also, not less on the merits of Christ than on his aid, on his merits for acceptance, no less than on his Spirit for success. "When you have done all" you can do, remember "you are unprofitable servants." Were you to do all you might do, you would be unprofitable servants still. Still you would have done no more than it was your duty to do. You would have no ground for boasting; nor could you claim anything on the score of merit at God's hand. How much less, when your actual performances fall so far short of your ability! How much less, when even the best of your doings are so much marred with sin and imperfection! Take, therefore, brethren, no credit to yourselves if you do anything that is good. Vaunt not yourselves either before God or man. Presume not to think that your good deeds are good enough to entitle you to the divine favour, or to put away the evil of your bad ones. But do all in the name of Christ. Seek acceptance for your persons and your services through his atoning blood and prevailing intercession. The best of your services need to be forgiven for that which is amiss in them; and for that which is really good in them let your language ever be that of the psalmist: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake;" and of St. Paul: "Not I, but the grace of God, which was with me.'

Thus, attending to the exhortation in the former part of our text, you will find yourself constrained, in a manner, to comply with the direction in the latter part of it—"Giving thanks unto God and the Father by him." Works begun in prayer will end in praise. Whilst you do all things in the name of the Lord Jesus, in love to him, in obedience to him, in dependence upon him, you will never want matter of joy and thanksgiving. "Go thy way," says Solomon, "rest thy head with joy, and drink thy wine with

merry heart; for God now accepteth thy work." O brethren, what a solid excellence is there in true religion! What an ample provision it makes for our happiness in both worlds! What can be more encouraging, whilst we are engaged in feeble attempts to serve God, than the humble assurance that he graciously accepts us, unworthy as we are, for Christ's sake? What more delightful, after engaging in them, than to trace every measure of success afforded us to his preventing grace and condescending kindness? to look up to him as a Father, and say: "He that gave his dear Son to die for me hath given me also his good Spirit to help mine infirmities, and cheer me on my journey homeward; and I humbly hope that soon I shall reach my Father's house, and dwell with him, and serve him for evermore. To him, then, be glory, world without end. Amen."

MISSIONS AT HOME.

No. VIII.

"The more by thought thou leav'at the crowd behind,
Draw near by deeper love to all thy kind,
So shall thy heart in lowly peace be still,
And earthly striving serve a heavenly will."

CHURCH OF ENGLAND METROPOLITAN TRAINING INSTITUTION.—The college of Highbury Park, purchased for the excellent purposes of this institution, was opened for the reception of students at the end of September last. There had been previously added to the buildings two commodious lecture-rooms, as well as a spacious school-room, capable of accommodating 150 boys, and a residence for the master. The outlay on these additions, and for the entire repair and fittings of the college, exceeds the sum raised by £402, for the providing of which the committee throw themselves upon the pious benevolence of their brethren in the church. Under these circumstances furniture for 40 students only has been supplied. Ten have been already admitted; but double that number might have been readily entered on the books, had not the committee, "deeply impressed with the conviction that the success of the institution will in a great degree depend on the religious character of the students, proceeded cautiously in the approval of candidates. .... The model practising school has opened under very favourable appearances. On the day of opening above 80 boys applied for admission, and in the course of the week 85 were received; while many were rejected, as the principal and the master of the school considered it best to bring that number into good order and discipline in the first instance. During the quarter the number has increased to 106, and there is every reason to believe that the school will be shortly quite full. The first step towards the completion of this national design has thus, by the good providence of God, been accomplished. The buildings are prepared; but students are wanted to fill them, and funds are required for the support of the institution. As to the latter, it is conceived that the Protestant members of the church of England in the metropolis could not easily find a better occasion for manifesting their anxiety to secure the children of the poor from the erroneous teaching to which, on all sides, they are exposed, than by coming forward with unanimity and liberality to support the institution." "It is considered that £2,000 per annum will be required for that purpose, in addition to the payments from the students, and that it will make little difference whether there are 30 or 80 young men in residence. At present the amount of annual subscriptions promised is about £700. The committee cheerfully leave the issue with him whose work they trust it is. All hearts are at his disposal: may many and many so act as to be able to rejoice 'because with perfect heart they offered willingly to the Lord.' The receipts, since April, 1849, have, inclusive of a grant from the committee of council towards the purchase of the college, amounted to £18,012, and the expenditure to £18,504."

EDUCATION OF THE POOR.—From professor Moseley's report of the 272 schools he has inspected, under the appointment of the committee of council on education, we are led to some melancholy conclusions. "His view of the educational question is, that he sees nothing in what is now done for the child which could reasonably be expected to make him a provident and industrious man; nor would his present impression be changed should good schools be so multiplied that every child might attend them, and should the children all actually attend them as long as they now do. He can see no relation whatever between the means and the end, between the cause and the effect it is supposed to be capable of producing. Education must, in his judgment, be something more than it is, to effect the good we expect from it. He considers that we are too much accustomed to confound our notion of a religious education with that of religious instruction. Into the various grounds for his opinion we cannot now enter; but he notices one fact, which is alike reported on by all the inspectors, and which is that 96 in every 100 of the children in the national schools are under twelve years of age; and, as to children of that age, whatever might be the teaching, and however zealous might be the efforts of the teachers, the impression made upon the child would be neither great nor permanent. Those, therefore, who apprehend that the labouring poor will receive a better education than in their station can profit them, may console themselves with the fact that no child of twelve years is ever likely to acquire more learning than will be useful to him as a man, especially as he will forget the greater portion of what he once knew before he arrives at manhood. And then we must look also at the general employment of children in agricultural districts, when they leave that school which is designed to raise them in the intellectual scale: each goes into the fields at daybreak to drive away the birds, and there he remains shouting lustily till sunset; or he is sent into the lanes to look after a few cows or sheep, or to feed geese or pigs. Thus employed, he contends daily with the same

flock of sparrows, scares the same rooks, walks the same boundaries, leans daily against the same gate, or sits under the same hedge for months together, and for years, perhaps, one after another. The intellectual stagnation of an existence like this, observes Mr. Moseley, eats into the soul of a child, clouds his understanding, and makes marvellous inroads into his character. But the smallness of the earnings of an agricultural labourer makes it impossible for him that his children should remain at school earning nothing; and yet such unintellectual employments as these are all that are available for them." Of the same unfavourable character are the remarks of the rev. F. Cook, as the result of his inspection of the schools in the metropolitan district (Middlesex, Bedford, Buckingham, and Herts). "The external hindrances of education are as abundant in the metropolitan districts as in others. For the agricultural poor cannot afford that their children should be educated: they can send them in most cases to school, irregularly it may be, until they are nine years of age; but they are compelled to take them away altogether at ten, or at the most at eleven years. The farmers employ them in all kinds of field labour, but are generally, as a body, opposed to their receiving any education" (Minutes of the Committee of Council of Education, 1850, as compiled in the "Church of England Quarterly Review," January, 1851).

EMIGRANTS.—The active and zealous visiting secretary of the Prayer-book and Homily Society had occasion, during the past twelvemonth, to visit, among all the other government emigrant ships, one of female emigrants, on board of which were Romanists and presbyterians. On his first visit, he, according to his good old custom, recommended the matron to have family prayer morning and evening. On the second day, she observed to him that she was fearful the plan could not be carried out, owing to the prevalent indifference of the emigrants to the subject, and its being opposed by those who were not English churchwomen. Upon this report, he requested that all the single women might be mustered in their own compartment of the ship. Here he addressed them solemnly; and, after dwelling for about half an hour on their duty and responsibilities, some of the young women began to manifest great uneasiness: he next admonished them affectionately on the subject of prayer, and alluding to the suitableness to their condition of some of the petitions in the church liturgy, which he held in his hands, as adapted to the need of God's sinful creatures, two of the Romanists cried out, "Read them, sir; read them." He knelt down, and repeated several of those admirable prayers. After this, he addressed them feelingly on the terrors of judgment, when none could appear just before God because they were members of any particular church, but only through the holy and precious blood-shedding and righteousness of Jesus Christ. For it is written of all true followers of the Lamb, "Ye are all one in Christ Jesus:" "Ye are complete in him"—in that glorious presence, where all is unity, harmony, and love. After an hour's exhortation, he gave them a short space for reflection; and then he added, "I am now going to put a question to you, which is to be answered by an action both of the mind and body. Only I intreat you to be honest, conscientiously honest. I am desirous of knowing in some measure what is to be the fruit of what I have, however feebly, yet faithfully and earnestly, brought before you. How many of you are willing to promote the Christian unity, on which I have been dwelling, and for which Christ himself prayed, by joining your matron daily in reading the holy bible, and in supplications to Almighty God in the language of the family prayers, with the spirit of which my readings here have made you acquainted? And I wish you distinctly to understand that no such thing as compulsion is sought in this matter: you will act as your consciences may teach you. As you are now all sitting, I request that such of you who from religious motives would abstain from joining the matron and others for daily reading and prayer, as I have suggested, will keep their seats. The others will be kind enough to stand up." To the glory of the grace of God be it recorded, they all instantly rose up from their seats! Books of family prayers were then distributed among them, as a gift from the Prayer-book and Homily Society, and especially from a Christian lady who has most liberally and largely contributed to promote the spiritual welfare of the emigrants among whom the society may labour. All of them received the manual with thankfulness.

THE RAGGED-SCHOOL.—*Socialism, Infidelity, and Papism.*—If Christians will not do the work of educators, socialists, infidels, and papists will; nay, they are doing it. The two former go hand in hand. The latter can accommodate themselves to both. We believe, and we speak from experience, that the infidel Sunday newspapers and kindred periodicals are exerting a more powerful influence upon the adult working population in London than is being exerted upon the same class of people by all denominations of evangelical Christians put together. They find a welcome entrance, from cellar to garret, in every lane and alley in the metropolis. Their pages form the chief sabbath-reading of the poor, and are greedily perused; while the insipid tract is lying, unopened, upon the shelf, ready for the public "call" of the district-visitor. Even with the elder children, one of these newspapers is a favourite; and the only one that some of our ragged emigrants have written to their parents to send them! Unlike the majority of modern Christians, each convert to infidelity becomes "a missionary." In the workshop or manufactory, their opinions are industriously promulgated, and the sacred truths of the gospel derided and denied. The effects of this we have seen even in the ragged-schools: workshop-boys coming with the determination of converting the whole class to their opinions, putting questions, and uttering sophistical statements, which the teacher found some difficulty in refuting. Among the conflicts which truth has yet to wage with the kingdom of darkness, and which every convulsive movement is hastening forward, we believe that the contest with "infidelity" will neither be the slightest nor the shortest. Now, if we but consider, in connexion with these facts, the recent movements of the papal hierarchy in this country, the necessity for greater exertions in the work to which we have put our hands must be apparent. Had we any reason to hope that the propagation

of popery would remove these evils, that, in accepting it, the degraded masses of our land would be rescued from the social and moral degradation in which they are plunged, we might consider its aggressive movements as an indication of the good which Dr. Wiseman talks of accomplishing in Westminster. But the nature, as well as the history of popery, bear us out in the assertion that we have no reason to anticipate any such result. The very parties, to whom the doctor refers in his late manifesto, as being the objects of his sympathy and anxiety, have long since been the sons and daughters of that church in which he is now a cardinal. .... Wherever popery has had time to expand, there you may trace her footsteps by the wretchedness and misery which she leaves behind. Witness Italy, the states of the Roman church, the very seat of his holiness the pope; take Spain, Portugal, and Austria, where popery exists in all its strength—where there are no heretics (bringing the light of Christ) to control its power; and it will at once be apparent that the tendency of popery is to degrade not elevate the man (The Ragged-School Union on its future work).

IRELAND.—(Extracts from a private letter from Errismore): "As great changes are coming over other persons and places, why should not the same happen to us on a smaller scale? And such is the fact. It was a common saying, no doubt, in times past, 'no penny, no paternoster'; but now the proverb must be modified, if not entirely altered. .... Thanks be to God, the priests are now fully aware that their ranks are fast thinning; and more, that the converts are firm in their allegiance to the Captain of their salvation; for not one of them, as far as I can learn, went (upon the public invitation to gratuitous confession, lately promulgated) near their confessionals; but several treated both that and the confessors with the contempt which they so richly deserved. .... But the confessions were not the most cheering incident of the present month (December). We have had a great 'saint's-day'—a patron, a station, &c. In the extreme west of Errismore, near to the spot marked on the maps Sleyne-head, there is a famous well, rejoicing under the name of 'Tobar Naimi Cailleen,' a place of great renown. Tradition tells us that a large chapel, as well as the well, were built by the saint in one night; and that the 'stones fell from heaven'! With such a beginning, no wonder at its present repute. There is one day in the year, the thirteenth of November, dedicated to the saint—and I wonder much if the name is to be found in the holy calendar of saints—on which day there is a great patron, to which the people come fifty or sixty miles' distance, and may be seen running in droves for several days before the patron. It is also a station where the penitents 'pay the penances' imposed upon them by their confessor. In fine, it answers well every purpose which an evil heart can plan and the body execute. The penitent goes to Tobar Naimi Cailleen, to have the powerful intercession of the patron saint, and also all his sins washed away by the virtue of the holy water of this far-famed well. There they go round and round it on bare and bended knees. The devotee goes there to pay his stated devotions; the sick to be cured; the restored to health, who on their bed of sickness vowed so many prayers and journeys round the well, to perform his vows; the pleasure-seeking party—and that by no means the smallest in number—to look out for fun and frolic; and the faction-fighters to regale themselves with a regular day's sport in breaking each other's heads! And here you have a brief enumeration of the different parties, who, blinded with the gross and heathen superstitions of the popedom, resort here once a-year. Would that I had time, and you patience enough, to dwel. on the legendary tales and old wives' fables respecting the miraculous powers and untold virtues of these holy waters. .... From what I have said about the confessions, you may plainly discern the witness, which the priests bear by practical demonstration, that the truth of Jesus is fast prevailing over error. .... Is proof wanting? or is a witness required of the debasing and degrading tendency of Romanism. Let him that can require it but step across the channel, to the once green isle of the west: there at least he will be convinced. .... What has steeped our lovely island home in blood? what has set the brother's hand against his brother? what has called down the judgments of God, so that the land mourns, and the earth refuses to give her increase? what has raised the voice of sorrow and the wail of woe, so deep, loud, and long? Popery, the curse of man!" The humble instrumentality of the protestant societies in Ireland—not only unaided, but actually discountenanced by its protestant governors—is the "still, small voice," by which the Son of God is calling back his wandering sheep to his heavenly fold. I could cite many and many a testimony from truth-loving fellow-churchmen to the hunger and thirst which he has created among our dear Irish fellow-subjects for his life-giving word. I have, on former occasions, called in the pregnant evidence to this blessed fact, given by the Irish hierarchy themselves. I will now, therefore, confine myself to the witness of the rev. John Gregg, borne, in his recent sermon at Trinity church, Dublin, whilst referring to the operations of the Society for Irish Church Missions: "If," said he, "the friends of the mission are able to go on supporting it as they have done, for a few years, I am sure that all the men on earth, and all the powers of Satan, will not be able to put it down." H. S.

SKETCHES.

BY THE REV. DENIS KELLY, M.A.,

Minister of Trinity Church, Gough-square, Fleet-street, London.

No. XXII.

THE BLUSH.

"Bear the marks, upon a blushing face,
Of needless shame." COWPER.

THE blush! What a secret and unconfessed bane and torment to many is that blush! What a grievous drawback on the enjoyments which the refinements and elegancies of social life might else impart! How often it mars and embitters social intercourse, converting that which would otherwise be a scene of unmingled happiness into one

of painful restraint and anxiety and discomfort! What a severe check on vanity and self-love, tying the tongue when we would speak, making us appear awkward and ungraceful when we would appear self-collected, dignified, and at our ease. Although unnoticed and unconfessed, what an influence does it often exert upon the entire character! The dread of it gives the key to a hundred acts that cause the world's censure or surprise. To avoid the mortifying blush how many ingenious artifices are resorted to! Some it has driven, from the scenes of fashionable empty frivolity, where satire and malevolence deal with such undue severity with this infirmity, into retirement, and has, happily for themselves and for society at large, converted those who would have been the mere fribbles or butterflies of the drawing-room, into wise, sober-minded, useful men; whilst others, weak and destitute of all moral courage, it has driven into vicious excesses, in the base and ignoble expectation of getting rid of so painful an incumbrance, by degrading and besotting and brutalizing their minds, hoping to acquire the hardened front of brazen impudence in the haunts of low debauchery.

But, salutary a check as the blush is often found to be—restraining from the rash act; from the hasty expression of the crude opinion; keeping in check those powers which, if put forward too early, would often betray their possessor into acts of folly; teaching them to reflect and to learn wisdom—useful a check as the blush is often found to be on vanity, extravagance, and absurdity, we must nevertheless often regard it in the light of a blemish and defect, and such a defect as we should rejoice to see many characters entirely relieved of. When an individual possesses wisdom and good sense and right feeling and information and power of pleasing and instruction, I should be glad to see him relieved of a restraint which hinders the exercise of gifts which might be employed for the instruction and entertainment of others, and the exercise of which might subserve the cause of religion and virtue. And, in this desire, I would venture to suggest one or two of the most likely methods of at least abating, if not of removing entirely, this infirmity.

The first remedy I would suggest is to take a just, sober, and unexaggerated view of the infirmity itself (if it may be so named). The feeling which most who suffer from over-diffidence entertain in regard of this defect is a morbid one. The view which they take of the disadvantages of it is commonly a very exaggerated one. That which is such a pain and mortification to themselves is looked upon in a very different light by others. That blush and confusion, which may occasion the deepest mortification to the individual himself, may be scarcely noticed or thought of for a moment by casual observers. Then look not upon the blush of diffidence as so formidable a thing. Be not so much deterred by it. It is by no means such a disadvantage as the overwrought fancy and the keenly-sensitive mind pictures it to be. The most venial of all infirmities, in the eye of the world, is shyness, is the blush. No one was ever yet thought the worse of for it. It is no libel on any man or woman to say that they blushed. Some of the greatest, the wisest, the noblest, the bravest, the most gifted earth ever looked upon, were frequent, even habitual blushers. The shallow, the frivolous, the self-conceited fopling may sometimes put an ill-natured construction upon a blush. The paltry fribbles that figure in the saloons of foolish vanity and frivolity may deal harshly with the blusher. But amongst the sensible portion of mankind the true cause of the blush is at once understood*. It is at once perceived to be the result of physical temperament—a thing which a man can no more help than he can help the colour of his hair or the shape of his face. Unkind and unjudicious observations have sometimes been made upon the diffident. The malevolent are fond of imputing the blush to conscious guilt. But this is so far from being the truth that, in point of fact, guilt seldom blushes. Deep guilt cannot blush. I make an appeal to facts: I take the testimony of experience: I refer to those who have been amongst the worst specimens of humanity, to the greatest monsters of crime; and you will find one invariable peculiarity about them to have been their incapability of a blush. The emperor Domitian, one of the vilest wretches that ever disgraced humanity, made it his boast that he had steeled his face against a blush. In most cases, indeed, a blush, instead of indicating conscious guilt, rather denotes some remaining sensibility and ingenuousness and an unsophisticated mind. None think the worse of one for a blush. But can the same be affirmed of those of the hardened front? Who would not have his secret fears of those whom he never saw blush? It may seem to give a momentary superiority to some in society, to possess the front of brass; but what individual would not fear to link his fortunes with a character of the kind? None will deny that the most depraved and the most hardened of our kind have been the least troubled with the weakness of blushing.

The next remedy I would suggest is to keep a check upon the imaginative faculty. From the imagination chiefly the infirmity springs; and to the imagination the check must be applied. For this reason I recommend the avoidance of all that feeds and inflames the imagination, as, on the other hand, the sedulous cultivation of all that is fitted to sober and chasten it. I enjoin the avoidance of all visionary schemes of happiness, of day-dreams—those pleasures which carry in them a heavy penalty. Shun those works of fiction which give unreal pictures of life: shun solitary musings: grapple with the stern realities of life. Self-denying exertion is, perhaps, the best of all cures for this infirmity, even as indolence and self-indulgence are what most increase and foster it. A hundred paths of usefulness lie open before us: seek one of them. Be concerned to be actively and usefully employed; to be engaged in such a manner that you need never be ashamed to be surprised at your occupation. In short, one of the best cures for diffidence I hold to be singleness of purpose, perfect sincerity, the constant acting under the constraint of a high and conscientious sense of duty. To be ever found in such a path as that

* By the poet Cowper, amongst others, in "Conversations"; but never was there a stronger practical refutation of the truth and justice of his own remarks than his own conduct afforded. He was the most diffident of men, and yet one of the most amiable and humble-minded, that ever existed.

stops were placed at the two sides of one of the needle's poles: the motion of that pole to one stop would be a signal, and its motion to the other another signal. In this is the basis of the electric telegraph.

In order to increase the electrical force, coils of wire instead of a single line were made to act upon a needle. "In Cooke and Wheatstone's first apparatus there were five needles, arranged with their axes in a horizontal line. The needles when at rest hung vertically, by reason of a slight preponderance given to their lower ends. Each electro-magnetic coil was connected with one of the long conducting wires at one end, and was united at the other with a common rod of metal, which joined together the similar ends of all the coils. The current was transmitted from the opposite end of the wires (where an appropriate set of five pairs of finger-keys, for making the connexions with the battery, was placed) through two of the wires at once. In accordance with the keys which were pressed down, the needles assumed various positions with respect to each other; and these were made to indicate signals according to the entries in a signal-book. The instruments at the two stations were always rendered reciprocating; that is, at each end of the line were placed an instrument, a set of finger-keys, and a voltaic battery; so that either station could transmit or receive a signal. By a beautiful arrangement a bell or alarum could be rung when the attention of the clerk at the distant terminus was required" (National Cyclopædia).

Messrs. Cooke and Wheatstone obtained a patent in 1837, and were the first who actually applied the invention to a practical use. Various improvements have from time to time been suggested and adopted, down to that of Mr. Bakewell, which reproduces at one extremity of the line a fac-simile of the writing supplied at the other. To enumerate, however, all these improvements is not the purpose of the present paper.

On the English railways the telegraphic wires are generally suspended upon posts or standards 40 or 60 yards apart, through which they pass, in order to insulate them, by rings of porcelain or earthenware. And, to keep the wires at a proper tension, at every quarter of a mile there is a post of greater stoutness, to bear a straining apparatus. In Prussia for the last five or six years a different plan has been pursued: the wires are coated with gutta percha, and are laid along underground, about two feet, generally, below the surface. There have now been constructed 1,500 miles of telegraph in that country; while in England there are 2,000, and in the United States of North America 10,500.

It is not only underground that wires coated with gutta percha may be made to act: such lines may be carried under water; and attempts have hence been made to overcome the natural barrier of seas, and to connect countries for the rapid transmission of intelligence, which the ocean had separated. The first communication of the kind was between England and France. Copper wire was used, about one-tenth of an inch in thickness, enclosed in a solid cylinder of gutta percha, half an inch in diameter. From Dover to Cape Grinez, near to Calais, the distance is about 21 miles; but 25 miles of wire were used, the weight of which was 1 ton 2 cwts. 1 qr. 10½lbs.; the gutta percha covering weighing 4 tons 7 cwts. 1 qr. 9lbs. This wire was carefully sunk in the sea, and it was hoped was of sufficient strength to bear any strain or shock to which it might be exposed. It did succeed; and the first communication by telegraph across the channel was made Aug. 28, 1850. But shortly afterwards an accident occurred, and the renewal of the line was deferred to the present year. It cannot be doubted that it will again be successful; and perhaps some mode may be discovered of more effectually guarding against fracture. Such a communication must be regarded as a wonderful triumph of science.

ADDRESS ON MISSIONS TO THE HEATHEN*.

By the Rev. E. Forbes, B.A.,

Incumbent of St. George's, Douglas, Isle of Man.

"Go ye into all the world, and preach the gospel to every creature," is the command of Christ, binding on every age, and every individual of his church. It comes to us as forcibly as the hour in which it was spoken. We have no choice in the matter. It is as plain a command as "Do this in remembrance of me;" or "Thou shalt do no murder." From the moment we receive and embrace the gospel, we become responsible for the conveyance of it to others. We receive the truth not to hide, but to "hold it forth;" and, if we fail in doing so, we betray our solemn trust. So fully did they to whom it was first addressed recognise their responsibility, that the apostle, in less than thirty years from the Lord's departure, could say: "Verily their sound went into all the earth, and their words unto the end of the world."

But how then, it may be asked, has the only name under heaven given among men, by which they can be saved, as yet reached but one-fourth of our world? How is it that the number of the true followers of Christ is supposed to have been as great at the end of the fourth century as now? Because error became mingled with truth. The awful warning which the Spirit sent to the churches began to receive its fulfilment. The light was extinguished in some, and burnt dimly in others. Soon after this period, the great western apostacy, like a dark cloud, brooded over Christendom; the witnesses were slain; the church herself driven into the wilderness, and it was no longer a question whether she should enlarge the place of her habitation, but whether she should have any earthly habitation at all†. Hence missions languished. The light of truth, having lost its purity, lost its intensity. The dark ages followed. Missionary effort had almost ceased. At length the Reformation dawned; but the churches of the Reformation were too exclusively engaged in an arduous life-struggle for the very truth of the gospel among themselves to attend to the wants of heathen lands. This essential mark of a

* We are glad to insert this address, which the author has kindly forwarded for that purpose.—Ed.

† See bishop of London's sermon before the society, in 1844.

church of Christ was yet to be added. Hence Fenelon, whose principles were Protestant, who yet remained a Roman-catholic in profession, when urged to join the churches of the Reformation, replied: "No church can be a church of Christ unless it is a missionary church; now none of your Protestant churches have any missions to the heathen, therefore I cannot join them." Still this duty was not wholly lost sight of. The efforts of archbishop Cranmer, in 1535; of the Swiss Church, in 1559; the attempts of Hariot, in 1585; the missions of the Moravian Church; the institution, in 1701, of the Society for the Propagation of the Gospel among our colonies abroad, whose labours have been greatly blessed; the employment of Lutheran missionaries in India, by the Christian Knowledge Society; all these shew the struggling into existence of the missionary principle. It had yet to be developed. The duty of the church to send the gospel into all the world could only be denied by those who were prepared to deny the gospel. We acknowledged this duty in our prayers; for we had long prayed "that God's way might be known upon earth, his saving health among all nations;" but no corresponding effort had been made until it pleased God to put it into the hearts of a very small company of the devoted members of our church to associate themselves for the purpose of establishing a mission to the heathen world. They met, 25 in number, on the 12th of April, 1799, and on that memorable day was laid the foundation-stone of the Church Missionary Society. Feeble in its origin, it failed to awaken much attention in the church itself, and was looked upon as a doubtful experiment. It had to struggle against many difficulties. At home there was apathy*: abroad there was barbarism, caste, and cannibalism; besides the fatal effects of climate, the evil example of our own countrymen, and the difficulties of foreign languages. But all have been surmounted. "The stone cut out without hands" has now become "a great mountain." Its friends and supporters, among whom are the heads of our church, are found in every corner of our land: its missions are established in the very strongholds of heathenism; and God's blessing has so rested on its labours, that joy has been in the presence of angels in heaven, over repenting sinners brought from the east and west, north and south, by the preaching of the gospel. It has missions in West Africa, Abbeokuta, the Mediterranean, East Africa, Western India, North India, South India, Ceylon, China, New Zealand, the West Indies, and North-west America.

In these missions the gospel is preached in twenty different tongues; and congregations worship in our own liturgy, translated into seventeen languages. It has 102 stations, and 138 ordained clergymen, 14 of whom are natives, and 1,340 lay teachers. It numbers above 13,000 communicants, and about 100,000 attendants at public worship—gathered from among the heathen.

In one province of Southern India, where in 1816 there was not a Christian in connection with the Church Missionary Society, there were at the close of last year no fewer than 421 villages of native Christians. In these there are 14,540 baptized Christians, and about 14,000 natives under Christian instruction. Who can fail humbly and gratefully to acknowledge God's hand thus stretched out to bless our work? If "it caused great joy unto all the brethren" in the early church when Paul and Barnabas "declared the conversion of the Gentiles," surely such tidings must now cause joy in every Christian heart.

But, independent of its own reports, we have many testimonies to the blessed results of the society's labours. In the year 1842, a committee of the house of commons thus spoke of the colony of Sierra Leone: "To the invaluable exertions of the Church Missionary Society the highest praise is due: the effects are visible in the considerable intellectual, moral, and religious improvement of the colony." In still stronger terms does sir G. Grey speak of our missions in New Zealand, through which that country has become not only a colony of our empire, but a diocese of our church. Equally decisive is the bishop of Montreal's testimony as to the happy results attending our North-west American mission. Having travelled 2,000 miles to visit the scene of our labours in Prince Rupert's Land, among the Red Indians, he says: "I must pay a passing tribute to the invaluable labours of those faithful men whom the society has employed in that field of its extensive operations. The opportunity which was afforded me, of contrasting the condition of the Indians who are under their training with that of the unhappy heathen with whom I came in contact on the route, enabled me to appreciate the blessings of which the society is the instrument, and did indeed yield a beautiful testimony to the power and reality of the gospel of Christ."

We need add no more. Its missionaries have gone forth, though the church of West Africa has been encircled by their graves, and New Zealand moistened with their blood: neither the breath of pestilence nor the sword of violence, neither the scorching rays of a tropical sun nor freezing blasts from fields of never-melting snow, have deterred them from going where human homes and human hearts were uncheered by the hope of the gospel. Their record is on high. God's seal is on their work. Souls like our own, the cost of Christ's precious blood, have been turned from dumb idols to serve the living and true God, have been received by baptism into the ark of his church; and, renewed by his Spirit, are bringing forth works meet for repentance; and, could we penetrate the secrets of the grave, thousands are resting in a sure and certain hope of a blessed resurrection.

But still how affecting the thought! Above six hundred millions of our fellow-men have never heard the name of Christ! Who can contemplate without deep emotion the dark places of the earth, full of the habitation of cruelty? Abdool Messeeh, once a proud idolater, but afterwards, and for many years, an ordained missionary of our church, was wont to weep as he reflected on the miserable life and hopeless death of those whose corpses floated past his own abode. Could we with him stand beside the Ganges, that dark stream of death, or like Buchanan be set down

* For many years no English missionaries offered themselves: we had to procure them from Germany. The first English candidate was received in 1807. The first English clergyman, the rev. W. Jowett, M.A., offered himself in 1813.

among the myriads that shout around the car of Juggernaut, or with Gutzlaff, among the more civilized idolaters of China, what Christian mind but must be "moved with compassion"? Scarcely less affecting is the case of those, who, having heard of the only remedy for their misery, are crying, "Come over, and help us."

From North-west America the cry has reached the shores of Christian England, "Send us a teacher: have pity: teach us the blessing of salvation. Must we turn to our idols again? Tell them to make haste: time is short, and death is snatching away our friends and relations very fast: tell them to make haste." In India the affecting question was put by a native convert, "Why did you not come before? Why have my parents been lost, my children perished, who might have known this great salvation?"

Shall we turn away from such cries as these with Cain-like indifference, saying, "Am I my brother's keeper?" We dare not, we cannot, without betraying our trust, forfeiting our privileges, and denying all Christian obligation. It is the Lord's purpose that the church should make known the riches of his grace. Who they may be that shall prove "vessels of mercy which he hath afore prepared unto glory" we know not. The promise is, "Whosoever shall call on the name of the Lord shall be saved." But with what force does the apostle's argument come home to us: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" On us devolves the responsibility of "sending." If we cannot go forth in our own persons, we may contribute to those who can. A few years ago this would have been all but impracticable. There were no men—there was no machinery. But now we have an organized society within our beloved church, wisely constructed and vigorously worked, for the express purpose of extending the Redeemer's kingdom on earth; by which it is brought within the power of every individual to be a helper to the truth. There are none but can share in this glorious work. The widow's mite, as well as our sovereign's donation, is equally included. O what a privilege for one who is himself a poor guilty sinner, saved by grace, to be allowed to be a fellow-worker with God in proclaiming to those who have no hope the only name under heaven by which they can be saved! Weigh the value of one soul, the height of happiness or the depth of woe awaiting it, and say if all the efforts at home and abroad had ended in the salvation of only that one, would they have been thrown away?

Though the sums expended on missions may appear great, what are they in comparison with the duty paid on a few of our luxuries? and shall souls, the price of Christ's precious blood, be counted of less value than a few superfluities?

But some are ready to say, the money expended on missions had better be kept at home*. Had the early church acted on this principle we might have been heathens to this day. Had they said, "We will not contribute even a penny to send the gospel to Britain," we might at this hour have been worshipping Tuisco and Woden and Thor. But the faithful missionary came, wafted on their prayers and supported by their contributions. The love of God was in his heart, and the law of truth on his lips. A blessing followed. The bloody sacrifice ceased. The Christian church arose; and thousands and tens of thousands have gone from happy England to God's eternal glory!

Surely these mercies make us debtors beyond all computation: "Freely we have received, freely let us give." Never let it be thought that our Browns or Buchanans, our Martyns or Hebers, or the 350 who have gone to preach the gospel to the Gentiles, have been lost sons of the church at home; or that the church herself has been crippled or impoverished by her efforts to send them. Does not the experience of fifty years abundantly prove that we have been blessed at home in proportion as we have been a blessing abroad? Have not most of our home societies sprung up within that period? In the first ten years of this century, when scarcely any effort had been made, only twenty-five churches were built in England; whereas during the last ten years (which have been the missionary era in our church) 525 have been built. And, if missionary exertion has been a blessing to the church, it has been a blessing individually. How many can say like one who for thirty years was an attached member of the society, "How thankful am I that a church missionary paper was put into my hands! it has led me to think about my own soul, and was the beginning of all I have done since"*?

But, individually, who can say, "I have done too much for the heathen"? or who shall regret such efforts at the judgment-seat of Christ? Rather let that man doubt the reality of his religion, who is conscious of making no personal effort, or submitting to no personal sacrifice to obey the Saviour's injunction, "Go ye into all the world, and preach the gospel to every creature." He who has realized the blessedness of salvation in his own soul will readily sympathize with the terms in which the late J. Scott, esq., made a bequest of £7,351 to the society, when he stated: "I make this disposition, not with the vain hope of doing a meritorious act in the sight of a holy God, but with a view of extending to the Redeemer's brethren upon earth the blessings of that free salvation, purchased by a Saviour's blood, which has been so precious to my own soul."

In thus commending the missionary cause to your unceasing prayers and exertions, we believe we are forwarding your own individual salvation, as well as insuring a blessing on our church at home. The day is at hand when "they that turn many to righteousness shall shine as the stars for ever and ever." May your lot be with theirs. Blessed day when the missionary shall rest from his labours, and shall no more have to say, "Know the Lord; for the earth shall be full of the knowledge of the Lord, as the waters cover

* The fact is, the contributors to missions to the heathen *are the chief supporters of every* charity at home.

* Wilberforce, one of the fathers of the society, was often heard to say that the arrival of the "Church Missionary Record," on the first day of the month, was to him "a day of refreshing from the Lord." What subject should be more interesting to the Christian mind than the progress of saving truth?

the sea." Meanwhile we desire to impress on your minds that on each of us is laid the responsibility of endeavouring to win souls to Christ. May we all remember that time is short. "May we be like the drops of the rainbow, each in himself a mere drop, and each falling, but each reflecting our Lord's light in the brief moment of our rapid fall."

ANNUAL RETURNS OF THE COMMUNICANTS AT THE SEVERAL STATIONS OF THE SOCIETY FOR THE LAST ELEVEN YEARS

(Showing the Progress of the Missions during that Period).

Missions.	1839	1840	1841	1842	1843	1844	1845	1846	1847	1848	1849
West Africa.....	1075	1177	1362	1414	1275	1330	1560	1648	1876	2047	2006
Calcutta and North India }	341	330	285	429	481	644	640	688	814	1085	1123
Madras and South India }	417	599	1214	1467	1639	2103	2348	2718	3263	3521	3552
Ceylon.....	133	131	135	92	111	182	212	239	322	322	306
New Zealand	202	233	584	1292	1822	2851	3837	4823	4454	4826	5012
West Indies.....	234	280	645	919	533	686	570	1046	642	624	734
N. W. America..	300	300	378	437	451	456	457	501	530	535	464
Minor Missions ..	19	..	..	1	3	3	4	51	69	100	81
Total	2721	3050	4603	6051	6315	8205	9628	11714	11970	13010	13278
Annual increase..	820	329	1553	1448	264	1890	1423	2086	256	1040	268

THE ROMISH DOCTRINE OF TRANSUBTANTIATION FOLLOWED OUT IN ITS FRUITS AND CONSEQUENCES*.

By the Rev. H. H. Beamish,

Minister of Trinity Chapel, Conduit-street.

If Christ meant, when he said, "This is my body," and "this is my blood," that the words are to be taken in a literal sense, they must involve an absurdity; for his body was not sacrificed nor his blood shed until the next day. He must, then, have had two bodies—one that was crucified, and one that was not; or he must have been crucified twice; that is, he must have been crucified before he was crucified. The crucified body of Christ was raised from the dead, incapable of death again (Rom. vi.); consequently incapable of being offered: the body he now wears cannot be offered, for it cannot die; and the body which he did wear, as capable of death, does not exist. If transubstantiation be true, and the body and blood of Christ be literally offered in the sacrifice of the mass, then Christ must die literally every time the offering of the mass takes place, as directly proved by St. Paul: "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself" (Heb. ix. 24-26).

Again, if the doctrine of transubstantiation be true, which the church of Rome affirms—and which she endeavours to support by the word of Christ (John vi.): "Whoso eateth my flesh and drinketh my blood dwelleth in me, and I in him; and I will raise him up at the last day"—then every one who eats the wafer, after consecration, "must be saved," because he eats the flesh of Christ and drinks his blood. But St. Paul declares that "he that eateth and drinketh the Lord's supper unworthily eateth and drinketh damnation to himself," which cannot be if he eateth and drinketh the (incorruptible) body and blood of Christ. And again, if the priest by consecration converts the wine and wafer into the body, blood, and divinity of Christ, it is a miracle; but, if a miracle, it must be, as all the miracles of Christ and the apostles were, palpable to our senses; but, if it contradicts even one of our senses, it must be a gross imposture.

Again, even if transubstantiation were true, the Romish church does not allow the laity to partake of the cup; while she teaches that whole Christ is in either kind, body and blood. Thus she not only opposes the command of Christ for all to drink the wine as well as eat the bread, but she utterly destroys her own doctrine of a sacrifice. The sacrifice of Christ was effected by the "separation of the blood from the body;" and therefore, if both body and blood be in either kind without separation, there can be no sacrifice at all in the mass.

These are some few of the endless arguments, as well from scripture as from history and reason. The church of Rome itself, when decreeing this doctrine as an article of faith, by the council of Trent, found herself so involved in perplexity and absurdity, that she admits the wafer may be poisoned, may become corrupt after consecration, may be run away with by a mouse or any other animal, partaken of by a spider or a fly; while the whole act of consecration is defeated, if there was one grain of musty wheat in the flour, or a single sour grape in the wine; and thus neither the priest nor the people can ever be sure that they receive the sacrament. ....

With respect to the broken wafer, you will be a little more surprised when you learn that, according to the church of Rome, the body, blood, and divinity of Christ may not only be broken in two, but be pounded into dust, and that every particle of that dust is the body, blood, soul, and divinity of Christ. So that, while she teaches that

* The substance of a recent correspondence with a lady lately perverted to Romanism; Hanbury; Hatchard; and Nisbett and Co. 1850. This useful tract contains also a short and plain refutation of the papal claim to "church authority," and the power of absolution.

the one body of Christ may be in all places at one time, she also teaches that Christ may have as many bodies as there are atoms in the consecrated flour.

VISIT TO THE EGYPTIAN CATACOMBS.

(From an ancient record).

COMMUNICATED BY MARY ROBERTS.

No. II.

'Now we had time, without fear or anxiety, to inspect with all the zeal of an unlimited curiosity those dismal tracts of death and horror, in whose gloomy paths we had been so amazingly surprised by dangerous interruption.

"The observations then, which we made, were as follows; and such also were the thoughts which arose within us while slowly passing from one chamber of death to another.

"Curiosity is a strong principle, dangerous often in its gratification, yet satisfactory as regards the result. So it was with us: we longed to behold those lifeless bodies which had been hidden from the light of day age after age, and which, bidding as it were, defiance to the course of nature, have remained unchanged to the present times.

"Their homes, if such the dark sepulchres of the ancient dead may be called, extend themselves in the greatest numbers from the neighbourhood of Memphis to the borders of the Lybian desert. They are conjectured to comprise thirty miles in length, and breadth in proportion. Many have been broken up from time to time, and entered through the daring curiosity of European travellers; but many yet remain unopened. Woe worth the man, as we proved to our cost, who without a strong guard adventures to visit these dusky palaces of death, known only by the sight of some huge stone, unnatural to the place, and which, when turned aside, discovers a narrow descent, not much unlike the mouth of a well, as may be often seen in British villages. The passage down is formed of gradual steps, cut circularly through the neck of this descent; but time, or accidental ruin, having defaced many of those old openings, some rope, or other neat contrivance, is affixed, to let down such persons as are desirous to enliven their contemplations by strange and wondrous scenes. The bottom of this steep descent admits them instantly to one large vault, which leads to many others equally high and dismal, built securely with a small square stone, of colour black and shining. These small stones are conjectured by some travellers to be the workmanship of the poor captive Israelites, who laboured hard under the harsh treatment of Egyptian bondage.

"Many a dark vault remains whole and stately: others are defaced and fallen, so as to render the passage through them almost impracticable. Some are distinguished by small pillars, placed opposite one the other in graceful order: others, again, wholly unadorned, may be compared to the streets *of Christian cities*, intersecting each other, yet with this difference, that in the latter living people pass and repass, while in the former a gloomy labyrinth of death is rather present, yet possessing no small degree of venerable majesty. Look you, on either side lie ranged in measured order, at nearly three feet distant from each other, the bodies of men, women, and children: such ones, likely, as were rich and honourable on earth thousands of years ago, have flat stones, a little elevated at the head and feet, placed neatly under them. Others lie meanlier on the common sand; but all embalmed, and wrapped about with numerous folds of cerecloth linen, which, forcibly entwined round their defenceless bodies, looks not much unlike the middle rind of some decaying oak. Examine you, however, closely, and you will find that each of the mummies is solid, whole, and perfect in its full dimensions, of a blackish red or dusky brown colour, hard in substance, like pitch or rosin, the backs and breasts often covered with hieroglyphic cyphers, and having on their bosoms not unfrequently small figured idols, made of artificial stone, baked hard, and durable, or sometimes folded scrolls of rough and painted parchment.

"Surely such places are well worth examining, were it only for the pleasure of speaking about them afterwards. Yet the danger is exceeding great; and a man who has friends to care for him ought to consider well before he adventures into those palaces of death, where death, their ruler, may lay his rough hand on the intruder, and bid him take up his quarters within them, albeit unwilling.

"The danger, as I said before, is great: the catacombs are far away from the homes of living men: vast sandy deserts lie around them, ranged over by inhuman Arabs, whose scouts keep a sharp eye on the entrances into those dark dwellings, and who often replace the stones on the well's mouth, leaving those who adventure down them to their fate.

"The mummies, according to my opinion, are about the same stature as ourselves. We looked upon them in silent wonder, and could not help noticing the admirable art and neatness of contrivance with which they were swathed about with innumerable folds. We said among ourselves that the nicest hand in modern times would fall far short of equalling the beauties of the practice, should it be now attempted.

"It is worthy of remark that the faces of such as seemed to have been great in their day, on account of their ornaments and head and foot stones, were covered all with a very thin and shining aromatic cerecloth, of such admirable form and such skilful preparation that it served to keep the head erect, without obscuring the countenance or altering the features. The rolls which lay on many of their breasts contained, as I said before, a thousand different kinds of hieroglyphic figures, some done in gold, some red, some blue, some green, and others black, in short of every form and colour: hence, while looking at them, we began to conjecture many things relating to the age and profession, the quality, life, and virtues, nay, even the death of those to whose breasts they were affixed. Thus, for instance, on the body of one mummy, whole and fair in every part, there lay a roll, whereon we could

plainly distinguish, in lines of gold and azure, certain figures of great interest, as follows:—

"Upon a very high and craggy rock there stood a throne, whereon, in all the state of ancient monarchs, sat a man in royal robes, wearing on his head a regal diadem: his right hand, highly elevated, held a sword, as if threatening; and his left, extended with a kind of disdain, appeared to mock the fruitless efforts of a numerous company of armed men, who seemed eager to grasp the rock, looking up with fierce countenances and menacing gestures towards the monarch, whom they evidently desired to dethrone: he meanwhile sat secure, and seemed to exult in their disappointment.

"But, while the monarch sat thus secure, danger menaced from another quarter. Immediately behind him appeared a young man, who, having ascended the rock by means of a tall ladder, was just stepping from its topmost round, designing to attack and kill the king with a spear that he held in his hand, but was prevented by means of a large chain, which came from a cloud above his head, and twined suddenly about his arms, while he himself was wounded in the bosom by a sword which came also from the clouds.

"Now it seemed to me, while looking on the scroll, and examining the drawing, if such it might be termed, that there was no great difficulty required to unfold this hieroglyphic: perhaps I am mistaken, but, as probably I am not, I will give the reader my opinion, whether right or wrong, and let him judge as he thinks proper.

"The monarch represented in his regal ornaments I take to mean a king who rules with state and power. The sword denotes the justice of his office. The disdainful look implies a scorn of treason and its practisers. The rock whereon he sits enthroned was doubtless meant to signify his government's solidity: its craggy roughness was designed to show what dangerous precipices we are led to by ambition. The rash armed multitude, who vainly strive against their monarch, and seek by all means to ascend and wound him unawares, are emblematic of those daring and imprudent rebels, who openly evince their hatred against all rule and authority: their numerous repulses and unavailing efforts serve to show how impossible it is, by means of open rebellions and lawless practices, to overturn a throne based on justice, and founded as it were on the rock of good intentions.

"The fiery youth, just mounting from a ladder to the summit of the rock behind the king, and holding up a spear with intent to kill, signifies, in my opinion, that more crafty kind of treason carried on by underhand intrigues and subtle secresy. The descending cloud had doubtless a good meaning: from out its recesses came forth a chain and sword—the one symbolizing his utter want of power to effect his wicked purposes; the other, designed by the Egyptians of antiquity to represent that great but unknown Being by whose sure though secret decrees and frustrating wisdom just monarchs are preserved from designing treachery.

"Now, if the ingenious reader will but put together these interpretations of the hieroglyphic's mystery, he may readily perceive a nice connexion in its several parts, which we may read follows:

"The throne of a monarch who rules justly is based on a rock, symbolic of power from on high: he can look with indifference upon the vain attempts of audacious or misguided men, who attack his prerogative with open violence or secret fraud. The former often encounter prodigious and unheard of difficulties, and fall victims to disappointed ambition. The latter ungenerously seeks success from base and hidden practices; and these, though hidden from the sight of man, eventually recoil upon him by whom they are projected: both forgetful that an eye ever watches over them, proceed in their unrighteous career, and become the victims of their own misdoings.

"This obvious interpretation led me to conclude that the hieroglyphic was designed as a monitory lecture to all who looked on the remains of one who had doubtless been great on earth; adapted also to dissuade all such as visited the silent chambers of the dead from open treason or secret practices of fraud. Moreover, it occurred to me that the youth who mounted a ladder, and aimed a blow at his sovereign, was most probably well known in his day, and that he had expiated his crime by an ignominious death.

"Such were the thoughts that passed through my mind while looking at the figure which lay extended before me—on others also, who were equally covered with hieroglyphics descriptive of their past condition.

"On returning to Grand Cairo, whither we were safely conducted by the captain and his armed band, we made all possible inquiries relative to the unfortunate gentlemen whose remains were discovered in the catacombs, but for some time without success. The affair was, however, of too much consequence to be lightly passed over; and we accordingly made application to a gentleman of some distinction—one who held an official appointment in the city. This gentleman presently informed us that he too well knew the travellers of whom we spoke; that they had brought letters of recommendation to him, and that he had forewarned them how dangerous it was to visit those remote and dismal catacombs; unhappily, he added, they would not listen to his persuasions, but, having engaged a guide, they set forth, attended by several servants, none of whom had since been heard of.

"In short the gentleman, having been evidently much affected by our intelligence, thanked us with marks of unfeigned sorrow, and immediately engaged the captain who had been our convoy to remove the remains of the two ill-fated brothers from the catacombs to Cairo, whence he afterwards embarked them on board a vessel bound for Italy, and which brought them as shocking and unwelcome visitors to their country and kindred.

"As to the guide, he was shortly afterwards taken and put to a most cruel though deserved death. It was proved by his own confession that he was in league with the Arabs, and betrayed his trust; that, having descended with the two brothers into the catacombs, he gave them the slip, and got out upon the desert, through a secret opening; that further, the servants, who unsuspectingly awaited the return of their masters, not having descended with them, were made prisoners by the Arabs, and afterwards sold as slaves. Nothing could be done for those ill-fated servants,

who, for ought we knew, might be in the very centre of the wild desert, or disposed of at some of the slave markets, which occurred on its borders. We conjectured that the Italian gentlemen had been left to perish by famine, in consequence of the Turkish patrol, to whom we owed our preservation under Providence, being on the move about the neighbourhood of the catacombs. Had it been otherwise, we could not possibly have found our way across the pathless desert to Cairo; and, had we attempted it, we should assuredly have been overpowered by numbers.

"As our escape was wonderful, so were our praises and thanksgivings great and hearty. And thus closes the narrative of Aaron Hill, written in the year 1701."

Weekly Almanac.

"So run that ye may obtain."—1 Cor. ix. 24.

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

FEB.	MORN. LESSONS.	EVEN. LESSONS.
16. Septuagesima Sun.	Gen. i. Mark xvi.	Gen. ii. 2 Cor. xii.
17. Monday	Numb. xxii. Luke i. 1-38.	Numb. xxiii. 2 Cor. xiii.
18. Tuesday	Numb. xxiv. Luke i. 39-80.	Numb. xxv. Gal. i.
19. Wednesday	Numb. xxvii. Luke ii.	Numb. xxx. Gal. ii.
20. Thursday	Numb. xxxi. Luke iii.	Numb. xxxii. Gal. iii.
21. Friday	Numb. xxxv. Luke iv.	Numb. xxxvi. Gal. iv.
22. Saturday	Deut. i. Luke v.	Deut.. ii. Gal. v.

"Keep all the day as diligent a watch as thou canst over all thy thoughts, words, and actions, which thou mayst easily do, by craving the assistance of God's Holy Spirit. Be careful to suppress every sin in the first instance: dash Babylon's children, whilst they are young, against the stones: tread betimes the cockatrice's egg, lest it break out into a serpent: let sin be to thy heart a stranger—not a home-dweller: take heed of falling oft into the same sin, lest the custom of sinning take away the conscience of sin, and then shalt thou wax so impudently wicked, that thou wilt neither fear God nor reverence man. .... Think of the world's vanity, to condemn it; of death, to expect it; of judgment, to avoid it; of hell, to escape it; and of heaven, to desire it. Desire not to fulfil thy mind in all things; but learn to deny thyself those desires, though never so pleasing to thy nature, which, being attained, will bring either scandal on thy religion or hatred to thy person. Consider in every thing the end, before attempting the action. Labour daily more and more to see thine own misery through unbelief, self-love, and wilful breaches of God's law, and the necessity of God's mercy through the merits of Christ's passion. .... If thou wast asked what thou esteemest to be the most precious thing in the world, answer, 'One drop of Christ's blood to wash away my sins.' As thou tenderest the salvation of thy soul, live not in any wilful sin. .... Count Christ thy chiefest joy, and sin thy greatest grief" (L. Bayley).

CREATION:

A Sermon

(For Septuagesima Sunday),

By the Rev. W. Skene, B.A.,

Curate of Kelloe, Durham.

Gen. i. 1.

"In the beginning God created the heaven and the earth."

The most inattentive observer of our church services cannot but be struck with the change which has taken place to-day in the proper lessons. For the last few Sundays we were employed in reading the prophecies of Isaiah, having reference to the person and office of him, whose birth we were lately celebrating. The joy which the commemoration of such an important event as the birth of a Saviour is calculated to create in our hearts has now in some degree subsided, and we begin to bethink ourselves what was the object for which the divine Redeemer appeared among us. It was to die for us. And, as we are shortly to commemorate his passion and death upon the cross, our attention is for some weeks previous directed by the church to the consideration of our sinfulness, which required so costly a price as the precious blood of Christ to take it away. That we may have the more complete view of our exceeding sinfulness and the desperate wickedness of the human heart in rebelling against a God of infinite mercy and goodness, the church first calls upon us to contemplate the happy and holy state in which man was originally placed. To-day, therefore, we turn from the lofty and sublime strains of Isaiah to the plain and simple narrative of the Mosaic history.

History of every kind is useful and instructive; but how supremely so is that with which the bible commences! If we feel an interest in reading volumes which record the fortunes of our family or the exploits of our ancestors, which relate the rise of states, kingdoms, and empires, here we have an account of our first father Adam, and a description of the commencement of all civil society. If we search with eager avidity the pages of history to become acquainted with the manners and customs of ages long since passed away, if we delight to read the journals of

travellers and navigators who have explored hitherto unknown regions, here we have an authentic account of ages reaching back to the most remote antiquity; here is the first discovery of the whole terrestrial globe.

It is true that the person who gives us this interesting account of the origin of all created things was not himself an eye-witness of any of the facts which he has recorded in the chapter before us; for an interval of nearly 2,500 years elapsed between the creation of the world and the birth of Moses. But, although Moses flourished at such a distance of time from the events which he here relates, still his competency to be historian of the divine Artificer of the universe is undeniable. Even admitting for a moment what a certain class of persons in the present day would fain have us believe, that Moses derived his information through human means alone, and not from the immediate inspiration of the Holy Spirit, yet we should not on that account reject his testimony as incredible. He would never have presumed to record anything for the truth of which he had not sufficient proof; for the Jews, whose origin and fortunes he was writing, and amongst whom his works were circulated, had equal opportunities with himself of ascertaining the truth or falsehood of every statement he made; and most certainly they would never have received and venerated his books as they have done, if they had not been fully satisfied of the truth of his declarations.

But the truth of his narrative is not made to rest upon such slender ground. The illustrious leader and law-giver of Israel derived the materials for his history from a higher source than mere human information or oral tradition. He wrote under the direct inspiration of the Holy Spirit of God, who gave him knowledge as well as authority, and communicated through him the truths which in this first chapter of his writings are revealed for our instruction. If we admit the authority of any part of scripture we must believe this; for in almost every part of the bible Moses is referred to as an inspired writer. Besides, he carried with him two of the principal proofs of a divine commission. These two proofs are miracle and prophecy. That Moses was a man approved by many signs and wonders to declare the will of God to the people, is evident beyond dispute when we consider that no man could perform such mighty miracles as he performed unless God were with him. To the people of his own day this power which he possessed of working miracles must have been a visible proof of the fact of his inspiration. We, who live in later times, cannot with our own eyes behold him smiting the rock, that "the waters may gush out and the streams flow withal;" nor can we observe him "stretching his rod over the sea, that the dry land may appear;" but yet to us also there is exhibited an equally strong proof of his commission from on high in the fulfilment of prophecy. During his eventful life Moses delivered many prophecies respecting the future fortunes of his nation; prophecies which I need not now mention in detail, both because they would draw us aside from the more immediate subject of this discourse, and because you may easily search them out for yourselves. And, if we compare his prophecies with the present condition of the Jewish people, we shall find the prediction corresponding with the event in every the most minute particular. I have thought it right to say thus much respecting the authenticity of the narrative before us, because in an age when infidels are compassing sea and land to make proselytes to hell, and to represent the writings of Moses as a gross imposture, it is but right that you should be able to give a reason of the hope that is in you, and show that you receive this history not as a cunningly-devised fable, but as the statement of that holy man of old, who spake as he was moved by the Holy Ghost.

It was under the guidance of this ever-blessed Spirit, then, that Moses wrote the account of the creation, to which I am now to call your attention. And to this same Spirit let us offer up a silent prayer that our meditations upon this interesting subject may lead us to a felt sense of our sinfulness in disobeying that wise and kind Benefactor, who, when he created man, provided so munificently for his comfort and welfare and happiness.

How majestic and sublime, and at the same time how plain and simple, is the statement with which the sacred historian commences his narrative! "In the beginning God created the heaven and the earth." Here is no tinsel of human oratory or adventitious ornament to embellish and set off the narrative. The language is such as must commend itself to every man's understanding: it is intelligible alike to the meanest capacity and to the most refined intellect: it is concise, yet it is clear; it is simple, yet it is sublime: "In the beginning God created the heaven and the earth."

You will observe that in this chapter the work of creation is described as the work of six successive days. This fact deserves a passing notice, because it is of importance that we should guard against all misapprehension of the almighty power of the Creator,

We must be very careful not to draw down the Deity to the level of human weakness, and so form ideas of him derogatory to the dignity of his divine nature; for "the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." He, who said, "Let there be light," and "there was light," could, if he had so pleased, have spoken the commanding word; and at the voice of his bidding all created nature would have at once started into existence. But such was not his will. It was doubtless for wise and good reasons that he acted otherwise. By extending the work of creation over the space of six days the Creator accommodated the vastness of his work to the finite understanding of man. He took the method best calculated to keep alive in man's heart a remembrance of his Benefactor's goodness on the weekly return of the day of holy rest after the labours of the other six, and to mark the gradual rise in the value of the things which he formed. For, if we look at the things which day by day were formed, when as yet there was none of them, we shall find that the creation of each day paved the way for the introduction of some greater blessing. Each part of the creation was thus a stepping-stone to some more valuable good that followed; till at length the earth, which on the first day was a dull and chaotic mass without form and void, appeared at the close of the sixth a fair and beautiful object, illumined by the lights which were hung up in the blue vault of the sky, teeming with life and motion in ten thousand forms, and honoured with the presence of a lord and governor in the person of man—that master-piece of creation, whom the Creator had formed in his own image and likeness.

On the first day, the Almighty Creator formed that most subtle of all mechanical agents, fire or light, which pervades all space, and which, as the discoveries of science prove, is so essentially necessary for the support of vegetable and animal life.

On the second day, he created another agent, of equal necessity and efficacy, the vital air, the firmament of heaven, to divide the clouds which floated in the atmosphere above from the waters which remained on the earth beneath.

On the third day, he separated the earth from the sea, the dry land from the waters. The waters, which before this stood above the mountains, "fled at his rebuke; at the voice of his thunder they were afraid." "He set them their bounds, that they should not pass, neither turn again to cover the earth." And, with respect to the earth, he laid its foundations so that it should not be removed for ever. Having thus, by a proper distribution of the four great elements, fire, air, earth, and water, prepared the globe for the existence of animated objects, the Almighty Artificer caused the grass to spring up, the herb yielding seed, and the fruit-tree yielding seed after his kind, as a provision for its continuance on the earth.

On the fourth day were created those great luminaries, which roll in space in the open firmament of heaven, to mark the respective successions of day and night, of summer and winter, and to dispense to every part of our world those essentials of light and heat, without which neither vegetable nor animal life could be comfortably supported.

On the fifth day, the seas, the waters, and the air were provided with tenants, whose formations and instincts were exactly suited to the respective dwelling-places which they were destined to inhabit.

On the sixth day, the earth brought forth the living creatures which were to dwell on its surface, on its mountains, in its dens, its caverns, and its wilds.

And now, before proceeding farther with the Mosaic account of the creation, let us here pause for a moment to admire the exquisite skill and consummate wisdom which so wonderfully constructed this stupendous edifice. Of what immense magnitude was the work which the Creator proposed to execute! How admirably was each successive part of the creation adapted to what was to follow! In what gradual and progressive convenience did each succeeding part spring into existence! First were formed the four great elements, fire, air, earth, and water; elements so necessary for the support of the vegetable world. Then was formed the grass and the herbs of the field. And, as the vegetable world was to support the life of the animal, the various tribes of animals which inhabit the waters, the air, and the earth, were next created, endowed with instincts and capacities suited to their respective dwellings. Thus was every region of space peopled with appropriate inhabitants; and, when the heavens were lighted up for man's convenience, and the earth was fitted up and adorned for his reception, he himself was called into existence. But how different was the mode of his creation from that of all the other objects which had preceded him! With respect to them, the command had been, Let them be; and they were. But the words which describe the formation of man show us that we have now come to a creation of no ordinary kind. As if about

to perform a work of surpassing excellence the sacred Three in the Godhead are represented as holding a solemn deliberation: "And God said, Let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The great luminaries of the firmament above, which mark times and seasons, days and years, had now one living being capable of admiring the harmony and regularity of their motions, and of being benefited by them. The earth was now tenanted by a rational creature, duly qualified for appreciating the value of its productions. The various ranks and classes of the inferior animals, which otherwise might live in a state of unceasing contention for the palm of superiority, were all now placed under the gogovernment of one superintending mind, armed by the Creator himself with authority to reduce them under one common dominion.

Nor was this all. Man's dominion was to extend over the inanimate parts also of creation. The whole earth was given him for his inheritance. The air, the sea, the rocks, and the forests, the snow-capped mountains, and the fertile valleys, together with the innumerable inhabitants by which they were tenanted—all were created in subserviency to man. They were to be the domestics of his household; and, as they were unable to acknowledge the hand that formed them, or to bless the Creator for his goodness, man was appointed to walk erect among them. In this magnificent temple of creation, if I may so express myself, he was to stand as the great high priest of the irrational creatures: his sacred duty it was to speak for them, and to present their adorations to the supreme Lord of heaven and earth. Thus extensive was the authority with which man was invested.

But, amid all his grandeur and authority, Adam was alone; and vain would have been the pre-eminence of the high station which he occupied, if he were to enjoy it in singleness. It is true that in the lovely bowers of Eden he had no cares to vex his heart; but he had blessings far too great for solitary enjoyment. Wherever he turned his eyes, whether abroad upon the wonders by which he was surrounded, or within upon himself, he found every thing concurring to fill him with admiration and delight. But there was no being of his own kind, to whom this admiration and delight might be expressed. The angels of heaven were not of his kind: the beasts of the field and the fowls of the air were not of his kind. He was alone of his kind. And, as the want of familiar and affectionate converse might render his exertions spiritless and his enjoyments selfish, his beneficent Creator, who had already provided so largely for his happiness, determines to give a fresh proof of his goodness by furnishing him with a partner capable of communion with himself as he was with his God. "The Lord God said: It is not good that the man should be alone; I will make him an help meet for him." Now, although this is not mentioned in the account which this first chapter gives of the sixth day's creation, yet we must not suppose it to have been an after-thought of the divine wisdom; for the very verse which relates the creation of man assumes also the existence of woman; and to both is the command given to be fruitful, and to multiply and have dominion. He, who formed man, and who therefore best knew the workings of the faculties which he had bestowed, did not leave Adam to find out by felt experience that it was not good for him to be alone; but he at once said, "I will make him an help meet for him."

And the following is the description which the sacred historian gives of this part of the creation: "And the Lord God caused a deep sleep to fall upon Adam; and he slept. And he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord had taken from man made he a woman, and brought her unto the man." Thus did God in his beneficent purposes contemplate the whole course of man's future history. And, if we would see the wonderful wisdom of God in providing Adam with a companion, we must for a moment look beyond the transactions of this sixth day to a subsequent period in the history of the first human pair.

When as a guilty exile Adam was driven forth from paradise to till the ground now cursed for his sake, and with the cheerless prospect before him of sin, misery, and death, bitter must have been the feelings and dire the griefs which like a ploughshare furrowed his soul. Yet in that sad hour God gave him the promise of the Seed of the woman. Then, and not till then, appeared in all its brilliancy the glory of the divine wisdom and goodness in providing him with an help meet for him. His companion then stood beside him not merely as the partner

of his guilt and his exile, but as the soother of his sorrows, the depository of his brightest hope, and the commissioned trustee of a lost world's redemption. This fact, then, taken in connection with the occurrences of the sixth day's creation, displays in the most splendid manner the goodness of the almighty Artificer in this part of his works.

But Adam's greatest happiness consisted in his being made a partaker of the divine nature. In those parts of the creation which we have been considering, we have seen God's power exhibited in the production and formation of the various parts of the material world: we are now to contemplate an equally astonishing exercise of his power in the spiritual world. "God," says the sacred historian, "created man in his own image;" and, to mark the certainty of this noble privilege, it is immediately added, "In the image of God created he him;" and, to denote its extension, it is farther subjoined, "Male and female created he them." What, then, is this image of God in which man was created? We have already seen that at his creation dominion was given to him over all creatures, animate and inanimate, by the supreme Governor of the universe; and this dominion is obviously implied in the phrase, "image of God."

But the words "image of God" cannot be restricted in their meaning to even the greatest temporal dominion; for it is in the soul that the image of God is chiefly to be traced. Before, however, we can know anything of the image, we must ascertain something of the great Original in whose likeness that image is formed. If, then, we go to the scriptures, the only fountain of knowledge upon this point, and ask what is God? they tell us that he is a Spirit. And in this image man was created: he was endowed with a spiritual nature. Intimately connected he was, it is true, with matter, as being the intended heir and appointed lord of a material world; but at the same time so totally independent of matter, that his spiritual faculties might be in a high state of perfection while his bodily powers might be weakened and depressed. Again: if we ask what is God? the scriptures tell us that he is light; light ineffable, such as no human eye has ever beheld. The light of the sun, glorious as it is, is but a faint shadow of his invisible glory; of that intellectual light, which is unclouded and unbounded; for his understanding is infinite. In the image of this Original man was created. He was created intellectual, with a mind full of light, full of the light and knowledge of nature, full of the light and knowledge of God, with a soul capable of holding communion with his Creator and Benefactor. But in this description which the scriptures give of God, there is nothing so far as we have gone for our affections to cling to. Man seeks a being to whom he may dedicate his heart. Again, then, we ask what is God? and the reply is, "God is love." He is not merely loving or lovely, but he is "love". Of this brightest attribute of the divine nature man was made a partaker. He was created with a soul capable of love—the love of gratitude to a bountiful Benefactor, the love of attachment to the supreme God. Such, then, was the holy and happy state in which Adam was created, surrounded with every blessing that could be in any way conducive to his temporal or spiritual welfare.

"Thus the heavens and the earth were finished, and all the host of them". And now, on looking back upon the great work, and surveying the admirable wisdom and adorable goodness displayed in the building of the vast superstructure, are we not constrained to declare that all is, as infinite Intelligence pronounced to be, "very good?" Well might the morning stars sing together, and all the sons of God shout aloud for joy on this auspicious occasion! To those angelic beings the glory of the beneficent Creator as displayed in the works of creation must have appeared with a brilliancy of which we can form no adequate conception; and the first human pair who enjoyed their Benefactor's blessings in the days of their innocence must have been bound by the strongest ties of gratitude and love to him who had so bountifully provided for their happiness. Nearly six thousand years have now passed away since the world's formation, and the whole creation has long groaned under the curse which in the day of Adam's disobedience was inflicted upon it; yet enough remains to make us exclaim with the psalmist, "O Lord, how manifold are thy works! in wisdom hast thou made them all." Notwithstanding the extent to which the fair face of creation has been marred by the influence of sin, the Creator's glory still beams forth with no inconsiderable brightness. During the six thousand years which have rolled away, what one part of the vast structure has failed? what one joint or spring of the complicated machinery has given way? The fire, the air, the earth, and the water still perform their appointed functions. "The heavens still declare the glory of God, and the firmament showeth his handiwork". The sun still cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course. The earth still bringeth forth grass for the cattle, and green herb for the

service of man. The Creator's wisdom and power and majesty still appear in the astonishing magnificence of the arrangements by which the universe is preserved. His goodness and beneficence still shine forth conspicuously in the organization, the preservation, and the enjoyments of the myriads of living creatures which people the air, the sea, and the earth. His unbounded liberality to man still stands forth in bold relief. Pain and suffering, it is true, are now incident to the creation, and man's frame is subject to death and decay; but still every member of his body is fearfully and wonderfully made, and is so placed as to be of the greatest possible advantage to him; nor can even the smallest fibre of his body be proved to have been constructed with a design to produce pain. His soul also has lost its primitive innocence; but, through God's mercy, the image in which our great parent was created, and which the first Adam by transgression lost, has been renewed in Christ, the second Adam, who is in the highest sense of the words the image of the invisible God, being the brightness of his Father's glory, and the express image of his Person. Through him, we become partakers of the divine nature; according to St. Paul, "created in righteousness and true holiness, after the image of him that created us". Through him a new creation shows itself in us; a new paradise is opened to our view; new heavens and a new earth, wherein dwelleth righteousness. Thus the visible creation becomes the platform, as it were, for the exhibition of a more glorious work—the work of redemption, in which the perfections of God as the Saviour as well as the Creator of man are revealed.

But this is a subject on which I must not now enter, the creation of the world being a theme sufficient, nay, more than sufficient for one discourse. Permit me, however, in conclusion, to ask you, upon a review of the six days' creation, what could have been done more for man than God had done? Surely, for such stupendous love both heaven and earth just praises owe. O, then, "let all the works of the Lord bless the Lord, praise him, and magnify him for ever. Let kings of the earth and all people, princes and all judges of the world, young men and maidens, old men and children, praise the name of the Lord; for his name only is excellent, and his praise above heaven and earth".

THE CHURCH OF ENGLAND AND HER PERILS*.

THERE are divisions around us; there are contentions within us; and these divisions are much to be deplored. It is the bounden duty of all to "seek peace and ensue it" "and as much as in us lies to live peaceably with all men." "Behold how good and joyful a thing it is, brethren, to dwell together in unity!" But in this world we must not expect peace. Divisions there are and will be, even to the end. If there were not heresies and strifes, the gospel would not be true; for the gospel foretels them. Let us not, therefore, be perplexed or confounded or dismayed by controversies; rather let us recognize in them a fulfilment of Christ's prophecies, and a proof of his truth. Let us not, therefore, murmur: let us not be perplexed or cast down. "It is good for us to be here." Let us remember that he who has, prophesied the prevalence of strife, which we now see, has declared also that all strifes will one day cease, and the followers of peace will be rewarded for evermore. Let us, therefore, not repine that our lot is cast in an age of perturbations. Let us see in them the means and occasions of eternal good. The rain descends, and the floods come, and the winds blow and beat upon our house; let us therefore take good heed that our house is built upon a rock. So, and so only, can it stand. Let us look well to our foundations; let us take good heed that they are laid strong and deep. Let them be built on the rock of God's holy word. Let us firmly be established and rooted in the persuasion that the holy scriptures contain the pure and entire word of God, and that "heaven and earth shall pass away, but that word shall not pass away." Having grounded ourselves on this solid and impregnable principle, let us satisfy our minds that what we ourselves believe rests on that word; that it may be proved by most certain warrant of holy scripture; and that it "has been" so proved by the church of Christ, which he has appointed to teach us his word, with a divine promise that "the gates of hell shall not prevail against her," and he will be "with her alway, even to the end."

Thanks be to Almighty God, the church of England is based on this foundation. She requires no new creeds, no new catechisms. She teaches publicly and authoritatively in her formularies all that the ancient universal church ever taught. More than this she dares not, less than it she cannot teach. Here, then, you have true unity; for you have "unity in the truth." Though strifes rage around us, though strifes rage within us; though some of her children, like the "false brethren" noted by St. Paul, may "speak perverse things"; though "there may be grievous wolves entering in among us, not sparing the flock"; though some may endeavour to stifle her words, and others may attempt to persuade us that she utters "an uncertain sound"; yet, if you listen to her voice, speaking in her liturgy, her articles, her catechism, you may have, you will have, peace. If you build on the scriptures, as

* From "Counsels and Consolations in Times of Heresy and Schism"; one of "Occasional Sermons, preached at Westminster abbey," Nov. 17, 1850; by Chr. Wordsworth, D.D., canon of Westminster.

she does; if you utter her creeds, breathe her prayers, join in her sacraments, you are united in the truth; for you are united in Christ and in God. Here you have an "anchor of the soul, sure and stedfast": hold to this; and no storms will disturb you; rather they will rivet your grasp. The winds of controversy will strengthen your faith, enliven your hope, perfect your joy, and waft you to heaven. You "will not fear, though the earth be moved, and though the mountains shake at the tempests of the same. The rivers of the flood thereof shall make glad the city of God, the holy place of the tabernacle of the Most Highest."

CHARACTERISTICS OF THE TIMES*.

NOTWITHSTANDING what has been said—and truly said—of the activity and exciting interest of the age, as bearing on the cause of religion at home and abroad, I am constrained to remark it as characteristic of the present times, and as involving especially on the part of our "young men" a duty of corresponding watchfulness and exertion, that they are times of abounding infidelity. To those who are not accustomed to look beyond their own personal sphere of observation, or whose eye rests almost exclusively on the favourable aspects of society, its advance in many departments of material and worldly prosperity, combined with the unquestionable zeal and energy which are displayed by a considerable portion of the community in the diffusion of light and knowledge, this assertion may appear paradoxical, if not utterly unfounded and incredible. But a broader and deeper insight into the real condition of society would afford melancholy evidence not only that the two phenomena are compatible, but that actual unbelief of the great and saving truths of Christianity does prevail to a grievous and fearful extent among us. Infidelity, like the fabled monster of the deep, is capable of assuming a great diversity of forms and aspects, respectively adapted to the state of society and the mental and moral condition of individuals. In an age of religious indifference and speculative tendency, such as prevailed during the larger portion of the last century, it is apt to appear under a reasoning and philosophic garb. It walks abroad as the companion of gentlemen and men of professed literary habits, if not of very profound acquirements. Such was the infidelity of Shaftesbury and Collins, of Woolston and Tindall, of Bolingbroke and Hume and Gibbon. But these persons, subtle in argument, unscrupulous in assertion, sparkling in fancy and polished in wit, as they respectively were, successively called forth champions for the truth both in the church and without the church, incomparably their superiors in learning and talent, and in a still greater degree their superiors in purity of life and in candid honesty of purpose. Their inaccuracies were exposed; their reasonings—so far as they were entitled to the name—were confuted; their ridicule, as it was no test of truth, received, and needed no reply; and Christianity was placed upon a basis of accumulative evidence, internal and external, the combined evidence of miracle and prophecy and manifest adaptation to its purpose, which has placed it beyond the reach of any just and well-grounded assault. In more recent times, and especially at the present moment, infidelity, again taking its colour from the spirit and tendencies of the age, assumes, for the most part, a social and political character. This, indeed, was the form it took—a recoil from the abuses and superstitions of Romanism—at the era of the French revolution; an era which has not yet reached its close. Christianity, according to this peculiar phase of the infidel or sceptical theory, is not merely to be regarded as historically untrue, but also as politically injurious. It is assailed to an extent which it is revolting to contemplate, from the press and from the platform, as unfavourable to the interests of society, as hostile to the development of the inherent powers of humanity, as the guardian of invidious castes and distinctions and proprietary rights, and as being thus the ark which keeps afloat and in safety an order of antiquated social and ecclesiastical institutions amid the rising and boiling waves of a wholesome popular agitation.

Such a line of attack, while it outrages the testimony of all reason and experience in representing Christianity in its true and legitimate bearing, as injurious, as otherwise than conducive, to the well-being of any class of society, is well adapted to enlist the sympathies of a large section of the community: a community which blends with many better and purer elements, much of what is proud and restless, impatient and aspiring. Hence we find that the apostles of infidelity, availing themselves of these tendencies prevalent among the "young men" of the age, are busy—I fear, in our own and other localities, successfully busy—in scattering the seeds of a withering scepticism and of a sour self-torturing discontent, in endeavouring to undermine principles which are in reality the best, the only availing hope of society, in destroying convictions which, amidst the varying trials and afflictions of life, afford the only firm support; in clouding prospects which alone can illumine the dark valley of the shadow of death, and in thus blotting out from the map of humanity the views and promises of a religion, against which the only really good argument is that of a bad life.

In dealing with this characteristic of the times it does not appear to me a wise proceeding on the part of the great body of those who are more liable to come in contact with it, that they should enter much into discussion or debate with it. I have no fear, indeed, for the truth of Christianity. I have no more idea of its being overthrown by the puny though malignant efforts of these men than I have of the pillars of our high level bridge being demolished by a little mud-water squirted at them by a few mischievous idlers that may wander over the banks of the Tyne; but I fear much for the ignorance, the prejudice, and the depravity of human nature. I fear for the weakness and levity of youth, and for the callous in-

* From "The Times, as affecting the Character and Obligations of Young Men; a lecture delivered before the Gateshead Church of England Young Men's Society." By John Davies, D.D., rector of Gateshead, and master of king James's hospital, Durham. London: Seeleys, Fleet-street, and Hanover-street. 1850. Our readers will be prepared to look for sound views and earnest admonition from Dr. Davies, nor will they be disappointed in this address.—ED.

difference of age. For myself, I am willing to acknowledge that I consider it too late in the day to discuss the question of the truth of Christianity as a religion that came from God. It ought to be regarded as a settled point, as a demonstrated fact, a fact which no wise and duly-informed man has any right to call in question. While we are aware, and while we lament that there are multitudes of men who, in ninety-nine cases out of a hundred, from the reaction of their character and habits upon their opinions, disbelieve the gospel, I should have no difficulty, even independently of much personal investigation of its claims, in recognizing the truth of a religion which gave range and confidence and vigour to the intellect of Bacon, which gave wings to the genius of Milton; a religion contained in a volume, upon parts of which Newton expended the efforts of his mind with satisfaction, and on which Locke commented with delight.

As it is well, however, to be fortified against every form of evil, against every assault of the foe, it seems to be a part of the duty and the mission of Christian young men of the present day to have their minds well instructed in the grounds and evidences of their religion. And it may be part of the purposes of heaven that when, as in the present day, the "enemy cometh in like a flood," he should, through their instrumentality and combined action, "lift up a standard against him."

Once more: it will, I presume, be acknowledged by all that the present are times remarkable for an intense conflict of principles and interests throughout every department of human character and society. Such a position of things evidently involves much difficulty and embarrassment; and requires, in the case of those who, in their respective spheres, are called upon to take their part in this scene of energetic action, the exercise of great wisdom and prudence, combined with a corresponding amount of vigour and decision. In days that are past, with the exception of an occasional outburst of national or popular feeling, speedily terminating in some decisive result, there was generally a much greater disposition to acquiesce in the existing condition of things, whether theoretically right or wrong, whether favourable or the reverse to the rights and interests of individuals. For the most part, also, one class of principles, whether religious or political; one caste of opinions, whether true or false; one order of interests, whether equitable or unjust; one element of power, arbitrary or impartial in its exercise and administration, was completely in the ascendant. Any idea of a rapid and entire change, even though deemed desirable and expedient, if it could have been achieved with safety, would have been considered as visionary. Except in moments of strong excitement, roused into action by some extraordinary event, or by the appearance on the stage of life of one of those rare specimens of humanity who are destined to effect a change in the condition of some portion of their species, all were inclined to fall in with an order of things which they either cherished as agreeable to their views and interests, or endured as consolidated into a system which it was beyond their power or province to alter. In this order of unperturbed acquiescence there are advantages as well as evils. It is favourable to the full and unimpeded development of principles. It gives free course to the movement of the paramount and commanding will. It removes the causes and grounds of friction, and thus virtually augments the momentum of the machinery in action, because it has to encounter no resisting media. It is, moreover, conducive to the stability of institutions which, though practically imperfect, are nevertheless altogether calculated to support and to advance the best interests of individuals and of society. The dangers and inconveniences of such a state of unresisting and uninquiring acquiescence, on the other hand, are manifest. It tends to perpetuate ignorance, to engender superstition, to consolidate a system of error, to give bad principles and dispositions, public or private, an overbearing and unbounded sway; and thus to swell and accelerate the torrent of evil, while it throws a mound against the flow of every pure and salubrious stream which is calculated to cleanse, to refresh, and to fructify the field of human existence.

Such a condition of things, however, whether it applies to the political, the commercial, or the religious world, and to whatever extent it might have operated for good or evil, has for the present almost universally ceased to exist. The times in which we have been providentially destined to live and to act are not only times of keen scrutiny and strong excitement, not only times in which the fountains of the great deep of human thought and feeling are stirred and ruffled at every point; but they are times in which all the winds of doctrine appear to be let loose, and seem prepared to enter into violent collision with each other. The prediction of a late distinguished statesman and orator, George Canning, uttered a quarter of a century ago, that the next European war would be a war of principles, has already, so far as a struggle for an ascendancy between truth and error, between right and wrong, is concerned, been realized beyond all former precedent. To say nothing of the intense competition of labour, arising in a great degree from its minute subdivision and its redundancy of supply, and the rivalry of castes and interests—the agricultural and the commercial, the aristocratic and the popular, the monarchical and the democratic—at no former period in the history of the world was there witnessed such a conflict of elements as affecting the progress and ascendancy of the great powers of light and darkness. Regarding the world under these two broad aspects, never were these irreconcileable interests brought into more direct and powerful antagonism. Never were more vigorous and persevering efforts put forth for the advancement of the kingdom of Christ: never were the powers of evil more active and energetic, more unscrupulous in their measures, and more ingenious in their contrivances to sustain and to extend the empire of Satan. Never was so much good done: never was so much wickedness perpetrated. The dark and muddy stream of corruption, and the crystal current of the river of the water of life, seem to run parallel with each other over the length and breadth of the land. Never were the churches of our country, taken altogether, better attended, and the sabbath, by a large and, we trust, increasing multitude, more sacredly and devoutly

observed: never was the worship of God more habitually neglected by a vast proportion of our manufacturing population, and never was the sabbath profaned on a more organized and gigantic scale. Never were the scriptures more widely circulated and read; never was the press so prolific of sound and orthodox and useful literature in every form and size, and adapted to every class of readers: never, on the other hand, was the land more darkened and poisoned by swarms of infidel and mischievous publications; never were such sums raised and such resources rendered available for the diffusion of true religion, with its train of attendant blessings at home and abroad: these sums dwindle into insignificance when compared with the millions squandered in demoralizing amusements, in folly and intemperance and excess.

These statements are expressive of the open and manifest warfare, maintained in these times with unusual and unprecedented vigour, between the broad principles of good and evil. It should seem as if the Sun of Righteousness, as it moves in its chariot of light over the circuit of the globe, had roused, by its approximating warmth, the scorpion of torpid depravity into more violent and energetic action. If we descend into what may be regarded as the narrower arena of the professedly religious world, we shall find a similar antagonism of principles in restless and aggressive force. Look for a moment at the struggles of Romanism for regaining its dark and persecuting ascendancy. A few years ago, and any man would have been deemed infatuated who had suggested the possibility, in these days of progress, of a retrogression into those benighted domains of superstition from which the emancipated mind of the nation was supposed to have effected its complete escape. And yet we have lived to see the day in which, in our own island, men of education and women of rank are passing over in astounding, if not alarming, succession, into the embrace of the great papal sorceress; and, in the neighbouring island, its turbulent functionaries are stultifying and defying the efforts of government to diffuse peace and order and knowledge among its people, though at the expense and sacrifice of much that is distinguishing and all-important in the requirements of protestant truth.

Miscellaneous.

THE SABBATH.—As it is now with the Christian church, so it always was with the holy patriarchs of old and the pious Israelites. The sabbaths were always observed as a privilege, even more than as a duty. And blessed will those persons be who rejoice in the observance of the sabbath on earth, as the commencement, the anticipation, and the foretaste of that true sabbath, the sabbatism of heaven, the state of a continued sabbath, the rest that remaineth for the people of God.—*Rev. Canon Townsend.*

THE GOLDEN WASP.—The waspish lady is, however, we can tell you, reader, a wasp of no common order, but one which for beauty and splendour has never met her match in the waspish world, nor her superior, perhaps, in the whole world of British insects. You must surely have sometimes seen her, a perfect living jewel as she is, with head, breast, and shoulders, all thickly set with emeralds, outshone only by the ruby-red and burnished gold which mingle in her fiery tail. You must have seen, and certainly have noted, such a notable as this, when alighted, according to her wont, in the hottest summer sunshine, upon posts and railings; but you may not know her by the name, either of "chrysis," of "golden wasp," or of "ruby-tail fly"; or, even if you know her names, you may not be acquainted with her business—her business, that is, upon posts and railings. Never suppose that she so often visits these uninviting, flowerless, dry localities, merely to bask in the sultry sunbeams, or challenge them to outshine her golden splendour. No: this creature, in her glorious array, is bent on glorious mischief. You may, one day, happen to perceive, on the same post as that chosen for her station by the golden wasp, a hole bored in the wood; and you may also possibly see its borer, in the shape of a little bee-mother, of the carpenter craft, who with infinite pains and labour has chiselled out with her jaws a nursery tunnel, divided it into cells, and stored it with provisions for her young. But, ah, that bejewelled ruby-tailed pryer has also watched her in her tender labours, which she will take good care to convert, if possible, to the benefit of her own waspish offspring. Only behold her (like a fiend in angel's guise) lurking to effect her purpose. She has deserted her sunny post, and hides her glittering form under the covert of some neighbouring leaves; her glowing eyes fixed, though, all the while upon the nest of her humble cousin bee. She has seen her return, her thighs laden with the golden pollen which she has been collecting for her nestlings' store; but still it wants completion, and she (poor, busy mother) meaning shortly to return, repairs once more to a neighbouring garden, to load herself again with sweet provision. But no sooner does she issue from her nest-hole than the wily parasite darts from behind her screen; her dazzling body and glittering wings flash for a moment in the sun, then suddenly are lost in the dark perforation of the tunnelled bee's-nest. Woe then to its hapless tenants! They may feast awhile upon the sweets provided by maternal care; but they will feast and fatten only to be devoured by a grub of the golden wasp, who, in her visit to their nest (fatal as it is brief), has deposited an egg, or eggs, from whence will issue all this murderous mischief.—*Episodes of Insect Life.*

TOMBS.—Tombs are the clothes of the dead. A grave is but a plain suit, and a rich monument is one embroidered. .... The shortest, plainest, and truest epitaphs are best. .... When once I asked a witty gentleman, an honoured friend of mine, what epitaph was fittest to be written on Mr. Camden's tomb, "Let it be," said he, 'Camden's Remains.'" I say, also, the "plainest"; for, except the sense lie above ground, few will trouble themselves to dig for it. Lastly, it must be "true": not as in some monuments, where the red wine in the marble may seem to blush at the falsehoods written on it. He was a witty man that first taught a stone to speak; but he was a wicked man that taught it first to lie. To want a grave is the cruelty of the living, not the misery of the dead. .... A good memory is the best monument. .... To conclude, let us be careful to provide rest for our souls, and our bodies will provide rest for themselves. And let us not be herein like unto gentlewomen, who care not to keep the inside of the orange, and preserve only the outside thereof.—*Thomas Fuller.*

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 870.—FEBRUARY 22, 1851.

(Californian Gold.)

CALIFORNIAN GOLD.

A WRITER in one of the literary journals of the day has called attention to the fact that the soil of California was observed to be rich in the precious metals by the early voyagers who visited it more than three centuries ago. This fact is the more remarkable, because in our own day, till little more than two years back, the mineral wealth of this country was unnoticed or forgotten; and in the geographical accounts of it we find the note that it was supposed to possess but little.

California was discovered in the time of Cortes; and various Spanish officers explored the lower part of it in 1539 and 1540. These make distinct mention of the abundance of gold which they observed; and one remarks that the natives employed plates of that metal to scrape the perspiration from their bodies.

But the most curious, and to an Englishman the most interesting account, is that of sir Francis Drake, who was in 1579 in the bay where the city of San Francisco now stands: "The 5th day of June" (says the narrative) "being in 43 degrees towards the pole Arctic, we found the air so cold, that our men, being grievously pinched with the same, complained of the extremity thereof; and, the farther we went, the more the cold increased upon us. Whereupon we thought it best for that time to seek the land, and did so, finding it not mountainous, but low, plain land, till we came within 30 degrees towards the line. In which height it pleased God to send us into a fair and good bay, with a good wind to enter the same. In this bay we anchored." There is then a description of the treatment which the English received from the natives, and how the king or chief professed his desire to yield his government to Drake, and placed, in token of this, a crown upon his head. The chief, in all probability, was merely paying, after the fashion of his country, the highest mark of respect and good will. But Drake chose to consider it as an entire surrender of the region; and therefore he took formal pos-

session of it in the queen's name. He called, it would seem, "this country Nova Albion; and that for two causes: the one in respect of the white banks and cliffs which lie towards the sea; and the other, because it might have some affinities with our country in name, which sometime was so called." And it is added: "There is no part of the earth here to be taken up wherein there is not some probable show of gold or silver."

As to the actual quantity of precious metal which eventually may be extracted from this country, of course there are most various opinions. Those who have flocked thither from all parts of the world seem to imagine that unbounded treasures are there awaiting them; and, indeed, in the estimate presented to the American congress, the value extracted in the years 1848, 1849 was estimated at £10,000,000. It must remain for time to decide whether such expectations will be realized.

The places which are most highly auriferous are distinguished by a copious detritus of quartz rock, in the fragments of which, and associated with which, the gold is usually found. This quartz would seem to be broken-up vein-stones that traverse the slaty rock; and in some of the vein-stones, discovered in their original position, gold appears but not so abundantly as in the detritus. To this, therefore, the labours of the searchers appear to be principally directed, and considerable lumps of the metal are not unfrequently found therein. As yet, however, no piece is believed to have occurred so large as that well-known mass in the possession of the emperor of Russia.

Let one word in conclusion be said. Is there so much interest excited and so much pains taken for the treasure of this world? Let not the mines of infinitely richer treasure, which God has opened in that word which testifies of Christ, be neglected. And it would be well if some Christian missionary were stationed in California. We have heard only of a wandering Millerite preaching there.

PROTEST OF THE EASTERN CHURCHES AGAINST PAPAL ENCROACHMENT*.

We invite the attention of our readers to the following extracts from an "Encyclic Letter of the One Holy Catholic and Apostolic Church to the Universal Orthodox;" printed in 1848, at the Patriarchal press in Constantinople. This encyclic letter is subscribed by the four orthodox patriarchs—Anthimus of Constantinople, Hierotheus of Alexandria, Methodius of Antioch (since deceased), Cyril of Jerusalem, and by their respective synods. It was written in reply to a "Letter of our most holy father Pius IX., by divine permission pope, to the easterns," given at Rome on the 6th of January in the same year, and done into most barbarous modern Greek, professedly for the benefit of the pope's oriental children, but with a further view, scarcely dissembled, to advance his cause among the adherents of the ancient churches in those parts.

The encyclic letter commences with "brotherly salutation in the Holy Ghost, and all blessing and salvation from God to all holy bishops every where, our dearly beloved in the Holy Ghost, and to their most pious clergy, and to all the genuine orthodox children of the one holy catholic and apostolic church."

Section 1 sets forth that "the evangelical message of redemption should be preached without adulteration, and holily believed, in accordance with the revelation of our Saviour, the testimony of his apostles, and the traditions of the holy fathers in their individual and synodical teaching; but the prince of evil, that spiritual enemy of man's salvation, as formerly in Eden, craftily assuming the pretext of profitable counsel, he made man to become a transgressor of the divinely-spoken command, so in the spiritual Eden, the church of God, he has from time to time beguiled many; and, mixing the deleterious drugs of heresy with the clear streams of orthodox doctrine, gives it to drink to divers who live unguardedly, not giving diligent heed to the things that they have heard (Heb. ii. 10), and to what they have been told by their fathers (Deut. xxxii. 7), in accordance with the gospel and in agreement with the perpetual consent of ancient doctors.

"2. Hence have arisen manifold and monstrous heresies, which the catholic church, even from her infancy, has been forced to combat with the panoply of God, and 'the sword of the Spirit, which is the word of God,' and has triumphed over all unto this day, and will triumph to the end, ever shining forth brighter and stronger after the struggle.

"3. Of these heresies some have altogether perished, some are in their decline, but others flourish more or less, until the time of their overthrow, when, being struck with the lightning of the anathema of the seven Œcumenical synods, they become extinct, even though they last for a thousand years; for the orthodoxy of the catholic apostolic church, as inspired by the living word of God, alone endures for ever, according to the infallible promise of our Lord: 'The gates of hell shall not prevail against it' (Matt. xviii. 18).

"4. Of these heresies widely diffused was formerly Arianism, and now is the papacy, which, though still flourishing, shall, like the former, pass away and be cast down; and a great voice from heaven shall cry, 'It is cast down' (Rev. xii. 10)."

Section 5 is devoted to a full examination of "the novel doctrine" of the procession of the Holy Ghost from the Son; and holy scripture, fathers, and councils are cited, under fourteen heads, in proof of the heterodoxy of the Roman church on this point.

Section 6 contains a brief historical sketch of the introduction and progress of this doctrine until its final establishment in the west, together with other "novelties," such as the assumption of monarchical power by the popes, their monopoly of the gifts of the Holy Ghost, and their attempts to draw away the other four patriarchs to their apostacy from orthodoxy, so as to enslave the catholic church to the wills and ordinances of men.

"7. Our then renowned predecessors and fathers, with united labour and counsel, seeing our ancestral evangelical teaching trodden under foot, and the robe of our Saviour—woven from the top throughout—torn with unholy hands, pierced with

* From the "Irish Ecclesiastical Journal."

paternal and brotherly affection, wept indeed over the loss of so many Christians, 'for whom Christ died,' and applied much earnest zeal and emulation, synodically and individually, in order that, the orthodox teaching being saved, they might, so far as they were able, sew together that which had been rent asunder; and like skilful physicians they consulted together for the safety of the suffering member; enduring many tribulations and contempts and persecutions, only in order that the body of Christ might not be dismembered—only in order that the fences of the divine and venerable synods might not be trodden down. But faithful history has handed down to us the relentless perseverance of the west in error, and these distinguished men proved indeed the truth of the words of the holy father Basil, speaking from experience even at that time concerning the bishops of the west, and the pope in particular: 'These men know not the truth, nor endure to learn it, but strive against those who preach to them the truth, and of themselves give fresh proof of their heresy' (to Eusebius of Samosata); and thus, after a first and second brotherly admonition, convinced of their impenitence, they gave them over to their reprobate mind (for 'war is better than peace without God,' as said our holy father Gregory concerning the Arians). From that time forward there has been no spiritual communion between us and them; for they have with their own hands dug deep the gulf between themselves and orthodoxy.

"8. But the papacy did not on this account cease to annoy the quiet church of God; but, sending forth its missionaries everywhere, 'compasses sea and land to make one proselyte,' to adulterate by additions the divine symbol of our holy faith, to prove baptism superfluous, the communion of the cup unprofitable, and a thousand other things which the demon of novelty has dictated to the all-daring schoolmen of the middle ages, and to the bishops of the elder Rome, venturing all things for lust of power. Our most blessed predecessors and fathers, though insulted and persecuted in divers ways from within and from without, contended earnestly that they might save and deliver to us that inestimable inheritance of our fathers, which we also, by God's help, will transmit as a precious treasure to succeeding generations, even to the end of the world.

"9. For some time the attacks of the popes in their own persons had ceased, and were conducted only by means of missionaries; but lately he who succeeded to the see of Rome in 1847, under the title of pope Pius IX., published on the 6th of January in this present year, an encyclical letter addressed to the easterns, which his emissary has scattered abroad within our orthodox fold, like a plague coming from without. In this circular he addresses those who have at various times apostatized from the several Christian communities, and deserted to the papacy; and, citing by name our divine and holy fathers, he manifestly calumniates both them and us their successors and descendants; them as though they had admitted the papal injunctions without inquiry, and recognized the popes as arbitrators of the catholic church; us, as unfaithful to their examples, and consequently severed from our fathers, regardless of our sacred duties, and of the salvation of the souls entrusted to us by God.

"10. Every one of our brethren and children in Christ clearly perceives that the words of the present bishop of Rome, like those of his anti-synodical predecessors, are not words of peace and compassion, as he says, but of deceit and quibbling, tending to self-aggrandisement; but the orthodox will not be beguiled therewith; for the word of the Lord is sure: 'A stranger will they not follow, but will flee from him, for they know not the voice of strangers.'

"11. For all this, we have thought it our paternal and brotherly requirement and sacred duty, by these present letters, to confirm you in the orthodoxy which ye hold from your ancestors, and, at the same time, to expose by the way the unsoundness of the syllogisms of the bishop of Rome, of which he himself is manifestly aware; for he does not pride himself on his throne, on account of his apostolical confession, but earnestly endeavours to establish his dignity from the apostolical throne, and his confession from his dignity.

"The church of Rome founds its claim to be the throne of St. Peter only on one single tradition, while holy scripture, fathers, and councils attest that this dignity belongs to Antioch; which, however, never on this account claimed exemption from the judgment of holy scripture and synodical decrees; and even St. Peter himself was judged before all 'by the truth of the gospel,' and was 'found worthy of blame,' as 'not walking uprightly' (Gal. ii.).

"Our holy fathers themselves, whom his holiness, justly admiring as enlighteners and teachers of the west itself, reckons to us, and counsels us to follow, teach us not to judge of orthodoxy from the holy throne, but of the throne itself, and of him who sits on the throne, by the divine scriptures, by the synodical decisions and decrees, and by the faith that has been preached—that is, by the orthodoxy that has ever been taught. Thus our fathers synodically judged and condemned Honorius, pope of Rome; Dioscorus, pope of Alexandria; Macedonius and Nestorius, patriarchs of Constantinople; and Peter Gnapheus, patriarch of Antioch, &c.; for, if 'the very abomination of desolation stood in the holy place,' according to the witness of holy scripture, why should not novelty and heresy sit upon a holy throne? And hence is obtained a general view of the weakness and feebleness of the other endeavours to establish the despotism of the bishop of Rome; for, if the church of Christ had not been founded upon the immoveable rock of the confession of Peter (which was a common answer on behalf of the apostles, when asked, 'Whom do you say that I am?') viz., 'Thou art the Christ, the Son of the living God,' as the divine fathers of the east and west have expounded to us, it would still have been founded on a sure foundation, viz., on Cephas himself, but not at all on the pope, who, after monopolizing the keys of the kingdom of heaven, how he has administered them is manifest from history. But our divine fathers, universally and with one consent, teach that the thrice repeated command, 'Feed my sheep,' conferred no privilege on St. Peter above the rest of the apostles, least of all upon his successors also—but was simply a restoration of him to his apostleship, from which

he had fallen by his thrice-repeated denial. And the blessed Peter himself appears thus to have understood the intention of our Lord's thrice-repeated inquiry, 'Lovest thou me?' and 'more than these;' for, calling to mind the words, 'Though all shall be offended because of thee, yet will I not be offended,' he was grieved because he said unto him the third time, 'Lovest thou me?'

"12. But his holiness says that our Lord said to Peter, 'I have prayed for thee that thy faith fail not; and thou, when thou art converted, strengthen thy brethren.' Our Lord so prayed, because Satan had asked that he might subvert the faith of all the disciples; but our Lord allowed him Peter alone; chiefly on this account, because he had uttered words of self-confidence, and justified himself above the others: 'Though all shall bt offended because of thee, yet will I not be offended.' Yet this permission was only granted for a time: 'He began to curse and swear, saying I know not the man.' So weak is human nature when left to itself! 'The spirit indeed is willing; but the flesh is weak.' For a time, we say, in order that, when he again came, to himself by his conversion and his repentance with tears, he might the more strengthen his brethren, since they had neither perjured themselves nor denied.

"We trust that the divine love so earnestly commended to us by our common Master, in that sacred supper of the last night, which the popes were the first to violate by their heretical novelties, and that his prayer for the unity of his one catholic and apostolic church, may become effectual in taking away the middle-wall of partition and in bringing back the wandering sheep to the fold, even in these days.

"Let it be said then, in the third place, that, if it be supposed, according to the words of his holiness, that this prayer of our Lord for Peter when about to deny and perjure himself remained attached and united to the throne of Peter, and is transmitted with power to those who from time to time sit upon it, although, as has before been said, nothing contributes to confirm the opinion (as we are strikingly assured from the example of the blessed Peter himself, even after the descent of the Holy Ghost), yet are we convinced, from the words of our Lord, that the time will come when that divine prayer concerning the denial of Peter, 'that his faith might not fail for ever,' will operate also in some one of the successors of his throne, who will also weep, as he did, bitterly, and being some time converted will strengthen us, his brethren, still more in the orthodox confession which we hold from our forefathers; and would that his holiness might be this true successor of the blessed St. Peter!

"13. His holiness says that the bishop of Lyons, the holy Irenæus, writes in praise of the Roman church: 'It is fitting that the whole church—that is all the faithful everywhere—come together because of the precedency in this church, in which in all things has been preserved by all the faithful the tradition delivered by the apostles.' Although this saint speaks altogether wide of the aim of the disciples of the Vatican, yet let them be permitted to translate and interpret him according to their pleasure; but we say, who doubts that the old Roman church was apostolic and orthodox? Certainly no one of us will hesitate to say that it was a model of orthodoxy. We in particular will add, for its greater praise, from the historian Sozomen, after what manner it was able for a while to maintain its orthodoxy, which we praise, a passage which his holiness has overlooked: 'For, as was the case every where, the church throughout all the west, being directed purely according to the doctrines of the fathers, was delivered from contention and from trickery concerning these things.' Would any one of the fathers or ourselves deny her canonical prerogatives in the order of the hierarchy, so long as she was governed purely according to the doctrines of the fathers, walking by the unerring canon of scriptures and the holy synods? But at the present time we do not find either the doctrine of the blessed Trinity, according to the creed of the holy fathers assembled in Nicæa first, and in Constantinople afterwards, which the remaining five œcumenical synods confessed and confirmed, and subjected to so many anathemas those who should adulterate it in the slightest particular, as altogether destroying it, nor the apostolic pattern of divine baptism, nor the invocation of the consecrating Spirit upon the holy elements; but we see in it the divine cup taken away as superfluous, and many other things unknown not only to our holy fathers, but to the holy ancient fathers of the west, as was also that very supremacy for which now his holiness wrestles with all his powers, as did his predecessors, transformed from the brotherly pattern and hierarchal prerogative to lordship. What then is to be thought concerning his unwritten tradition, if the written have undergone such a change, and such a deterioration? or who is so bold and confident of the dignity of the apostolic throne as to dare to say that, if our holy father Irenæus were to live again, he, seeing it failing of the ancient and primitive apostolic teaching on so many most essential and catholic articles of Christianity, would not himself be the first to oppose the novelties and self-sufficient determination of the Roman church, then justly celebrated by him as directed purely according to the doctrines of the fathers? For example, when he heard of the vicarial and appellate jurisdiction of the pope, what would he not say, who, in a small and almost indifferent question, respecting the celebration of Easter, so nobly and triumphantly opposed and extinguished the violence of pope Victor in the free church of Christ? Thus he, who is adduced by his holiness as a witness of the supremacy of the Roman church, proves that its dignity is not that of monarchy, nor even of arbitration, which the blessed Peter himself even never possessed, but a brotherly prerogative in the catholic church, and an honour enjoyed by the popes on account of the celebrity and prerogative of the city, as also the fourth œcumenical synod declared concerning the observance of the precedency of the churches determined by the third œcumenical synod following the second, and that again the first, which calls the appellate jurisdiction of the pope over the west 'a custom:' 'on account of that city being the imperial city, the fathers have, with reason, given it the prerogatives;' saying nothing of its especial apostolic emanation from Peter, and least of all of the vicarship of its bishops and an universal bishopric. But the deep silence as to such great privileges,

and not only so, but the cause assigned for their precedency—not on account of 'feed my sheep,' nor on account of 'upon this rock I will build my church," but simply on account of the custom, and on account of that city being the imperial city, and that not from the Lord, but from the fathers—will appear, we are persuaded, so much the more strange to his holiness (however otherwise he may count of his prerogatives), as he, we perceive, highly values the testimony of the above-named fourth œcumenical synod, which he thinks he has found in favour of his throne. And the divine Gregory, who is called the Great, was accustomed to speak of the four œcumenical synods as the four gospels, and the square stone upon which the catholic church is built.

"14. His holiness says that the Corinthians, differing among themselves, made reference to Clement, pope of Rome, who wrote them his judgment of the matter; but they so prized his answer that they even read it in their churches. But this event is an exceedingly weak confirmation of the papal power in the house of God; for then, when Rome was the centre of the government, and the principal city, in which the emperors dwelt, it was proper that any question of importance, as history declares that of the Corinthians was, should be decided there; as it happens even to this day, when the patriarchs of Alexandria, Antioch, and Jerusalem meet with unexpected difficulties, hard to be solved, they write to the patriarchs of Constantinople, on account of its being the imperial seat, as also on account of its synodical privileges; but this brotherly assistance and co-operation is not to be stretched to the subjugation of the church of God.

"15. But, last of all, his holiness says that the fourth œcumenical synod (which, by mistake, he altogether transfers from Chalcedon to Carthage), having read the epistle of pope Leo, cried out, 'Peter has spoken thus by Leo.' The fact is as here stated; but his holiness ought not to overlook after what manner, and after what pains our fathers cried out, as they did, in praise of Leo: since he, however, studying brevity, as it seems, has omitted this most necessary particular, and the manifest proof that an œcumenical synod is greatly superior, not only to the pope, but to his synod also, we will explain to all the transaction as it really occurred. Of more than 600 bishops assembled in the synod of Chalcedon, about 200 of the most learned of them were appointed by the synod to examine the letter and the sense of the said epistle of Leo: and not only so, but to deliver in writing, and with their signatures, their individual judgment of it, whether it were orthodox or no. These, about 200 distinct judgments and resolutions on the epistle, are found principally in the fourth session of the said holy synod in such terms as the following:—

"Maximus of Antioch, said: 'The epistle of Leo, the holy archbishop of imperial Rome, agrees with the decisions of the 318 holy fathers in Nicæa, and the 150 in Constantinople, the new Rome, and with the faith expounded by the most holy bishop Cyril in Ephesus, and I have subscribed it.'

"And again, Theodoret, the most pious bishop of Cyrus: 'The epistle of the most holy archbishop, the lord Leo, agrees with the faith as set forth by the blessed and holy fathers in Nicæa, and with the symbol of the faith published by the 150 in Constantinople, and with the epistle of the most blessed Cyril, and I have subscribed the above-mentioned epistle in token of my acceptance of it.' And thus all, one after another, 'the epistle agrees,' 'the epistle is consonant,' 'the epistle is concordant in meaning,' &c. After so much and so careful an examination and comparison with the former holy synods, and the full conviction of the correctness of its meaning, and not simply because it was the epistle of the pope, they cried out, without grudging, that exclamation on which his holiness boastfully vaunts himself. But, if his holiness had sent us statements concordant and agreeing with those of the seven first œcumenical synods, instead of boasting of the piety of his predecessors, proclaimed by our predecessors and fathers in an œcumenical synod, he might have justly boasted of his own orthodoxy, proclaiming his own goodness instead of that of his fathers; so that, if his holiness will send us such statements as 200 fathers, having examined and discussed, shall find to be accordant and agreeable to the above-named early synods, he shall hear from us sinners, at this day, not only 'Peter thus spake,' but another honourable expression, viz., Blessed be the hand that has wiped away the tears of the catholic church!

"16. And verily it were meet that so great a work should be undertaken by the care of his holiness, a work worthy of the genuine successor of the blessed Peter, of Leo the First, and Leo the Third, who, for the preservation of the orthodox faith, engraved the divine symbol free from novelties upon invincible shields, a work which shall unite the churches of the west to the holy catholic church."

FLOWERS FROM THE GARDEN OF THE SAINTS.

THE REV. WILLIAM BURKITT, M.A., VICAR AND LECTURER OF DEDHAM, ESSEX; BORN 1625, DIED 1703.

"These are my preparation-days;
And, when my soul is dress'd,
These sabbaths shall deliver me
To mine eternal rest."
HYMN FOR THE LORD'S DAY, BY W. B.

SACRAMENTS.

"Sacraments must be of divine institution, not of human invention. The church can make no sacraments: her duty is, with care and caution to administer them. There is a fourfold word requisite to a sacrament: a word of invitation, a word of command, a word of promise, a word of blessing. The elements are cyphers: it is the institution makes them figures. Divine institution is as necessary to a sacrament as the royal inscription is to current money. Sacraments are signs and seals. Abraham 'received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised' (Rom. iv. 11). The circumcision was a sign and token of the covenant which God made with Abraham and the Jews. It was a commemorative sign of

God's covenant with Abraham; a representative sign of Abraham's faith and obedience towards God; a demonstrative sign of original sin, and the depravity of human nature; a discriminating and distinguishing sign of the true church and people of God from all the rest of the world; an initiating sign, by which all strangers, that were received into the commonwealth of Israel, were admitted into the Jewish church. And, lastly, it was a prefigurative sign of baptism; which, in the Christian church, was to succeed in the room of circumcision. Circumcision was not a sign only, but a seal also—'a seal of the righteousness by faith.' It was a seal, both on God's part and on Abraham's also: a seal on God's part, to confirm all the promises made to Abraham and his seed; a seal on his and their parts, to bind them to renounce the service of all other gods, and to oblige them to the observance of the whole law" (Expository Notes on the New Testament).

THE ONLY WAY OF SALVATION.

"God hath appointed one and the same way and method for the justification and salvation of all persons, circumcised and uncircumcised, Jew and Gentile, honourable and ignoble, namely, justification by faith in the blood of his Son; without which no church privileges, or spiritual prerogative whatsoever, will entitle them to real blessedness" (The same).

THE MAN OF SIN.

"The son of perdition, 'who opposeth and exalteth himself above all that is called God,' &c. (2 Thess. ii. 3, 4). He 'opposeth himself,' that is, against Christ—as his name 'Antichrist,' signifies—opposing him in his doctrine, in his offices, in his members; corrupting his doctrines, debasing his offices, persecuting his members. .... 'He exalteth himself above all that is called God, or is worshipped.' He exalteth himself above all magistrates, emperors, kings, and princes, who are called God, because representing his person, as his vicegerents; usurping a power over all God's authority; enthroning and dethroning princes at his pleasure. His arrogance is set forth in relation to God himself, that, "as God, he sitteth in the temple of God, showing himself that he is God.' By 'the temple of God' understand the church of God, the external, visible church, which professeth the faith of Christ, and bears his name. In the temple of God he sitteth as an officer or bishop; and sits as God, that is, a god upon earth, whom all must adore; kings kissing his feet, emperors holding his stirrup, and claiming the same power that Christ hath in and over his church, namely, an universal supremacy, an absolute authority, and an unerring infallibility. And the assumed titles given to him declare that he 'showeth himself that he is God;' for he is called, 'supremus numen in terris,' the chief god upon earth; and that from him it is affirmed, that no appeals are to be made—no, not even to God himself; that he can change the sacraments delivered by Christ, and decree contrary to scripture. Now, to accept these flattering titles, and to pretend to such an unlimited power, is to show himself that he is God" (The same).

THE BLESSING OF SICKNESS.

"While I continued at school in Cambridge, it pleased God to visit me with the small-pox, but very favourably; and, as I hope, in great mercy laying the foundation of my spiritual health in that sickness; working, as I hope, a prevailing thorough change in the very frame and disposition of my soul. May my soul, and all that is within me, bless thy name, O Lord, that this sickness should, by the blessing of thine Holy Spirit, open my blind eyes, which hath closed the eyes of so many in darkness and death! O happy sickness, that ends in the recovery of the soul to God!" Again, in 1666 this holy man writes thus: "God visited the town of Cambridge with the plague. The students in general fled into the country. I, with two or three more, continued shut up in the college (Pembroke-hall); and from my chamber-window I beheld the dead bodies of persons, swept away by the infection, carried to their burial. These solemn spectacles, together with the melancholy condition of the town and nation, brought my soul to a holy seriousness" (Diary).

CHRISTMAS AND NEW YEAR'S DAY.

"*Christmas*, 1696.—Being a severe time for the poor, through the severity of the weather and want of work by reason of the great scarcity of money, I exhorted my people to turn the feasting of the rich into feeding of the poor, assuring them that less at the table and more at the door would be better accepted; and, accordingly, feasting was universally laid aside, and the poor plentifully relieved. At this time I met with a very unjust and unexpected accusation from ——, whom I had faithfully served and sought to oblige. The consciousness of my own innocence supported me, and I hope God will do me good by 'all.' Some persons had never had a particular share in my prayers, but for the injuries they had done me. God honoured me sometimes in suffering his own enemies to declare themselves mine; however, he often convinced and always restrained them, that they could not considerably hurt me. Blessed be my defence, and the God of my mercy!" "*New Year's Day*, 1684.—I was up soon after four o'clock, desiring earnestly to begin the year with God, to renew my covenant with him, and to engage myself in an holy vigilancy and circumspect walking with and before the Lord the day following, and the year following. The Lord keep it in the purpose of my heart for ever to continue faithful to him." (Diary).

HIS LAST DAYS.

"Upon the Lord's-day, Oct. 17, 1703, in the place where he had pleaded the cause of God against Rome, the cause of Christ against deism, the cause of the Holy Ghost against the deriders of his name and office, the cause of faith against justification by imperfect works, and the cause of special grace against the pretended powers of nature to save, he was struck with that sickness which put an end to his days. .... In his sickness God made his face to shine upon him. The Spirit of God witnessed with his spirit his adoption; and 'he went with a full sail to heaven,' as one of his much-valued friends, a witness of it, expressed it; to whom, speaking of the high pleasure of the Lord's supper, in which they had often joined, and calling the wine in the sacrament 'the wine of the kingdom,' he broke forth into these words: 'But what will it not be, to drink the wine of the kingdom in the kingdom!' Taking solemn

leave of a friend, a day or two before his death, he said: 'I shall leave you. But may the presence of Father, Son, and Holy Ghost be with you! May the presence of the whole Trinity be with you! I hope to see you again with joy, at the resurrection of the just.' And he added: 'What you have seen in me that is good and imitable, follow it; but what you have observed is not so, let not your affection and love to me sway you to do it'" (Rev. M. Parkhurst).

"When his friends about him bewailed the great loss which they feared was coming upon them by his decease, he desired them not to be too much concerned for him. 'For to me to live will be Christ, and to die will be gain!' and he added, 'God will provide for you.' His patience in his last sickness was exemplary. He said he had preached patience, and written of patience, and that therefore he was bound to practise patience. His frame in his sickness was a continued series of prayer, thanksgiving, and cheerful submission to the divine will. A little before he poured out his last breath he prayed, 'Come, Lord Jesus! come quickly'" (Rev. E. Middleton's "Biographia Evangelica").

AURICULAR CONFESSION ADMITTED NEITHER AS A DUTY NOR A PRACTICE OF THE CHURCH OF ENGLAND.

The church of Christ by the word of God teacheth—"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin" (2 Chron. vii. 14): "He forgetteth not the cry of the humble" (Ps. ix. 15): "Thou shalt make thy prayer unto him; and he shall hear thee" (Job xxii. 27): "Ask, and it shall be given thee; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. vii. 7): "O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord" (Rom. vi. 24, 25); "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins" (Acts v. 31): "It is Christ who maketh intercession for us" (Rom. viii. 34): "Let us, therefore, come boldly to the throne of grace, that we may obtain mercy" (Heb. iv. 16): "Truly, our fellowship is with the Father, and with his Son, Jesus Christ" (1 John i. 3): "Come unto me, all ye that labour and are heavy laden; and I will give you rest" (Matt. xi. 28): "Turn ye even to me with all your hearts, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God" (Joel i. 12, 13): "I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" (Ps. xxxii. 5): "With the mouth confession is made unto salvation .... for the same Lord over all is rich unto all that call upon him" (Rom. x. 10, 12): "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son" (Luke xv. 18, 19): "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9): "God be merciful to me a sinner" (Luke xviii. 13): "Who can forgive sins, but God only?" (Mark ii. 7).

And the early fathers of the church, resting on this sure and only foundation, witness a true confession when they affirm—

"I will thee not to confess thy sins unto the priest, that is thy fellow-servant. Confess them unto God, that may heal them" (St. Chrysostom).

"Examine thy sins with thine own heart: let this judgment be without witness. Let God only behold thee making confession" (the same).

"I do not confess with my lips, that I may manifest myself unto many, but inwardly, in my very heart, shutting mine eyes, to thee, O God, alone, who seest the things that are in secret; to thee do I pour forth my groans, labouring within myself. For the groans of my heart suffice for confession, and the lamentations that rise up unto thee, my God, from the depths of my soul" (St. Basil).

"What have I to do with men, that they should hear my confessions, as though they could heal all my diseases?" (St. Augustine).

"He (the priest) has put on the proud looks of the Pharisee; for it is not the judgment or absolution of the priest, but the life of the penitent, that is regarded before God" (St. Jerome).

"Right, power, or authority, to forgive sins, the priest has none (St. Ambrose).

"What need we to go and tell and confess our sins unto the priest, seeing that they are taken away by Christ?" (the same).

"It is not the ambassador, it is not the messenger, but the Lord himself that has saved his people. The Lord remaineth alone; for no man can be partner with God in forgiving sins" (the same).

"The sinner is made clean, not by the judgment of the priest, but by the abundance of the heavenly grace" (Gratian).

"We speak in your ears; but how can we know what is wrought in your hearts? Howbeit, whatsoever is wrought in you is wrought not by us, but by God" (St. Augustine).

"The ancient fathers did not think that the remission of sins was so tied with external confession, that a man might not look for salvation from God, if he concealed his faults from man, but that inward contrition and confession made to God alone, was sufficient in this case" (Abp. Usher).

The church of England has preserved her unity with the divine word, and with the primitive fathers of Christ's church, as I will now proceed to show.

In the "absolution," at morning and evening prayer, the minister is authorized, by power and commandment from Almighty God, the Father of our Lord Jesus Christ, "to declare and pronounce to his people, being penitent, the absolution and remission of their sins"; adding, "he pardoneth and absolveth all them that truly repent." And then her minister beseeches God to give them and himself this "true repentance and his Holy Spirit." And again, in the collect for the first day in Lent, the congregation acknowledges God only as the forgiver "of sins of all them that are penitent," and prays him to "create and make in

us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of" him, "the God of all mercy, perfect remission and forgiveness"; not through the mediation of saint or priest, but through Jesus Christ our Lord." The same sound doctrine, with regard to confession, repentance, and forgiveness, through the merits and righteousness of Jesus, characterizes every other exhortation or petition which our church prescribes to those who seek for the pardon of their iniquities. Again, in the first warning for the celebration of the holy communion, our church, by the mouth of her ministering servants, exhorts such as desire to be "worthy partakers" of "such a heavenly feast," to examine their lives and conversation by the rule of God's commandments, and, whereinsoever they shall perceive themselves to have offended, either by will, word, or deed, there to bewail their own sinfulness, and to confess themselves, not to a fellow sinner, whether priest or other ecclesiastic, but to "Almighty God, with full purpose of amendment of life." They are admonished also to reconcile themselves to any brother with whom they may be at variance, and warned, if any be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime, to repent him of his sins, or else not to come to the holy table. The closing clause in this exhortation does indeed recommend, in certain cases of an unquiet conscience, that the heavy-laden should have recourse to the minister of his church, or some other discreet and learned minister of God's word—not that he may make what the Romanists call "auricular confession," and receive his unavailing absolution, but that he may "open his grief," that by the ministry of God's holy word he may receive the benefits of absolution"; of that species of absolution or remission of sins from God in Christ, promised to them who "truly repent and unfeignedly believe the holy gospel", and of which the minister is but the channel of declaration, "together with ghostly counsel and advice, to the quieting of his conscience and avoiding of all scruple and doubtfulness."

Once more: mark how guarded are the terms used in the absolution set forth in the communion-service itself. The priest or bishop implores Almighty God, "who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him," to have mercy upon the confessor, to pardon and deliver him from all his sins; the absolution being dependent upon the prospective grace of God, by which he shall be "confirmed and strengthened in all godliness." Nowhere do we find in our liturgy or formularies any such absolute and irrevocable absolving from the penalty of sin, as the Roman church pretends to pronounce and seal upon the confessor's mere affirmation of contrition and penitence.

Which of the two churches holds the truth in Christ Jesus, as revealed from the majesty on high, and entertained by man's invention, no faithful believer can be at a loss to determine for himself.

But the most decisive judgment which our church delivers with respect to "auricular confession" is pronounced in her "homily on repentance," and in these plain words: "It is most evident and plain that this auricular confession hath not the warrant of God's word; else it had not been lawful for Nectarius, bishop of Constantinople, upon a just occasion to have put it down."

Reference is then made to Augustine's declaration on this point; and the homily goes on to say: "I do not say but that, if any do find themselves troubled in conscience, they may not repair to their learned curate or pastor, or to some other godly-learned man, and show the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's word, but it is against the true Christian liberty that any man should be bound to the numbering of his sins, as it hath been used heretofore in the time of blindness and ignorance."

H. S.

Weekly Almanac.

"Why call ye me Lord, Lord, and do not the things which I say?"—LUKE vi. 46.

O LORD God, who seest that we put not our trust in any thing that we do, mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

FEB.	MORN. LESSONS.	EVEN. LESSONS.
23. Sexagesima Sunday	Gen. iii. / Luke vi.	Gen. vi. / Gal. vi.
24. Mon. (St. Matthias)	Wisd. xix. / Luke vii.	Ecclus. i. / Eph. i.
25. Tuesday	Deut. v. / Luke viii.	Deut. vi. / Eph. ii.
26. Wednesday	Deut. vii. / Luke ix.	Deut. viii. / Eph. iii.
27. Thursday	Deut. ix. / Luke x.	Deut. x. / Eph. iv.
28. Friday	Deut. xi. / Luke xi.	Deut. xii. / Eph. v.
MARCH 1. Saturday	Deut. xv. / Luke xii.	Deut. xvi. / Eph. vi.

"Both letter of scripture and analogy of faith do teach that antichrist is to sit, as Caiaphas did, in a true church, yea, to be a chief officer of some church; otherwise, he could not be a principal rebel or notorious traitor against Christ. But in that he was to be such a rebel, and such a traitor, it is not conceivable that the church, which wholly submits herself to him as to her head, should be the true church, much less the only church of Christ. The former argument will hold thus far: The pope is antichrist; therefore the church of Rome is a true church in so far that it is in opposition to the synagogue of Jews, of Turks, or other professed infidels; but, if we speak absolutely, or compare it with churches truly Christian, it is no true church of Christ, but the synagogue of Satan. .... There is so much true doctrine in it as sufficeth to support the title of antichrist, and to make it the very seat of all abominations or impieties more than natural. For, as the mingling of the traditions of men with Moses' doctrine did make the leaven of the Pharisees to be so malignant and distasteful to God and all good men; so is it the mixture or making-up of the doctrine of Christ and of devils, in one and the same liturgy, which makes anti-christianism in grain. And the idolatry of the Romish

church is so much worse than the idolatry of the heathens by how much that church's general belief of one God, of the glorious Trinity, and of the redemption of mankind, is better than the heathen's belief or knowledge of the same points." .... Now, "when the pope did but counterfeit the visage of the Lamb, that he might the more plausibly effect the designs of the dragon, our prince and people, in abandoning his yoke, and breaking off their confederacy with the church of Rome, did well" (Thomas Jackson, D.D., 1626).

THE ELECTION OF SAINT MATTHIAS CONSIDERED AND APPLIED:

A Sermon,

By the Rev. W. D. Johnston, M.A.,

Rector of Ifield, and Curate of Milton, near Gravesend, Kent.

Acts i. 21-22.

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."

On the day which is appointed to commemorate the apostle Matthias, our church has selected for the epistle a portion of scripture from the Acts of the Apostles, the only portion of scripture in which his name is to be found. Whatever else is related of him in human and uninspired authors is attended with uncertainty, however worthy of remembrance. One circumstance is mentioned concerning him by two respectable writers among the early Christians, viz., that he was one of the seventy disciples whom the Lord Christ, during his earthly ministry, sent forth to work miracles and to preach in his name. This circumstance proves that he was known to Christ, and Christ to him; and that Christ had distinguished him among his followers. When our Lord had ascended into heaven, his eleven apostles proceeded to fill up the place in their number, which had been vacated by the death of Judas Iscariot. He, though originally one of the twelve apostles of Christ, was a traitor, the betrayer of his divine Master to his enemies. The history of this guilty apostle, his crime, and his suicide, must be too familiar to all who are accustomed to hear and read the scriptures to need repetition. I would only use the account given of him, together with the election of Matthias into his vacant office, by way of instructive application to ourselves; and would beseech the Holy Spirit to direct me to apply, and you to receive, the instruction afforded rightly and profitably.

I. The first piece of instruction which I think we may learn from this portion of scripture history is, that among the good and faithful servants of God bad and unfaithful men may be found. Judas Iscariot was a traitor among the twelve apostles. Satan, as we read in the book of Job, was among the sons of God, when they came to present themselves to Jehovah. Among the early converts to the faith of Christ who were made by the ministry of the apostles, Ananias and Sapphira, and Simon Magus, were discovered to be insincere. Our Saviour's parables of the wheat and tares growing in the same field, and of the good and bad fish caught in the same net, give us the like view of his church in general—I mean his church visible or militant, as it is called, here on earth. We know that his church triumphant, when its warfare is accomplished, will be presented to him "a glorious church, not having spot or wrinkle, or any such thing, but holy, and without blemish". Such, however, is evidently, both from scripture and experience, not the present state of his church, in regard either to its members generally or to its ministers particularly. Corrupt, selfish, and unholy motives work upon their hearts, and sometimes when they themselves are not aware of the influence which is operating upon them.

The ministers of Christ's church, though especially called to be examples to the people whom they are appointed to teach and lead, are certainly not exempt from this corrupting influence: neither is it to be expected that they should be. They are still but men, liable to temptation as the rest of mankind, and subject to the peculiar temptations of their calling. For let it not be supposed by our people that there are no temptations to which we, who are set apart for the ministry of the gospel, are exposed, in common with them; nor that we are free from certain temptations particularly belonging to our sacred office. The most sacred things are capable of perversion and abuse, and even by neglect alone become means of danger. The very frequency with which we engage in religious exercises, at all times and seasons, in various conditions of animal strength and spirits, lays us open to the insensible attacks of formality, so that our prayers may be turned into sins. How sad, yet how possible an event! Should we, then, be judged harshly? Assuredly, those of our people, who know the nature of prayer, and their own hearts, and the ease with which in this duty habits of formality may be engendered, will not be severe judges; nor, with a knowledge of mankind, and of the vast

number of men employed as ministers of the church, will they be surprised at finding many individual ministers unsuited to the character with which by profession they are invested. I say not this in excuse for any minister who may, unhappily, be of this unsuitable character, but merely to blunt in some degrees the keen edge of that invective which is often raised against every fault and failing of every clergyman.

II. But another piece of instruction which we may learn from this portion of scripture history is, that, though wickedness be foreknown, foretold, and predetermined by God, it is wickedness notwithstanding. They who commit a sin are not the less guilty of it and accountable for it because it could not be done without God's foreknowledge and providence. See an example of this truth in the case of Judas Iscariot. To God, who knows all things, it was certainly known that Judas would act the part which history relates he did. Nay, the Old Testament foretold it of him; and the New Testament records the fulfilment of the prophecy. Was Judas, then, innocent on this account? Mark the language of the historian in writing of it: "This man [Judas] purchased a field with the reward of his *iniquity*." Observe the language of our Saviour, when speaking beforehand of this event: "Truly the Son of man goeth, as it was determined; but woe unto that man by whom he is betrayed." Hear him saying, on another occasion, "It is impossible but that offences will come; but woe unto him through whom they come." Take another instance of the like kind in our Lord Jesus Christ: "Him," says St. Peter, "being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by *wicked* hands have crucified and slain."

These passages of scripture are so plain, so positive, so decided on the subject to which they relate, that no doubt can be entertained of their meaning. They clearly mention God's knowledge as foreseeing, yea, his determination as ordering events, and yet declare the human agents concerned in bringing those events to pass as responsible and punishable for the wicked actions which they therein committed. Let no Christian, therefore, set the foreknowledge and predestination of God against the willing agency and responsibility of man, as if they were inconsistent and at variance with each other, and could not both be true. He, whose wisdom is far above human reasoning, has affirmed both of them, and placed them side by side in the very same sentences. And let those who would excuse their crimes and impieties, by pretending a fatal necessity, be told that, if their sins be decreed and inevitable, so also is their punishment; and, if they cannot but choose the one, they must equally choose the other.

III. A third piece of instruction which we may learn from this portion of scripture history is, that when, by death or otherwise, a minister of Christ's church is removed from his customary sphere of spiritual labour, it is the duty of the bishop, patron, and people, as far as lies in them, to appoint a good and well qualified minister in his place. Such, we here read, was the conduct of the apostles and disciples of our Lord, on the occasion now before us. They looked out two good and well qualified men, that one of them might supply the vacancy which Judas had made by his death in the number of the apostles. So also, when helpers to the ministry were wanted, the apostles said to the disciples, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business"; and seven men were accordingly recommended to the apostles, and by them appointed to the work for which they were required.

The qualifications of a good minister of Jesus Christ are fully described by St. Paul in his epistles to Timothy and Titus; and to them I must refer you for the description in your private reading. We may notice, however, in the election of Matthias what was thought particularly necessary for his office. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." It was an accurate knowledge of Jesus, from the beginning of his public ministry, which was from the time of his being baptized by John to the day of his ascension into heaven. And this knowledge was to qualify the apostle to be a witness of the resurrection of Jesus. His resurrection was the most important proof that Jesus was the Messiah or Christ; and the evidence of this fact ought therefore to be clearly known by those who were to preach salvation by his name. For by rising from the dead Jesus proved his victory over death, and declared that his sufferings were accepted as a meritorious sacrifice and sufficient ransom for mankind. Next, therefore, to honesty of character and sincerity of affection to Jesus, this information was a needful quality in a preacher of the gospel. The same quality is still needed in preachers of the gospel, though not to be obtained from personal and visible intercourse with the holy

Jesus. They ought to be well acquainted with the history of his life; with the prophecies of the Old Testament concerning him; with the manner of their fulfilment, as far as they have been fulfilled; and with all the evidences which clearly prove him to be "the Christ, the Saviour of the world." To state this knowledge properly and effectually, their hearts also ought to be warmed with love to Jesus, and to the sinners whom he came "to seek and to save." Such a minister, the bishop, patron, and people, should in all cases endeavour, as far as in them lies, to obtain and appoint.

With the bishop rests the responsible task of examining and approving the intellectual and spiritual qualifications of every minister to be ordained to the pastoral office.

But the patron or patrons present a minister to the bishop for appointment to a particular sphere of duty; and with them, therefore, rests also a part of the responsibility of presenting a fit person to fill the situation for which they are to name a candidate. Let patrons look carefully to the faithful discharge of their trust.

The people, moreover, ought not to be inactive spectators in this matter. In ordinary cases it is in their power to hinder an immoral man from entering into the ministry of Christ's church as established in this country. For notice is always read in the parish church to which the candidate belongs, of his intention to apply for holy orders; and the people are called upon to allege against him such faults as are impediments to his being ordained to a sacred function. Let not the people, then, through timidity and false charity, neglect the part assigned to them, and bring upon themselves a charge of guilt.

IV. A fourth piece of instruction which we may learn from this portion of scripture history is, the duty of prayer in the case of the ordination of ministers generally, and on the appointment of any individual minister to some particular field of labour in the church of God. This duty was carefully performed by the apostles and disciples of Christ in the instance before us. "They appointed two—Joseph, called Barsabas, who was surnamed Justus; and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place."

At the ordination of bishops, priests, and deacons, according to the manner of the apostolic church of England, solemn prayers, lessons of scripture, and exhortations are ordered to be used by the bishops, clergy, and people present on the occasion. But, besides this, a devout form of prayer has been drawn up, for the use of all congregations in the week preceding the seasons of ordination; or, rather, two forms have been prepared for this purpose, either of which may be offered up, at the discretion of the officiating minister. This appointment shows the spirit and intention of our church in regard to this duty, and her wish that all her members should unite in prayer to God upon occasions so important and interesting to the whole body of Christian believers. Let these seasons, then, not be passed over with indifference, nor the forms of prayer for them used formally. Let private prayer be added to that which is public, that the Holy Spirit may direct the minds and hearts of all parties concerned in the ordination of ministers.

When any individual minister is appointed, or about to be appointed, to some particular station in the church, then also private prayer should be offered with fervency to God by the people to whom he is sent, that his providence may choose for them, and fix among them, one of his faithful servants, who shall deliver to them the bread of life, and "watch over" them as one that must "give account." Having thus prayed in faith, they should receive the minister sent to them as Christ's ambassador, to be reverenced for the sake of the King, his divine Master. They should obey him in all things which he teaches and enforces, according to the word of God, being careful not in any respect to grieve or vex him by their fastidiousness, inattention, or neglect. They should, day by day, entreat for him at the throne of grace, that he may obtain mercy and grace in every time of need; that the love of God may be abundantly poured into his heart by the Holy Spirit; that his love to his brethren in Christ may be enlarged; that his desire that all men may be saved, and come to the knowledge of the truth, may be increased; that he may be qualified with a clear understanding of the gospel of Jesus Christ, and be apt to teach it in all its parts and bearings to the people committed to his charge. But, more than this, their prayers should be seconded and followed up by active and cheerful efforts to help him in the great work to which he is called; to unite with him, in their several spheres and stations, in promoting and extending his labour of love, in teaching the young and ignorant, in strengthening the weak, in correcting those who fall into error; and, by their own bright and consistent example, glorifying God, and causing God to be glorified by others, through them. These

are, of course, not equally the duties of all Christian people. Various gifts, abilities, and opportunities are afforded to different individuals in the Christian body; but each should be watchful not to neglect the gift which is in him, and the means of usefulness presented to him in his own rank and post of duty, "being not high-minded, but condescending to men of low estate." Such prayers and endeavours will doubtless be attended with God's blessing. "For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." By being "helpers in Christ Jesus" to your minister, you will benefit your own souls and the souls of others. The knowledge of Christ which you extend to others will redound to yourselves, even as the water drawn from the sea by clouds returns in fresh and fruitful showers to the earth. "Be not weary, therefore, in well doing; for in due season ye shall reap, if ye faint not." Cultivate an humble, gentle, and patient temper, as well as an active and persevering zeal. In short, to conclude, in the expressive words of St. Paul: "Put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Amen.

ON THE PROPHECIES DELIVERED AT VARIOUS PERIODS RESPECTING THOSE PHŒNICIAN AND PHILISTINE CITIES WHICH WERE SPARED FROM DESTRUCTION BY THE JEWS*.

HAVING considered the fulfilment of the several prophecies respecting those nations which were, in their origin, connected by natural relationship with the Jews, we now proceed to trace out the fulfilment of those prophecies which were pronounced respecting several important cities, belonging to the nations which the Jews had been commanded to destroy, but which escaped from that destruction. These form a very considerable and interesting portion of the prophetic scriptures.

But, first, let me point out the position of these cities. Two of them, Tyre and Sidon, belonged to Phœnicia. Phœnicia is a small tract of country bordering on the north-west coast of the Holy Land, of which these two cities were flourishing sea-port towns. The other cities, whose fates we shall have to contemplate, namely, Ekron, Ashdod, Ascalon, and Gaza, belonged to Philistia. This was a similar tract of country, bordering on the south-west coast of the Holy Land; and these four cities were near to, but not quite upon, the sea-coast.

Now, as the grant of land made to Abraham and his seed extended from the river of Egypt to the river Euphrates, from out of which they were to drive out and destroy all the inhabitants; all these cities, together with the surrounding country, must have been included in the fearful judgment pronounced by Jehovah upon the whole extent of that devoted land. Particular circumstances, however, as we shall presently see, led to the preservation of these towns*.

But, before I enter farther upon this subject, I would take the opportunity thus presented to offer a few preliminary remarks on the fact of the children of Israel having received from God the terrible commission to destroy these nations.

With those who reject the authority and inspiration of the bible, this has always been a favourite ground of objection to it. How, say these objectors, can they have been a peculiar and favoured people of God, whose commission was to destroy their fellow-creatures? Is it consistent with the character of a God of mercy thus to employ his servants? In reply to which, we may ask, is it consistent with his character so to employ his holy angels? Does it impugn the mercy of the general government of the Almighty, that he sent his angels to destroy the cities of Sodom and Gomorrah? Now, if you look at the eighteenth chapter of Leviticus and the 27th and 28th verses, you will see that the same crimes, for which those cities were destroyed, were largely and commonly committed by these guilty nations; but, instead of avenging flames from heaven being employed for their extermination, the sword of his people Israel was used by the Almighty for that purpose. And, under this view of the subject, so far from regarding this judgment, as these objectors do, to be a ground of complaint against the government of God in this particular, the author of the Book of Wisdom considered it as a proof of his mercy and forbearance towards these nations, that he employed for their destruction a judgment so slow in its process as a conquest by war. In the twelfth chapter, he says: "It was thy will to destroy by the hands of our fathers the old inhabitants of thy holy land, whom thou hatest for doing most odious works;" "nevertheless, even those thou sparest as men," and, "executing thy judgments by little and little, thou gavest them place of repentance" (Wisdom xii. 3, 4, 8).

But why, it may be asked, destroy women and

* From "Practical Lectures on the Fulfilled Prophecies." By the rev. F. Arnold, B.A., curate of St. Thomas, Brampton, Chesterfield. London: Nisbet. We have already favourably noticed these lectures.—ED.

* These, as well as the minor nations included in this sentence of destruction, were the offspring of Ham, from various branches of his posterity; Sidon having derived its name from that of his first-born son. Those minor nations are sometimes mentioned by their own names, and are sometimes spoken of under the general name of Philistines, Canaanites, or Amorites, from these having been the most powerful nations in the land.

It has been thought that Tyre was not included in this denunciation of destruction, or Solomon could not lawfully have made an alliance with Hiram; but its site lay within this grant, and the Tyrians would seem to have been included with the Sidonians, where the latter are spoken of as being among the nations which the Israelites should suffer to remain, after having been commanded to destroy them (Judges iii. 1-3).

children? The nations were to be exterminated. He who created them had so determined. That women and children thus perished by the sword was no more inconsistent with the divine government than that they should likewise have perished under the fire that came down from heaven, or in the waters of the deluge. Of national blessings the wicked partake in common with the good; and in national judgments the innocent must suffer in common with the wicked. It cannot be otherwise. Nor does this affect the final salvation of individuals; the temporal judgments of nations in their corporate capacity, and the final judgment of each individual according to his own character, being evidently distinct parts of the divine government.

We may add, with regard to the feelings entertained by the Israelites, under their employment in this service, that they did not attack these nations in the lust of conquest; neither were they allowed to boast of their own prowess against them, nor to deck themselves in the garlands of victory when they had conquered them; but thus were they taught of God.

"Understand this day that the Lord thy God is he which goeth over before thee. As a consuming fire shall he destroy them, and he shall bring them down before thy face, so that thou shalt drive them out and destroy them quickly as the Lord hath said unto thee:" "not for thy righteousness or for the uprightness of thine heart dost thou go in to possess their land; but for the wickedness of these nations, the Lord thy God doth drive them out from before thee, and that he may perform the word which he swore unto thy fathers Abraham, Isaac, and Jacob" (Deut. ix. 3-5).

Accordingly, when returning to their camp after their victories over them, they were not allowed to enter it in the pomp of triumph, but were to stand without, and humble and purify themselves as having been obliged to touch an unclean thing in destroying these sinners.

"Do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify yourselves and your captives on the third day and on the seventh day" (Numb. xxxi. 19); "and Eleazar the priest said, This is the law which the Lord commanded Moses." "Every thing that may abide the fire ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation; and all that abideth not the fire ye shall make to go through the water. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp" (Numb. xxxi. 23, 24).

It was an awful judgment which they were employed to inflict, and as such they were taught to regard it.

But, if all these nations were thus to be destroyed, how, it may be asked, came the cities of which we are about to speak so long to have escaped, for some of them survived even the destruction of Jerusalem?

We shall find sufficient information on this point in the sacred writings. We read in the last two verses of the 33rd chapter of Numbers this warning, given to the Israelites by the Lord:

"But, if ye will not drive out the inhabitants of the land from before you, then it shall come to pass that those which ye let remain of them shall be pricks in your eyes and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass that I shall do unto you as I thought to do unto them."

"These denunciations," says Mr. Scott upon the passage, "the subsequent history of the Israelites proves to have been real prophecies, which have been wonderfully accomplished even to this day. During many ages the remnant of the devoted ages were exceedingly troublesome to the Israelites, even as pricks in their eyes, and thorns in their sides; and at length, as they persisted in imitating their idolatrous and atrocious crimes, they themselves were punished as the Lord proposed to punish the Canaanites, being expelled from their country, with tremendous slaughter, first by the Assyrians and Chaldeans, and at length more completely by the Romans." So that when guilty of the same crimes they themselves were visited by the same judgments which they had been employed to inflict upon these nations. Joshua also set before them the same alternative (xxiii. 12, 13).

These passages, therefore, were prophetical. They showed that some settlements of these nations would be suffered to remain; and the principal of these were those cities which we have named.

But, before we proceed to the prophecies respecting them, we must once more pause to inquire into the fresh offences on the part of those nations, which brought down these fresh denunciations of the divine vengeance upon them.

They were wholly given to idolatry, and as such were snares to God's people. They were all worshippers of Baal, who was the same as the Bel of the Chaldees, and was worshipped under so many forms in the east as frequently in the scriptures (as in 1 Sam. vii. 4), to be called in the plural Baalim, or the many Baals. But the name had its original in Phœnicia, Baal being the chief god of the Phœnicians; and Jezebel, daughter of Ethbaal, king of the Sidonians, brought this deity from Sidon. In the east, kings and the great men of the realm named themselves after their god by adding the name of the god to their own. Jezebel and Ethbaal, the names just quoted, are instances of this; and, to show how Baal was esteemed by the Tyrians, we may mention that the great men of Carthage, who had their origin from the Tyrians, used Baal as the termination of their names, as [Hannibal, Asdrubal, and Adherbal (Horne, in substance).

Baal, which word signifies Lord, would seem to have been a name given by these nations to their chief deity; and it has been supposed that under this title fire was worshipped, as being the principal element; and the sun, as being apparently the lord of the day.

The Ekronites were also worshippers of Beelzebub*, which means the god of flies. They were probably infested with these insects, and so deprecated their power by an idolatrous worship of them.

But, besides these gods, the inhabitants of Ashdod and Gaza were worshippers of Dagon; and they all worshipped Thammuz, the unclean Adonis

* [Beelseboul signifies the Lord of the celestial regions (Horne iii. 342).

of the Syrians, and Ashtaroth or Astarte, their Venus (Horne).

By the licentious practices adopted in the rites of these idolatries they were continually leading the Israelites into sin. Moreover they were actuated by a deadly hatred towards them, were continually making war upon them, and always rejoiced in their calamities. Therefore were the prophets of the Lord commanded to denounce his judgments against them.

The first of these prophecies which we will consider shall be those which related to Tyre. This great and celebrated city was equally renowned for its antiquity, its strength, its commerce, and its luxury; but it was given up to all kinds of sin, and was therefore condemned by the Lord.

The first judgment which fell upon it was that predicted by the prophet Jeremiah, in a most instructive prophecy, in which it is plainly shown that the great conquerors of nations are mere instruments in the hand of God, and that he makes use of them for the purpose of effecting his own judicial purposes in the government of the world.

"Thus saith the Lord to me: Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel: Thus shall ye say unto your masters, I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him. And it shall come to pass that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand." "But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein" (Jer. xxvii. 2-11).

What a proof must the fulfilment of this prediction have afforded to all these nations, that it was indeed the true God who was worshipped at Jerusalem, whose word by his prophets thus surely came to pass!

Tyre refused the required obedience; and Nebuchadnezzar came against it, and "took it, after a siege of thirteen years; but not until the Tyrians had removed their effects to an insular position close by*, leaving nothing to the victor but the bare walls, which he demolished" (Horne).

* The insular Tyre to which they thus retreated was not now first inhabited by them, although it was now fortified anew. "It was in fact a more ancient town than the continental Tyre; for this it was which is noticed by Joshua (Josh. xix. 29); the continental city, however, as being more commodiously situated, first grew into consideration, and assumed the name of Palatyrus, or old Tyre. A want of sufficient attention to this distinction has embarrassed both the Tyrian chronology and geography" (Horne, App. to Vol. 3, Art. Tyre).

This removal to the insular Tyre led, we may farther remark, to the singular fulfilment of another prophecy against the old Tyre. The prophet Ezekiel had predicted that its enemies should "lay her stones, and her timber, and her dust in the midst of the water" (Ezek. xxvi. 12). This took place when, in another judgment which fell upon Tyre, Alexander the Great, in after ages, laid siege to this new town. He then collected together the materials of the walls of old, or continental Tyre, against which these words had been spoken, in order to build a prodigious causeway, or isthmus, above half a mile long, by means of which he might connect the insular city with the main land. Thus it came to pass that "her stones, and her dust, and her timber, were cast into the midst of the water."

Another prophecy, which had also been spoken against the new, or insular Tyre, was likewise fulfilled by Alexander at the same time. It had been thus predicted by the prophet Zechariah: "Tyre did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold the Lord will cast her out, and he will smite her power in the sea, and she shall be devoured by fire" (Zech. ix. 3, 4). And it came to pass that Alexander not only sacked the new town, and thus "smote her power in the sea;" but he set flames to the ruins, and thus was she "devoured by fire."

But a still more complete and lasting destruction awaited the devoted city, including all its positions. It had been declared of Tyre by the prophet Ezekiel, "I will make thee like the top of a rock; thou shalt be a place to spread nets upon: thou shalt be built no more." "Though thou be sought for, yet shalt thou never be found again" (Ezek. xxvi. 14-21).

These predictions have, at length, been literally fulfilled. "Having, after its destruction by Alexander, in some degree recovered her ancient commerce and opulence, Tyre fell alternately under the dominion of the kings of Syria and Egypt, then of the Romans, until it was taken by the Saracens about the year 639, re-taken by the crusaders in 1124, and at length sacked and rased by the Mamelukes of Egypt, together with Sidon and other strong towns, that they might not harbour the Christians" (Horne). And now nothing is to be found of it, On its site is a poor little village, the inhabitants of which maintain themselves by fishing, and, as foretold by the prophet, spread their nets upon the rocks where once stood Tyre.

Sidon has likewise perished, in fulfilment of the prophecies respecting it. "This city, which Joshua called the great Sidon (Joshua xi. 8), was assigned by him to the tribe of Asher; but they never got possession of it. It was always famous for its trade and navigation; its merchants being remarkable for their luxury. But the Lord declared by the prophet Jeremiah that he would 'cut off from it every helper' (Jer. xlvii. 4). It has now

utterly perished as a place of importance, and its name is changed to Saide" (Horne, App. to Vol. 3).

Let us now turn to the remaining cities, those of Philistia, namely, Gaza, Ascalon, Ashdod, and Ekron. "These were cities of great importance and celebrity in their day. Gaza was a place of such strength as to resist for two months the invading army of Alexander the Great: in revenge for which he dragged its governor, tied by his heels to his chariot, twice round the walls, in imitation of what Achilles had done to the body of Hector" (Keith).

"Ascalon continued to exist so long as to be a place of considerable importance during the crusades" (Horne).

"Ashdod, the place where Dagon fell down before the ark, and which was afterwards called Azotus, was so strongly fortified as to have withstood the longest siege recorded in history; Psammetycus, king of Egypt, being reported by Herodotus to have kept an army before it for twenty-nine years" (Keith).

Ekron was a powerful city; and it does not appear that the Israelites ever peaceably possessed it, and it long continued to exist (Horne).

"Of all these cities, with the exception of Ekron, the fragments of magnificent ruins are yet discoverable; and of all of them separate coins are yet in existence" (Keith).

But this was the irrevocable word of the Lord respecting these cities by the mouth of the prophet Zephaniah: "Gaza shall be forsaken, and Ashkelon a desolation. They shall drive out Ashdod at noon-day; and Ekron shall be rooted up. Woe unto the inhabitants of the sea coast, the nation of the Cherethites! (a name given to the Philistines who inhabited the sea-coasts), the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitants. And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks" (Zeph. ii.). And of Gaza it is added, by the prophet Zechariah, that "the king should perish from Gaza" (Zech. ix. 5).

These prophecies have, in every particular, been most exactly fulfilled.

Gaza has lost its king, and with him all political influence. It is now the defenceless residence of a subordinate Turkish officer.

Ashkalon and Ashdod are mere ruins, although still retaining their names.

Ekron is "rooted up." Its very site is a matter of dispute.

While all the sea-coast of the Philistines, where these cities once flourished, is become, as foretold, the abode of shepherds, whose only property is their cottages and their flocks (See Dr. Keith's Work).

Thus did these nations perish. And in their end, as contrasted with that of the Israelites, we have exhibited to us as plain an evidence of the existence and power of Jehovah as was afforded to the people on Mount Carmel, when Baal was deprived of his honour. What could the gods of these nations do for them? The Lord declared that they should perish; and their gods could not save them, for they were no gods. But not so with Israel. The Lord declared that they likewise should be so far destroyed that they, in their turn, should be driven out of that land: and this has happened to them. But he has declared, by all his prophets, that he would still preserve them for his future designs with regard to them, saying that, though he would "sift them among the nations as corn is sifted, yet not a grain should be lost" (Amos ix. 9). And they still exist. All the powers of earth have not been able to effect their destruction. They have, so to speak, a living root in the promise of God, and none are able to pluck them out of his hand. Truly we may see from this that "the Lord, he is the God," and that "besides him there is none else." And now the great Prophet, whom he was to raise up from among the brethren of Abraham in the place of Moses, and who is to be not only "the glory of his people Israel," which he will hereafter be, but also "a light unto the Gentiles," which he now is, has appeared; and the great work which God has given us to do is, "to believe on him whom he hath sent" (John vi. 28, 29). Born again by faith in him, we become grafted into the yet more indestructible line of Abraham's spiritual seed, and heirs with them to all the promises of God (Rom. ix. 4, xi. 17; Gal. iii. 29). May we, like them, be found seekers of "a better country, that is an heavenly;" and be partakers with them of that "kingdom which cannot be moved," which is now working by its secret energies, and shall hereafter be manifested in glory (Heb. xi. 16, xii. 28).

The Cabinet.

CHRIST IS KING OF ALL.—Christ Jesus is a king; threfore he is Lord of all, ruler and governor of all things which are in heaven and in earth, and specially of the catholic church itself, which is the communion of saints; and, forasmuch as he is king and Lord, truly by his royal or kingly office he is the deliverer or preserver, the revenger and defender, and, finally, the lawgiver of his elect. For he crushed the serpent's head, the strong and most cruel enemy of God's people; whom, when he had conquered, he bound and spoiled. He delivered the elect out of the power of darkness, and set them into the liberty of the sons of God; that we might be his peculiar people, sanctified through the blood of our King; a purchased people, to serve him in righteousness and holiness. He is humble, loving, and gentle; which the history of the gospel also out of Zachary rehearseth of him (Matt. xxi.). He watcheth for us, he defendeth and guardeth us: he enricheth us with all manner of good things, and furnisheth us against our enemies with spiritual armour, and giveth us abundantly power to resist and to overcome. He hath purged the temple of God, casting out the Canaanites. He hath cancelled unrighteous laws: he hath delivered us from them; and now he ruleth and governeth us with the sceptre of his mouth, exceeding good and most just laws being proclaimed. For he is God and man: therefore he is the only monarch, the King of kings, and the Lord of lords; for he hath all the kings and rulers in the world subject unto him: some verily of their own accord, through faith, being obedient; and other, though striving and rebelling against him, made subject by his power. And therefore, saith the prophet David, "Be wise, O ye kings! be learned, ye that are judges of the earth! serve the Lord with fear, and rejoice unto him with reverence; kiss the Son, lest he

be angry, and so ye perish from the right way." For in another place the same prophet saith: "The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. The Lord will send forth the rod of his power out of Sion: be thou ruler even in the midst among thine enemies." Esay also, bringing in the Lord, speaking, saith: "I will lift up my hands unto the Gentiles, and set up my standard to the people; and they shall bring thee their sons upon their shoulders; for kings shall be thy nursing fathers, and queens shall be thy nursing mothers." Which thing ecclesiastical histories declare more largely. Of this king, Christ, the prophets, prophesying, said: "And in mercy shall the seat be prepared; and he shall sit upon it in truth, in the tabernacle of David, judging and seeking judgment, and making haste unto righteousness." And again: "Behold, the time cometh, saith the Lord, that I will raise up the righteous branch of David, which king shall bear rule, and he shall prosper with wisdom, and shall set up equity and righteousness again in the earth. In this time shall Judah be saved, and Israel shall dwell without fear; and this is the name that they shall call him, The Lord our Righteousness." And, because our Lord is a king, therefore he must needs have a kingdom. As well the realm and dominion subject to a kingdom, as principality, empire, power, and manner of government itself. Therefore the church, the communion or fellowship of saints, being obedient and subject to their king, Christ, is called the kingdom of God. For Micheas saith: "And the Lord shall reign over them in mount Sion"; therefore Sion (which signifieth the church) is the kingdom of God. And God is said to reign when in the church he ruleth, governeth, keepeth, and defendeth those that be his, and endueth and maketh them fruitful with divers graces. For Paul saith: "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Moreover, the kingdom of God is that eternal glory and felicity which God doth communicate to his elect. For the Lord saith in the gospel: "Come, ye blessed of my Father, inherit the kingdom which is prepared for you from the beginning of the world." And the thief, even at point of death, making his prayer to the Lord, who was ready to die on the cross, and desiring to be partaker of this kingdom, saith: "Lord, remember me when thou comest into thy kingdom." Again: since the gospel teacheth us how God reigneth in us in this world, in time to translate us unto himself into that other (that is, since the gospel is that thing by which the Lord reareth up his dominion), it is not unadvisedly called of Matthew, in his thirteenth chapter, the kingdom of God. In another place, for the same cause, it is called the word of the kingdom. To be short, we at this present, by the kingdom of God, understand the congregation of saints itself (the catholic church, I mean), and the power or administration of God reigning therein; that is, preserving, governing, and glorifying the same.—*Bullinger's Decades.*

Poetry.

LAYS OF A PILGRIM.

No. LVIII.

By Mrs. H. W. Richter.

(For the Church of England Magazine.)

THE NILE.

Mysterious river! in thy very sound
Time has a record of dim ages found.
What fervid suns have on thy waters shone,
In solitary grandeur rolling on!
While deeds of other years, and empires past,
Their lengthened shadows on thy waters cast.
All other relics of antiquity
Things but of yesterday appear to be,
Compared with thy hoar age. Thou storied stream,
What mighty ruins on thy mirror gleam!
Temples and towers, in one grey ruin laid,
To rest for ever in oblivion's shade.
What giant shapes of heathen worship there,
Moveless and changeless in the vertic glare!
Their forms colossal mirror'd in the flood,
All undecay'd through fleeting years have stood,
Forgotten Thebes, where are thy chariots now,
Thy myriad hosts, that made the nations bow?
Thy "hundred gates" are fallen, yet proclaim,
Even in their ruin, what was once thy fame.
Who shall thy records read, that in the stone
Imperishably live through ages gone?
Thy very language is no more; and time
Sweeps his fell scythe along thee, desert clime!
In towering majesty, beneath that sun
Still blazing as when first his course begun,
Thy tombs still rise; and over them in vain
Three thousand years have swept in joy and pain.
Nile, Nile! along thy banks the captive's song
Once murmur'd low, the whispering reeds among:
For many a day a sad and weary band,
Mourning long exile from their "father-land:"
From native plains afar, from flocks and streams,
In saddened memory how the picture gleams!
Of liberty bereft, hope dies away,
Or flutters indistinct, a fading ray.
But, worn, oppressed race, ye shall not fall:
"I know their sorrows," said the Lord of all;
Deliverance shall be theirs. The morning bright,
Glitters upon the stream in golden light.
Ah, royal maid, it was no chance did guide
Thy steps to wander by the glowing tide,
Or made thy gaze to rest where, cradled there,
Among the sedges, sleeps an infant fair;
Or fill'd thy breast with pity, and thine eye
With sympathetic tears, to hear that cry.
"I know their sorrows." Worn and drooping band,
Who shall release you from the stranger's land?
A leader now is yours; but, could they dream
The foundling babe, afloat on Nile's deep stream,
Should scale the mount where God's own thunders tell
That on his head the high commission fell—
Chosen of heaven—to follow where the cloud
Led on, from danger shielding in its shroud?
And that mysterious fire, that gave its light,
A flaming guard, throughout the silent night,
Their path through billows that divide; and, free,
On the far shore, they "triumph gloriously."

* * * * * *

Desponding soul, read thou their wanderings given,
To tell how near thee is the care of heaven.
Faint not; though long and dark the desert way,
The cloud and fiery pillar near thee stay;
The waves shall part, nor faith her charge give o'er,
'Till thou art landed on the spirits' shore.

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 871.—FEBRUARY 28, 1851.

(Marcus Arethusius)

MARCUS ARETHUSIUS.

"If ye were of the world the world would love his own; but, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you, because they know not him that sent me" (John xv. 19-21). Such was the warning which Christ gave to his disciples, apprising them of the sufferings which awaited them, should they faithfully confess his name. And most exactly have these words been fulfilled, men taking pleasure in inflicting the most cruel torments on their brethren for their bold devotion to the gospel.

Seldom has wicked ingenuity in devising means of torture been more remarkably exemplified than in the history of Marcus, bishop of Arethusa, a Syrian city, as it is related by the ancient ecclesiastical historians; and, seldom has more determined constancy been evinced. This man, in the reign of Constantine, had, agreeably to the emperor's mandate, pulled down an idol's temple, and built in its place a Christian temple. For this, opportunity was taken, in the reign of Julian, the apostate, to accuse him. At first he was disposed to fly, according to the permission given by our Lord. But, when he found that others would be in consequence apprehended and punished, he

deemed it his duty to offer himself to the persecutors. They required him to rebuild the temple he had destroyed, or to pay the cost of its erection. And, as his conscience would allow him neither alternative, they first cruelly scourged and otherwise tormented him; and then, having anointed him with honey, they put him in a basket which was hung on the bough of a high tree, where it would be exposed to the scorching sun, in order that the wasps and other insects might feed upon him.

But the Christian's resolution failed not. In the extremity of his suffering the Lord strengthened him; and he boldly defied his persecutors, and told them with biting sarcasm that he suspended aloft was exalted above creatures so grovelling as they. He might have been released if he would have agreed to their demand for money—a demand which by degrees was lessened; for, as they thought him a poor man, and unable to pay the whole cost of the demolished temple, they asked at last an inconsiderable sum. But the sufferer knew well that a principle was involved. He would make no compromise with evil, and replied in memorable words: "It is as great wickedness to pay the least, in case of impiety, as if one bestowed all he had." Shamed at last, and unable to overcome his resolution, they released him, and left him.

The most decided course is always the safest. For, after all, men can but kill the body; whereas God can cast both body and soul into hell. He, therefore, is alone to be feared. And faithful service to him is decided, hearty service. The Christian must make no compromise with his foe. He must recollect that it will not do to halt betwixt two opinions: if the Lord be God, with heart and mind and soul and strength he must follow him.

Let it be added to the story which has been recounted that the Lord blessed the constancy of the faithful confessor; for those who had taken part in tormenting him listened afterwards to the truths he taught, and many embraced under his ministry that gospel for which he had so bravely suffered.

ANNUAL LETTER FROM THE BISHOP OF JERUSALEM.

SAMUEL, by divine permission bishop of the united church of England and Ireland at Jerusalem, to all the brethren, who in every place call upon the name of the Lord Jesus Christ in sincerity, and especially to those who mourn over the desolation of Zion, whose hearts' desire and prayer to God for Israel is, that they may be saved; grace, mercy, and peace be multiplied.

Beloved brethren,—

Last year at this season I addressed you from Cairo, where a few days after I was visited by an illness that brought me to the borders of the grave; but God was graciously pleased to bless the means employed, and to restore me to health and strength again; so that, on the 15th of December, I was again permitted to join my family and our whole congregation, in giving thanks to our God on Mount Zion. I have since heard, with humble gratitude, of the sympathy and prayers for my restoration to health, of many of you, whose supplications were indeed offered up when the illness had left me; so that the promise was fulfilled, "Before they call, I will answer."

The accepted time, the day of salvation, having thus been lengthened unto me, whilst I live, perhaps in consequence of your intercessory prayers, it becomes again my agreeable duty to remind you of the day which, for a series of years, has been set apart as a day of prayer and thanksgiving, a day of special communion between the little flock on Mount Zion and all our brethren, the true friends of Israel all over the earth, and, I trust, with the God and Shepherd of Israel—I mean, the 21st day of January, which, next year, 1851, will be the ninth anniversary of the entrance of the first protestant bishop in Jerusalem, and the second anniversary of the consecration of Christ Church, on Mount Zion; where, I trust, God is worshipped in spirit and in truth by some of his faithful servants, both from the Jews and from the Gentiles. The above-mentioned day will also very probably be the first day of brotherly conferences between the members of this mission and the missionaries stationed at Safet and Cairo, with a view of furthering the spread of the gospel amongst the Jews of Palestine and Egypt, in accordance with a new arrangement made this year by the Society for Promoting Christianity amongst the Jews. I therefore ask, in the name of the God of Israel, all his servants "who take pleasure in the stones of Jerusalem, and who favour the dust thereof," to unite with us at all times, but especially on the above-mentioned day, in a spirit of prayer, and to join us in humble thanksgiving to God our Saviour for the numerous mercies, temporal and spiritual, which we, as your representatives in this city, have already received at his hand; and to entreat him, with us, to have mercy upon Zion, to bless and prosper the work confided to our hands, and to pour out his Spirit, according to his promise, upon the inhabitants of Jerusalem, and upon the whole residue of his ancient people, that they may soon look upon him whom they have pierced, repent, believe, and realize all the promises of God.

Besides general supplications for the outpouring of the Spirit of grace, the Spirit of wisdom and of understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord upon us all, upon the shepherds and the flock, and upon many hitherto erring sheep of the house of Israel and others, in this land, I feel constrained to ask you to pray especially in favour of the following objects:

First: the clerical and lay missionaries. Of the first class we have only two at present; and of the second there are two (lay missionaries) sent directly by the London society, and a bible reader under my direction, but supported by that benevolent lady who has already done so much for the mission in Jerusalem, and who is chiefly employed in spreading the knowledge of the gospel among the Spanish Jews. I do not hesitate to affirm that all do their outward duties to the best of their knowledge and strength; but, although we preach, exhort, warn, and pray with the people, proselytes, and others, it is frequently, nay, almost habitually, without any visible effect or result. And, as I dare not say that the set time to favour Zion is not yet come, much less that the arm of the Lord

is shortened, that his word has lost its power, or that he is unwilling to save, I must come to the conclusion, which, as far as I am concerned, I feel to be the truth, that the fault is with us, in our want of power from on high, of unction, of life. When, therefore, I ask you to pray for us, truth obliges me to add, do it as for poor and wretched creatures, unprofitable servants, who, although they possess a spark of spiritual life, live in such a deadening atmosphere, that they need a daily and double supply of grace, in order to become what they are called and expected to be, viz., the "light of the world", and the "salt of the earth".

The proselytes have caused us much trouble, anxiety, and sorrow, during the past year; for, although a few of the younger ones have, upon the whole, given us satisfaction by their steady, humble, and docile behaviour and activity, by their desire for more Christian knowledge, and, now and then, given proofs that there is a work of grace going on in their hearts; as regards the greater number, I am more and more obliged, though reluctantly, to yield to the conviction that, although they possess the historical belief that Jesus is the Christ, Messiah, yet the living justifying faith in Christ, which overcometh the world, is still strange to them. But what has grieved us most are the deep falls of several into gross sins of divers kind; one especially, of whom we had expected better things, and who, I am thankful to say, has expressed deep sorrow, and I trust, true repentance. In this respect we have suffered an almost irreparable loss in the removal of the rev. Mr. Ewald, whose love for his brethren according to the flesh, whose exact knowledge of their way of thinking and feeling, together with his sympathy, opened for him a door to their understanding, their heart, and conscience, which enabled him to exhort, to warn, to reprove, to advise, and to comfort them with a success far beyond what any of us, or all of us remaining, can do. When, therefore, beloved brethren, I invite you to pray for the proselytes, remember to pray especially for those who are truly converted, that the Lord may keep them in his name, and preserve them from evil; for those of whom it may perhaps be said, on account of their general outward behaviour, regular attendance at church, &c., that they have the name that they live, but are still spiritually dead; and for those who, although they confess God with their mouth, deny him by their works.

The house of industry promises to become a means of great blessing, and of raising the character of the proselytes; whilst it will prove a criterion of the sincerity and general character of the inquirers and candidates for baptism; and it has already proved so, under the parental management of Mr. and Mrs. Hershon, themselves proselytes. There are only three inmates at present, and of the eight that were in last year there remain only two. Three have left, of whom two are gone to the Romanists, and one back to the Jews. Three, having finished their apprenticeship, have settled for themselves; but they continue to attend the instruction given by Mr. and Mrs. Hershon every evening, together with some others, who seem all to profit intellectually and spiritually. May the good pleasure of the Lord prosper in that institution!

The Hebrew hospital has been full almost throughout the year, and has proved a very great blessing to many poor Jews during this year of much more than ordinary sickness; and I have heard, more than once, that this way of showing Christian love and benevolence to the Jews impresses upon their minds a more favourable opinion of Christianity. Only very lenient means are made use of in it to bear upon their religious feeling, as a general kind behaviour towards them, with now and then a hint that it is the effect of true Christianity; the New Testament placed in every ward, but left to the free option of the Jews whether they will read it or not; and now and then a friendly conversation on religious subjects; that is, when they seem disposed for such conversation. May God grant that the treatment of their bodily diseases may be a means of showing and curing their spiritual disease!

The Jews are becoming more and more accessible and convinced, not only that we love them and seek their good, but also that we conscientiously avoid the practice of any unlawful or doubtful means in prosecuting our work among them. For example, when, a few months ago, the rabbies had prohibited their people to work for, or to employ the proselytes, or to have any dealings with them, we observed that, if that was carried into effect we should be obliged to place ourselves in the same position as the proselytes, and cease from employing Jews, their answer was, that our conscience would not allow us to follow a plan so ruinous to the interest of many poor Jews.

During this year, the gospel has been richly preached to them in many ways—chiefly, and from necessity, in the form of controversy, but, as stated above, without much sensible result; and, although from time to time one and another profess to be convinced of the truth of the gospel, they do not sufficiently feel the power of that truth to break through the chains in which Judaism has entangled them, or to overcome the obstacles, which are indeed very great, in their way. In the course of this year only two, an aged son and daughter of Abraham, have been baptized; whilst there are five or six inquirers, chiefly young men, under preliminary instruction. The gospel seems also to have made a deep impression on two lads; but, being under age, they are altogether in the power of their unbelieving parents: so that, with them, we must wait for some years before deciding any thing. Latterly a poor Jew, who had for some time received relief and simple instruction from the inmates of the House of Industry, died suddenly, after giving good evidence of his faith in Christ, although he was not baptized. But what, in the midst of many disappointments, gives me the best hope for the future, perhaps not very far distant, is the fact that the prejudices of the Jews against the gospel are not only weakening very fast, but also that from an extensive secret reading of the New Testament, and the missionaries—especially the bible reader, Shoofami—citing abundantly passages of the New Testament, as well as of the Old, in their conversations and discussions with the Jews, the knowledge of the contents of the New Testament is spreading rapidly and widely among them, so that it needs only the breathing of the Spirit of God to restore them unto life; the means (the gospel) waiting, as it were, within their minds, to be breathed upon, in order

to become life and power for their restoration. Pray, therefore, for an abundant outpouring of the Spirit upon the house of Israel; and the dry bones shall live, and rise to serve the Lord in the beauty of holiness.

The poverty and external misery of the Jews remain the same as in former years; which is a very great obstacle to their receiving the gospel, because it places them completely at the cruel tender mercies of the rabbies, who this year have shown more opposition to the mission than for some years past; which, however, is another sign that our labour is not altogether in vain.

The diocesan school continues to give me good hope for the rising generation, although it has been a source of much anxiety during the past year. About a dozen dear children, who have been longest in it, are making good progress in useful knowledge, especially in the knowledge of the word of God, which I hope will be in due time made quick and powerful by the influence of the Spirit of God, to the regeneration of their souls. The number of pupils has slightly increased since last year, and amounts to about thirty; although for the last few months the average has not been greater on account of the frequent and serious indisposition of the teachers and children. About one-half of the number are descendants of Abraham, some baptized, some unbaptized: the rest are members of the several Christian churches, except two or three moslems. Four boys from Nablous, and an Abyssinian youth of about fifteen, are boarders, and lodge at the school: whilst, altogether, about twenty receive their dinner every day, being excessively poor, and some orphans. I was obliged to adopt this plan, in order to secure a regular attendance; and, although it gives me, as well as to Miss Harding, a great deal of trouble, we do it willingly, believing that thus also we are serving the Lord, whose blessing, I trust, will continue to rest on the teachers, the children, and all those who help us.

The Nablous school has continued to be blessed and a blessing, both to the children and their parents. It has been going on quietly, and with about the same number of children as last year, till latterly, when there has been some misunderstanding between the people, which has caused me much trouble; but the effect of this has been to convince me, not only of the good progress of young and old in the knowledge of scripture, but also of the importance they have begun to attach to a life consistent with the word of God. All is now in order again. And here I have the satisfaction to state that the other day some Greek monks having called the English "heretics," the Greek bishop of the diocese, in which Nablous lies, reproved them, and said, in the presence of some bishops and many monks, that, when I opened the school at Nablous, two years ago, he also had his suspicions and prejudices; that he had since watched all my direct and indirect proceedings, and that now he was convinced that my sole object was to do good, and that much good had been done at Nablous, &c. For this he was called a half-protestant. To which he answered, "You say this as an insult: I take it as an honour." The school which I had opened at Tiberias, as mentioned in my last letter, was soon after forcibly closed by the united Greek bishop of Acca and the Latin prior of Nazareth, who had no other consolation to give to their flock there except that, because they are all poor, their children need not receive any instruction.

Besides the scripture-reader for the Jews here, I have continued to employ two among the Christians; one travelling about in the country, and the other, who is at the same time my secretary, in Jerusalem. The latter has been the means of leading a priest to the knowledge and reception of the truth as it is in Jesus, and, through him, to excite several other priests earnestly to search the scriptures; but on this point I must not go into details. The other scripture-reader has, among others, had many interesting conversations with the Jews of Shufamer, north of Acre, who had never been visited by any missionary who could speak with them.

The great movement among all classes of Christians in this country, seeking for better things than they can find in their churches, and which I mentioned last year, is less sensible now, except at Nazareth, from whence I receive one letter after another, entreating me to send them a schoolmaster and a clergyman. Many of them have left the Greek and Latin church, after reading the bible, and have nobody to lead them on. On the other hand, the word of God finds its way quietly into the hearts of individuals in the mountains of Samaria, at Cana of Galilee, and at Nazareth. They collect in small groups on the Lord's-day, to read their bible together, and to pray, using thereby the Arabic translation of our excellent liturgy. O, may the good Shepherd ever watch over them!

The pious young man, whom I had first appointed as scripture-reader among the Druses of Lebanon, finding himself unequal to the task, has been sent to perfect his education at the protestant Malta college, where he now is. I have since appointed a well-educated young man to labour among the Druses, with the instruction to endeavour to establish schools for that people. He has been well received by the Druses, who speak freely with him on religious subjects; but the time has been too short to speak of fruits at present.

At the beginning of this year I received a letter from the king, the ras, and some of the most influential priests of Abyssinia, praying me to take their convent and their people here under my superintendence: since which ime I have had many opportunities of preaching the gospel to them; and, indeed, they consider me as their father and protector. I at once appointed a head over them, a good man, of their own choice. As they were very numerous (above 100), I gave them some Amharic bibles, and directed them to assemble twice a day, morning and evening, to read the bible together in their vernacular language. This they have since done regularly three times a day; and, latterly, the greater number of them set off for Abyssinia, some of them with very good impressions, and with the conviction that none can ameliorate their country but the English, with the bible.

Lastly, I beg to thank most heartily all those of you who have again helped me in carrying on the work of the Lord, intrusted to my hands; chiefly the British and Foreign Bible Society, for their

liberality in supplying me with the word of life; the Jews' Society for their liberal contribution towards the support of the diocesan school, together with many tokens of good-will and confidence; and also all the Christian friends who have helped us in any way by prayers, good advice, and pecuniary contributions. That the Lord may remember you with the favour that he bears unto his people, and visit you with his salvation, that you may see the good of his chosen, that you may rejoice in the gladness of his nation, that you may glory with his inheritance, is the sincere prayer of

Your servant and brother in the Lord,

(Signed) S. ANGL. HIEROSOL.

Jerusalem, Oct. 26th, 1850.

THE PLAIN OF ESDRAELON*.

FROM Samaria the journey to the plain of Esdraelon is one of about seven hours (Maundrell, pp. 96, 97). We soon quit the territory of Ephraim, and enter that of the half tribe of Manasseh. The way for some time lies through fertile and beautiful valleys: the stream which murmurs beside the path, and the occasional shade of an olive, beguile the fatigue of the traveller. About an hour after leaving Sebaste we enter the valley of Jennin, which runs off to the north, long, narrow, well-watered, and, where not covered by olive-trees, offering excellent pastures (Stephens, vol. ii. p. 315). About mid-way rises the hill on which is situated the castle of Sânûr, a robber fortress. Clarke describes it as resembling the "old castellated buildings in England," and says that it has obviously once been a place of great strength. To aid its resemblance to the old Norman towers, he was received by a feudal-looking figure, who acted as governor, and whose dress partook largely of the barbaric magnificence of former ages†. Descending the hill on which the ruins of this castle are situated, we continue our course along the valley, which is here about two miles in breadth, and, after running for about five miles, opens into the magnificent plain of Esdraelon (Clarke, vol. iv. p. 264). The opening forms a little basin or plain, separated from the "great plain" beyond by a slight ridge. Some have supposed that this is the valley of Jezreel‡; if so, we look in vain on its neglected sides for the royal palace and gardens of Ahab; nor is it possible to discover the site of the vineyard of Naboth, so intensely coveted, and so dearly purchased by the monarch: long grass or thistles very probably wave over it at this day.

At the north end of the valley, just where it opens into the "great plain," on the western declivity of a hill, is the town of Jennin, supposed to be the En-gannim of scripture (the fountain of the gardens), standing almost on the boundary between Samaria and Galilee. Its aspect is beautiful, especially if approached at sunset: around it are hedges of the prickly pear, which enclose gardens of fruit-trees, with a few palms; and thus its poverty and filth are hidden by the leaves and blossoms of this beautiful shrub. But no sooner is it entered than the enchantment is dissolved: the ground is occupied by Arab huts, and strewn over with ruins, among which are several objects which attest the ancient importance and magnificence of the place. Marble pillars, fountains, and even piazzas, still remain in a very perfect state (Clarke, vol. iv. pp. 261, 262). Without the town are the remains of a Christian convent: the ground around is stony and covered with thistles (Richardson, vol. ii. pp. 416, 417). If the supposition could be entertained that this valley is that of Jezreel, this miserable town might be regarded as the modern representative of Ahab's capital. But what a contrast between the dwelling of kings, and these low filthy hovels, and the squalid beings by whom they are occupied! The vice, though not the splendour of the scene, still remains: the inhabitants are extremely covetous of what is not their own; and all the vigilance of the traveller is scarce sufficient to guard him from robbery.

Immediately on leaving Jennin we enter the plain of Esdraelon, named in scripture the valley of Megiddo, the plain of Jezreel, and sometimes simply "the plain." After travelling long in a hill-country, abounding in valleys no doubt, but these not of great dimensions, the traveller gazes with surprise and delight on this noble expanse. Beyond comparison, it is the finest plain in Palestine, and is truly worthy of the high reputation it has long enjoyed, and the great events which have been transacted on it. "It is impossible," says Wilson, "for language to describe the grandeur of this immense plain" (Wilson, p. 206). "The impression at first almost overpowered me," remarks Dr. Robinson (Bib. Res. vol. iii. p. 153). In the division of the land, it fell to the lot of the tribe of Issachar, who here "rejoiced in their tents;" and at this day the plain is often gay with the numerous encampments and variously coloured tents of the Bedouins. Entering it at the point we have done, it is seen running off to the Jordan on the east, while on the west it approaches within a few miles of the coast, terminating at the low range of hills which divides it from the plain of Acre. The mountains of Samaria bound it on the south, and those of Nazareth on the north. Its length from east to west is about thirty miles, its breadth from north to south is twenty (Maundrell, p. 96; Clarke, vol. iv. p. 261). Its mountain-barrier contains several objects whose natural beauty is equal to their great historical interest: Carmel in the north-west, from which the swelling mountain-grounds of Samaria and Galilee lead down on either side,

* From "The Modern Judea compared with Ancient Prophecy." By the Rev. James A. Wylie. Glasgow: Collins. The subject embraced in this volume is a magnificent one; and it is very ably treated by the author. A work of this kind is well adapted to confirm the faith of the believers in the bible revelation, and we think such a one is the best for young persons. We would cordially recommend the volume before us, which we may say is published at a very low price, to our readers. It is highly interesting as well as instructive.—ED.

† Clarke, vol. iv. pp. 263, 265. Since Clarke and others visited it, this fortress has become a heap of ruins.

‡ The common opinion is that of Reland, that the valley of Jezreel is the same which is now termed the plain of Esdraelon, or rather that portion of it which lies betwixt Gilboa and Hermon. "Haec (Vallis Jezreel) videtur esse eadem cum campo Esdraelon, nunc dicto, et Πεδίῳ μεγαλῳ Ἐσδραηλων." (Palest. Illust. tom. i., p. 357). Elliot places the ancient town of Jezreel at Zuraeen in the plain of Esdraelon.

but the object on which the eye rests with greatest pleasure is Mount Tabor, in the north-east, standing proudly forward into the plain, as if to challenge the admiration of the traveller: on the south are the inferior chains of Hermon and Gilboa; the hills of Gilead beyond; while afar in the east gleam the perpetual snows of the great Hermon.

The bosom of this great plain is slightly undulating, meeting nowhere, throughout its whole extent, any serious obstruction: no part of its surface is covered with forests; on the contrary, it is so completely open that scarcely a single tree is to be seen. The ground is arable, and of the finest quality, and furnishes, whether cultivated or lying waste, proofs of such extraordinary fecundity, that, in the opinion of intelligent travellers, the produce of this single plain might supply grain sufficient to maintain the whole province of Galilee, were it as abundantly stocked with inhabitants as it once was. It is watered by the Kishon, which rises at the foot of Tabor, and flows westward to the sea: in its ordinary state this is an inconsiderable stream; but as it advances in its course it is joined by numerous mountain torrents, and, on the fall of heavy rains, is apt to have its volume suddenly enlarged; and such appears to have been its state when it swept away the host of Sisera.

The ancient aspect of this plain it is easy to imagine; and certainly nowhere would it have been possible to have found a more extensive or varied scene of beauty and magnificence. Viewed from any of the heights by which it is bordered, it would appear like one vast garden; its bosom waving with rich crops of grain, alternating with beautiful pastures; graced, moreover, with opulent cities, and villages without number, environed with vineyards, or partially hidden amid pomegranate and orange trees. And then, to relieve the rich though perhaps tame aspect of the middle portion, around it rose a boundary of lofty and terraced mountains. Over all was spread the beautiful sky of Palestine. No wonder that several of the kings of Israel chose it for their residence. But what a change is now visible! And to what is that change to be ascribed? Certainly to no difference in the physical properties of the region; for, here is the plain, watered by the river, and bounded by the mountains as of old; its soil as fertile, and its climate as delicious as they ever were: yet what a contrast does its dreary and deserted aspect form to the gay and smiling scene which it exhibited in former times. Again, we ask, to what is this difference owing? To one cause, and to one cause only, can it be ascribed. The curse has fallen upon it, "and lo! the fruitful place" is "a wilderness." If the conqueror had swept across it, and laid its cities in the dust, long ere this time they would have been rebuilt; and Tabor, instead of covering with its shadow the solitary tent of the Arab, when the sun sinks behind the hills of Nazareth, would at this day have looked over an hundred flourishing towns, as it did of old. If the poisonous wind of the desert had blown over it, the next spring would have revived its fields, the former and the latter rains would have decked them with a new verdure; but seasons come and go, centuries revolve, yet the beauty of Esdraelon returns not. Nor shall it ever flourish again till the winter of the curse has passed, and the spring of the latter-day has opened upon the people and upon the land; then shall "the field be joyful, and all that is therein: then shall all the trees of the wood rejoice" (Ps. xcvi. 12). "Tabor and Hermon shall rejoice in thy name" (Ps. lxxxix. 12).

But the present aspect of the plain is what we have chiefly to do with. Accounts, which at first sight appear conflicting, but which on comparison are easily reconciled, have been given of its present condition. Some have seen it waving with corn; others, indeed the majority of travellers, have scarcely been able to perceive the smallest symptoms of cultivation on its entire surface. This difference of statement very probably arises from the plain having been crossed at different points. We conclude from it that Esdraelon at present contains some cultivated ground, but that the greater part of its surface is lying neglected. It is "of vast extent," says Maundrell, "and very fertile, but uncultivated; only serving the Arabs for pasturage" (Maundrell, p. 95). "On this extensive plain," says Hasselquist, "but little of which is cultivated, the Arabs sometimes fight their battles" (Hasselquist, p. 156). Clarke says that, "though a solitude," he found it "like one vast meadow, covered with the richest pasture" (Clarke, vol. iv. pp. 255, 256). "I journeyed along the field," says Wilson, "which appears a solitude: .... from those parts, however, which have been ploughed up, the soil affords proofs of its fertility" (Wilson, p. 206). Burckhardt, than whom no one is less guilty of using exaggerated language, says that it is "almost entirely deserted" (Burckhardt, p. 334). Such is the present aspect of this celebrated plain: its inhabitants are gone, its cities are perished, the mountains around are barren; and, though some portions are tilled and sown, these bear a small proportion to the vast extent of surface lying neglected, covered in some places with thistles, but more generally with rank grass, on which the Arabs pasture their flocks.

The historical renown of this plain is very great. Not improperly has it been termed "the battle-ground of nations." And how often has its soil been moistened with other showers than the dews of Hermon! Here Sisera mustered his host; while the swollen and impetuous Kishon swept them away to bury them, like the ancient Egyptians, beneath the waves (Judges iv. v). Here fell the good Josiah, mortally wounded by an arrow, as he fought with the king of Egypt (2 Chron. xxxv. 22-25); and here a nation met to mourn the fall of the pious prince: "the mourning of Hadadrimmon in the valley of Megiddon" (Zech. xii. 11). Over this plain came the Dove of Babylon to lay waste Judea*; and here too, in the latter days of the Jewish state, when final vengeance was about to be inflicted on the nation, were seen the eagles of Rome. And since that day how often has it been a field of battle! The crescent and the cross have gleamed on it by turns, not as symbols of peace, but as ensigns of war. The soldier of Europe has here mingled his shout with the terrible war-cry of the Saracen. In the words of Dr. Clarke, which every writer on this celebrated plain has accounted

* The Babylonians carried a dove as their standard.

it his duty to quote, "Jews, Gentiles, Saracens, Christian crusaders, and antichristian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, 'warriors out of every nation which is under heaven,' have pitched their tents upon the plain of Esdraelon, and have beheld the various banners of their nations wet with the dews of Thabor and of Hermon" (Clarke, vol. iv. p. 258). And certainly it would not be easy to point to a more magnificent natural theatre on which war might marshal its terrors: nor does it appear that the history of this plain is, in this respect, closed; while we write, the fleets of Britain are hanging on its border, and the armies of continental Europe and of western Asia are assembling in its neighbourhood*. The issue it is impossible to predict; but we trust the ancient miracle of Carmel will be renewed—that the cloud which is gathering in the same quarter where it rose of old, shall, after its darkness has been dispelled, and its thunders are over, descend in refreshing showers on a land which has long lain withering beneath the twin influences of tyranny and superstition. In fine, prophecy points to this plain as the place where the great battle of Armageddon is to be fought (Rev. xvi. 14, 16), the last and terrible conflict between the armies of antichrist and the followers of the Lamb.

NOTICES OF BOOKS.

We have received—

"The Chronological New Testament," in which the Text of the Authorized Version is newly divided into paragraphs and sections, with the dates and places of transactions marked. London: Blackader and Bagsters. 1851. We mentioned in our last part that this volume had just reached us: we had then had no time to examine it. We have now carefully looked at it, and we think it a very useful book. Great pains must have been taken in the preparation of it; and the editor appears to us to have generally done his work with care and accuracy. For Sunday-school teachers, for those who have not access to the larger harmonies and commentaries, this will be found a valuable assistant to the methodical understanding of the sacred record. There is an ingenious plan introduced to aid in the devotional reading of the New Testament, by means of certain letters, which indicate the particular character of each section, and the practical way in which it may best be used. The work is well got up, and is offered at a very moderate price.

"The Apology of the Church of England, and an Epistle to Seignior Scipio," by J. Jewel, bishop of Salisbury. London: Washbourne. 1851. A very neat little volume. We are glad to see Jewel's Apology reprinted: it is a work with which no one at the present crisis should be unacquainted. The editor, however, of this edition has been careless or incompetent: he has generally put the bishop's marginal references in wrong places; and his own notes are curious specimens.

"Ambition;" by Mrs. Courtenay Newton. Bath: Baines and Goodwin. This is a very well-intended book, with much to interest, and many lessons of scriptural truth faithfully inculcated. But the authoress seems to aim too much at fine writing. The names of her characters are out of the way, *e. g.*, Mildred, Miranda, Hermione, &c.

"The Family of Glencairn; a Tale of the Irish Rebellion;" by Sidney O'Moore. Bath: Binns and Goodman. The state and practices of popery in Ireland naturally excite intense interest where they are known. But there are multitudes on this side of the Channel who are perfectly ignorant of what the papacy is doing in the sister island. We cannot, therefore, but welcome any attempt to lift the veil and exhibit in any measure the workings of that unholy system. In the little book before us there is much information of the kind. The superstitions, the intolerance, the deceptions of Romish priests are strikingly portrayed, and authorities are cited for the statements made. The story is pleasingly told, though we are inclined to think some of the *Irish* speeches not quite true to nature; and the blessed effects of scripture-reading are illustrated. We believe the volume likely to be useful.

"Cyclopædia of Moral and Religious Anecdote." London: Griffin and Co. 1851. This volume has been condensed, the preface informs us, from a larger work. It contains a large mass of very interesting narratives. We occasionally, indeed, detect an inaccuracy; but as a whole we think the book will be useful to young people, as likely to store their minds with profitable lessons, and acceptable to all who would see striking illustrations of the value and blessing of gospel truth. We shall hereafter make some extracts from it.

We have also received, "The Juvenile Sunday Magazine" (London, Kent); "The Looker-on" (London, Piper); "A few Words to the Protestant Clergy and Laity of England upon Lord John Russell's Letter to the Bishop of Durham" (Dublin, Herbert, 1850). "The Anti-Tractarian; or a few Considerations on the revision of the Articles, Formularies, &c., of the Church of England;" by the hon. and very rev. R. Plunket, M.A., dean of Tuam (Dublin, Curry and Co., 1850): we should deprecate the revision which the dean recommends. "Puseyism not identical with catholic Christianity," by Cultor Veritatis (London, Longmans); "The Poetic Companion," &c., &c.

The Cabinet.

CHRIST JESUS THE HIGH PRIEST.—And now Christ our Lord is a priest, yea, that chiefest, only, and everlasting priest, whom the high priests of the old people did prefigure and shadow out. For David, in his song altogether divine, saith: "The Lord sware, and will not repent him, Thou art a priest for ever, after the order of Melchizedek." Which words the blessed apostle allegeth and, expounding in his epistle to the Hebrews, hath left these words written: "The forerunner (saith he) is for us entered into heaven, after the order of Melchizedek, made a priest for ever. For this Melchizedek, king of Salem, priest of the most high God, who met Abraham coming from the slaughter of kings, and blessed him, to whom also Abraham gave the tenth of all things, who first indeed is called by interpretation the King of righteousness, then also King of Salem, which is king of peace, of an unknown father, of an unknown mother, of an unknown kin, neither having beginning of days nor end of life, but likened to the Son of God, remaineth a priest for ever." Surely our Lord Jesus Christ is both a righteous and peaceable king, and the righteousness and peace of the

* At date of first edition. The immediate issue was the expulsion of Mehemet Ali, and the re-establishment of the sultan's rule. Ten years of Turkish government have prepared the country for another insurrection. The fate of Palestine is linked in the first instance with that of Europe, now in course of a great social and political revolution; but its peaceful occupation at last by its ancient children we do not for a moment doubt.

faithful; and he is that everlasting priest who, according to his humanity, is believed to be born of the virgin without seed of man, and therefore of an unknown father; and, according to his divinity, begotten of the Father, and therefore of an unknown mother; and unspeakably begotten from everlasting, and therefore of unknown kin, having neither beginning nor end of life. For, albeit according to his humanity he was dead and buried, yet according to his divinity he remaineth God immortal and everlasting. The self-same which is a king is also acknowledged a priest, not according to the order of Aaron, but according to the order of Melchizedek. For, as the scripture remembereth this one a priest, so one Christ remaineth priest for ever, having an everlasting priesthood. But high priests, in time past, were called and anointed: they did not thrust themselves into such an office by force or deceit. Whereupon the apostle said: "No man taketh the honour to himself but he that is called of God, as was Aaron: so also Christ took not glory to himself to be made high priest, but is made and confirmed of him who said unto him, Thou art my Son, this day have I begotten thee." As he saith also in another place: "Thou art a priest for ever after, the order of Melchizedek." But thou dost nowhere read that our Priest was anointed with visible oil; for he was anointed with invisible oil, namely, with the fulness of the Holy Ghost, as the prophet witnesseth: "Thy God hath anointed thee with the oil of gladness above thy fellows." And again: "The Spirit of the Lord is upon me; for the Lord hath anointed me, and sent me to preach good tidings unto the poor."—*Bullinger's Decades.*

Poetry.

CADAIR EDWARD*.

(For the Church of England Magazine.)

A LARK had left her lowly nest, and high
O'er the rude summit of the Voël soar'd;
A rich and joyous strain of melody,
Still upward bearing, the lone minstrel pour'd.
Dark mountain streamlets, flashing in their play,
Were glowing in the sunlight's golden ray.

And near, the holy spring, St. Mary's Well,
Flowing and sparkling 'mid the shadowy grass,
Gush'd from the rock down to the heathery dell,
Whose summer foliage deck'd the mountain pass.
Around the fount, in gay and lavish bloom,
Sweet flowers were drooping, laden with perfume.

The dark hills smil'd in beauty, as of yore—
Magnificently grand, e'en now—as when
The royal Edward here his sorrows bore,
And pass'd lone hours in this secluded glen.
What gloomy thoughts then fill'd the kingly breast,
Thus early doom'd to earthly care's unrest!

Here stood the tree 'mid whose dark, shining boughs
The hapless monarch many an hour beguil'd.
Tread lightly near it. Ah, what bosom knows
The thoughts that here oppress'd stern sorrow's child!
Perchance dark troubled ones gave back again
His rebel subjects, and the blood-stain'd plain.

Or hope arose, as piety drew nigh
To soothe his anguish with the balm of peace,
Raising his tortured, wounded soul on high,
Where trials come not, and where sorrows cease;
While earnest prayer broke forth that Jesu's love,
Quenchless and pure, might lead his heart above.

Of that old legendary tree is left
But the rude trunk, with clasping ivy twin'd;
A peasant's hand the lonely relic cleft,
Regardless of the memories it enshrined.
Yet, many a step still loves to seek the mound
Where Cadair Edward's ivied stump is found.

The nothingness of earthly honour seems
To fill the heart that sadly pauses here,
Bidding it turn where faith's eternal beams
Point to a holier and a brighter sphere;
And to the Rock of ages firmly cling,
Though now dark clouds around their shadows fling.

M. C. L.

Llangynwyd Vicarage.

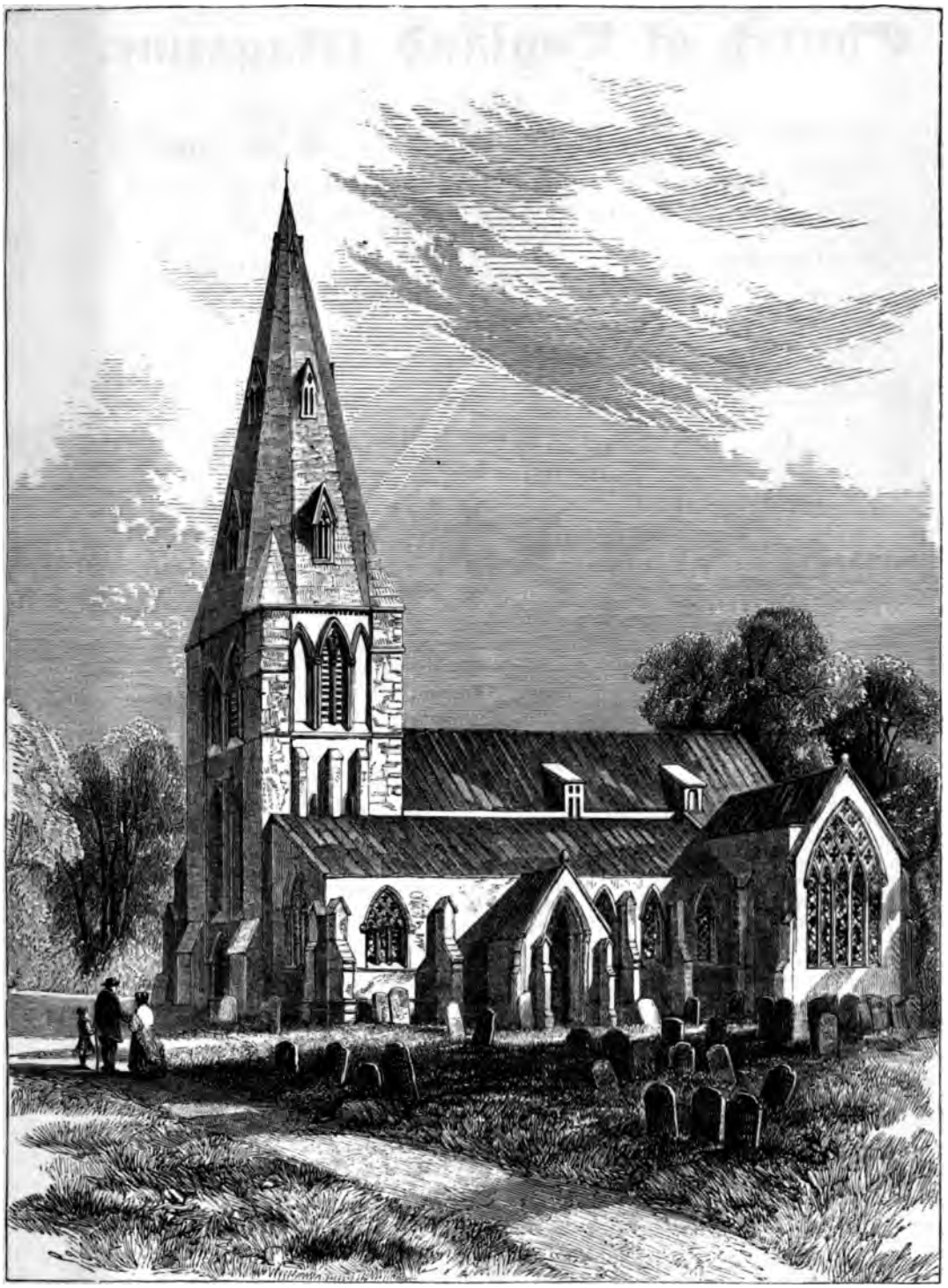
* Cadair Edward. This name was given by the Welsh to an oak tree on the farm of Gelli-Lenwr, belonging to C. R. M. Talbot, esq., M.P., in the parish of Llangynwyd, Glamorganshire, from the circumstance of king Edward the Second having passed many hours amid its embowering shade, when a fugitive among our hills. Some few years back this legendary old tree was suffered to be cut down: the stump of it alone remains, and is still known by the name of Cadair Edward, or Edward's Chair. "It will be remembered," says the accomplished Malkin, in his 'South Wales,' "that this wild village on the mountains (Llangynwyd) is also famous as having afforded a retreat to Edward the Second in his adversity."

Miscellaneous.

SCRIPTURE READ IN CHURCHES.—The emperor Constantine endeavoured to extend the knowledge of the holy scriptures to every member of the catholic [universal] church. He commanded Eusebius to provide copies of the scriptures to be read in the churches. I mention this, not because it is my intention to gild the gold of the holy scriptures by praising them, nor to paint these roses of Sharon, or these lilies of the valley, by speaking of their sweetness and fragrance, but to express my conviction that there can be no hope of union among Christians until the Christian princes of Europe insist resolutely on the revival of the custom of the primitive churches; and adopt, therefore, the custom of the church of England and of all the antipapal episcopal churches in this respect, by commanding the reading of the holy scriptures, in their own language, to all their churches throughout their dominions. The free and undisturbed possession of the scriptures is the birthright of the whole human race. They are not given to the church alone. They are given to the world; that, from out of the world, the church should be founded and built up. And that prince or sovereign betrays his chief duty to his people who complies with the request of any priesthood, and withholds the scriptures from the masses of his subjects. Women, children, mechanics, catechumens, of all ages, were instructed in the scriptures by the primitive churches. They were never withheld from the people by the bishops of the primitive churches (Rev. canon Townsend's "Scriptural Communion with God," vol. ii., pp. 52, 53).

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.



FRAMPTON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 872.—MARCH 1, 1851.

FRAMPTON CHURCH.

FRAMPTON is a small retired village, situated about three miles from Boston, in the southern or fenny part of the county of Lincoln, a district perfectly flat, and exhibiting no features of beauty, but including some, probably, of the richest land to be found in England, and bestudded with ecclesiastical edifices of singular magnificence.

Frampton church cannot exhibit any thing so splendid as the unequalled neighbouring tower of Boston; neither could it compete with the church of the next village, Kirton, in its original condition: that, however, suffered grievously forty years ago; and Frampton may boast of a structure well deserving minute examination. It consists of a nave with aisles, a south transept, north and south porches, a chancel, and a spire steeple. The latter is a beautiful specimen of the architecture denominated early English, and is in excellent preservation. The west front of the tower has a plain entrance-door, with a pointed arch: above this are two lancet-headed windows. The window of the bell-chamber is deeply-recessed, and divided into two lights by a mullion in the form of a pillar, having small moulded bosses and caps: the other walls are pierced with windows of a similar form to the west front, between pilaster buttresses. The spire is octagonal, and rises from the tower without a parapet: each of the four fronts corresponding with those of the tower is pierced with three windows of two lights.

The west end of the south aisle has a decorated window of three lights, with cinque-foiled tracery, The south front has four windows—three with their tracery cut out, and one similar to that in the west front. The north aisle has a window at the west end of three lights, similar to that in the south aisle; also another window of the same description in the north wall, and three other windows with their tracery and mullions demolished. It has also a window of four lights, with a square head, where the north transept perhaps originally was. The south transept has a handsome window of five lights, with quatre-foiled tracery: the apex of the gable has the remnant of a cross. In the east wall is a window of three lights, with quatre-foiled tracery. The nave has no clerestory, but is disfigured by some ungainly windows in the roof. The east gable is crowned with a cross enclosed in an ornamented circle. The chancel has two windows in the south front, of three lights each, tre-foiled with elegant decorated tracery: it has an entrance-door, having a fine ogee label with crockets and finial: this wall is surmounted by a cornice, in which are some elegantly carved bosses. The north wall has one window like those in the south front: there has also been a door that probably led to a chapel, the boundaries of which are evident on the outside. The east window is blocked up, and the tracery destroyed.

The interior is good. The nave retains the old oak roof. The aisles are separated from the nave by five pointed arches on circular decorated pillars. The rood stairs occupy a turret on the north side of the chancel, where a part of the screen separates this latter from the nave. The appearance of the chancel is much deteriorated by the wooden flat ceiling, which probably was the cause of the mutilation of the east window. In the south wall are sedilia, with an ogee arch, tre-foiled, springing from circular pillars. The label of this, with that of the adjoining door, is richly crocketed, and terminated in a fine finial, coloured with yellow ochre. The altar-screen is Corinthian! In the north wall is a recess with good ogee arch, in which is a slab that appears to have once had a monumental brass. There is a door on this side, which perhaps led to a chantry chapel.

The font is ancient and interesting. It stands under a small pointed arch next to the tower on the south side. It has been much mutilated, and is octagonal in plan, having the bowl ornamented with intersecting semicircular arches.

There are five bells in the steeple of this church.

It may be added that Frampton is a vicarage

in the diocese and archdeaconry of Lincoln, and contained, at the census of 1841, 784 inhabitants*.

MAUD BOWERS.

No. III.

"No man is a better merchant than he that lays out his time upon God, and his money upon the poor."—Br. Jeremy Taylor.

The first cottage which Maud and I entered was that of Nanny Cotton, an aged woman, who for years had been a martyr to that peculiarly English malady, the rheumatism. Her cottage (I might almost call it a hovel) was low and damp; the rafters supporting the crumbling ceiling were blackened by smoke, while the one small window admitted but a few discoloured rays of God's glorious light. By the smouldering embers of a single log of wood the poor old woman was sitting; and, as she rocked herself backwards and forwards on her low uneasy chair, a sort of moan escaped her, which seemed to indicate that she was in pain.

"You are suffering much to-day, I fear, Nanny?" I said, approaching her unobserved through the open door-way. She started on hearing my voice, and exclaimed—

"Your reverence in my poor cottage, and I not know it nor rise to make ye welcome! a shame on me! But, sir, I know ye'll forgive a poor old woman that is taken up with her own pains."

"There is nothing to forgive, Nanny. But tell me," I said, "are you worse to-day?"

"Why, sir, the wind's to the eastward; and when it sets that way it always cuts into my poor bones; but I should not be after talking of myself, sir, and there's the young lady a standing still." So saying, she tried to rise from her seat with the help of her stick: but Maud bade her sit down again, and got a chair for herself. "Well, thank ye kindly, miss," said Nanny: "I'm clumsy enough at moving now, though the time was when I was lithe and lissom as you are, young lady; but 'tis the Lord's will to bow me down, and 'twould be ill for me if I went against him."

"How long have you been so disabled?" Maud asked, in a sympathizing tone.

"Nineteen years come next Michaelmas, 'twill be, miss, since I helped myself any way, except a scrap o' sewing, may be, I've done on my best days, as I call 'em, when the pains aren't quite so gnawing like."

"Poor thing! and you live here all alone," Maud exclaimed, in evident astonishment: "how can you manage?"

"No, no, not alone—thank the Lord, not alone: I've got my boy Peter, miss; and I thank God for the loan of him each night and morning, aye, and more times in the day than that."

"Peter is indeed a good son to you, Nanny," I said; "and you ought indeed to be thankful that he has been spared to be the support and comfort of your old age. Tell the young lady what he does for you."

"Sure if I told her all he does for me, sir, I'd be telling long after miss would be tired o' hearing; but to obey you, sir. He takes me out of bed o' mornings, and dresses me as any lady's child might be dressed by its nurse; and he lights the fire and boils the kettle, and then he carries me downstairs."

"But how can a boy have strength to do all this?"

"Boy!" cried old Nanny, laughing heartily: "O, I call him my boy; but bless you, miss, he's a man grown, with the hair not altogether as black as 'twas a while gone, for the grey streaks are coming; and, if I mind me right, he'll begin his sixty come the twenty-seventh of next month."

Maud smiled at the mistake she had made, and said: "Well, and what does your good boy do for you besides?"

"Let's see, where was I? O, I told you how he carries me downstairs; well, he sets me down in my own chair, all as so gentle like, so as not to hurt my poor old limbs; and then he fetches down the blessed book, and reads me a chapter, and we say some of the church prayers together before he tastes a bit; and then we have our breakfasts, and after that he washes up the things like any handy girl; and then he makes the place as ordersome as he can, poor fellow; and then he goes to his work. But before he goes, though, he says a kindly word o' parting, and sets near me all he thinks I'll want while he is gone, bless him—God bless him."

"And where he leaves you, there he finds you on his return, does he not, Nanny?" I said.

"Yes, sir, yes, 'tis not once of a day as I move: I'm best still at all times; and there are days when there's no moving in me, and I'm for all the world as if made of wood."

"And for nineteen years has this gone on?" Maud asked: "have you really all that time lived so?"

"Ay, miss, sure enough I have; and thankful I am for being alive to go on so still; for though may be for myself I'd be glad to go to my poor husband who is gone home, and be off of all want and pain; but then what would Peter do? O, he'd miss me sore, he would; so I try not to wish to go when the pain is hardest, and I pray to God to give me strength to bear it as I should, and to spare me to my boy as long as he sees fit."

"You are right, Nanny," said I: "it is as wrong to rebel against God's will when it is that we should live longer, as it is to repine if he sees fit to call us away early from this world. 'As thou wilt, what thou wilt, when thou wilt,' should be the language of our hearts; and, if they are truly and devotedly given up to God, it will come natural to them."

"But it must be very hard for Nanny not to wish to die, I should think," said Maud, feelingly, "suffering so much pain, and leading such a lonely life as she does, poor thing. What do you do all the time your son is away every day?" she asked the old woman, in a kind tone of voice.

"Bless your kind young heart," Nanny exclaimed, "why your very voice seems to say, 'I feel for ye;' and, though you're a stranger and a lady, I seem to know ye, miss, begging your pardon for the liberty. I am a poor old creature, miss; and yet I'm noways unhappy: God has given me a head to remember all the good things that I

* This paper is indebted to the valuable work entitled "Lincolnshire Churches."

heard and learnt in my youth (bless his holy name for that and all mercies); and, as I sit here, text upon text, and often almost whole chapters come across me, and then good thoughts come into my mind—thoughts about my John in heaven, and thoughts about my blessed Saviour, and all that he's done and promised to do for sinners such as me; and good thoughts are better than good food or good clothes, ay, than good friends either, I say, miss; and while they're given me, I'd be a wicked woman to think I was hard used. No, miss, no; I'm not unhappy: almost my only trouble (when I think of it as I ought) is, that I'm not thankful enough: often and often I say, 'Bless the Lord, O my soul, and forget not all his benefits;' but I don't feel the holy words as I should do; I'm afraid my heart is sadly cold: it is, it is."

Poor Maud! each word spoken by Nanny seemed to prick her conscience; for she felt how immeasurably happy her own lot was when compared with that of the poor old woman beside her; and the thought that she allowed herself sometimes to repine, while the aged and much tried Nanny was always rejoicing, made her heart ache. Tears gathered in her eyes; and it was with an effort that she said: "You are indeed rather to be envied than pitied, Nanny: you are happier, because you are better than I am: I hope your example will do me good. But," she continued, "you say you work at your needle sometimes, and yet think a great deal: don't you ever read also?"

"Read, miss? ah! if I could, the daylight would be too short. I look at the outside of the holy bible, and that even seems to do me good; but the inside—ah! miss, I cannot read. There was no schooling in my young days for the like of me: blessed be God, times are changed for the better that way, at least. My Peter can read."

Maud coloured, and seemed to wish to speak, but still she hesitated. Interpreting her looks, and through them her wishes, I said: "Miss Bowers is come to live at Elm End, Nanny; and, if you asked her, I think she would come and read to you sometimes."

"I ask her?" said Nanny; "I could not be after taking of such a liberty, sir: 'twould be dull work for her reading to an old creature like me."

"O no," Maud exclaimed, "indeed I should like it very much: it would do me good; and I will come as often as ever you like."

Poor Nanny put the corner of her apron to her moistened eye as she said: "God our Father bless you for that same word, young lady; and he will bless you—he will! he will!"

"Good Jeremy Taylor spoke the truth when he said, 'In a small house God has often a large share,' did he not, Maud?" I said, as we left Nanny Cotton's cottage.

"Yes, indeed, I think he did," she replied: "I'm sure in that poor woman's miserable cottage he seems to be all in all."

"He is so, I really believe," was my reply. "Nanny is a real Christian: she has given her whole heart to her Maker: through much tribulation she has arrived at a state of mind which the great ones of this world seldom experience. She has not a wish nor a hope unconnected with God and heaven: her Saviour is in her every thought; and it is really a fact that she never feels lonely, or even alone during the long hours she has daily to spend by herself, so completely has she realized our Lord's gracious promise, 'If a man love me, he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him.' This spiritual presence Nanny feels almost constantly."

"Why it actually seems to pervade the very atmosphere in which she lives," Maud exclaimed: "she is indeed to be envied."

"Few people would think so, I am afraid," was my reply, "did they know the trials through which she has passed, the daily privations she has to endure, and the almost constant pain which she suffers: the mind at peace with God would hardly compensate to the generality of mankind for the very hard lot which in this world has been Nanny's portion. Do you think it would?"

"I hardly know; but to me I think it would," Maud answered.

"Ah, Maud, trials at a distance seem very different to trials when they visit our own hearth and our own bosom. Forgive me if I remind you that your chastisement is not so severe as Nanny's has been; and yet, my child, there are times when you think it is heavier than you can bear. I may be wrong; but it seems to me that we ought to be careful (remembering that for every idle or unmeaning word we shall have to render an account)—we ought to be careful, I say, how we express a wish to change lots with one whose trials have been more than usually severe: it appears so bordering on presumption to think we could bear more than the weight of trials and responsibilities which God has visited us with. Do you remember those words of the sacred poet, Maud?"—

> "'And *dare* I say, 'Welcome to me
> The pang that proves thee near?'
> O words too oft on bended knee
> Breath'd to th' unerring ear,
> While the cold spirit silently
> Pines at the scourge severe!'"

"Ah, Mr. Relton," Maud replied, mournfully, "you think I am very weak, and indeed so I am: the wish expressed one moment might, if granted, cause me grief the moment after: I am afraid you are right; and you would kindly warn me against saying in a moment of warm feeling or excitement what I should repent having said the next. Thank you, Mr. Relton, thank you: I feel I want your advice and guidance, indeed I do. And now," she added with a smile, "I'll repeat some lines in my turn. They express what you would say to me if you said out in plain terms all you are thinking at this moment.

> "'Prune thou thy words, the thoughts control
> That o'er thee swell and throng:
> They will condense within thy soul,
> And change to purpose strong.
>
> "'But he, who lets his feelings run
> In soft luxurious flow,
> Shrinks when hard service must be done,
> And faints at every woe.
>
> "'Faith's meanest deed more favour bears,
> Where hearts and wills are weighed,
> Than brightest transports, choicest prayers,
> Which bloom their hour, and fade.'"

"Nay, Maud," I said, when she ceased speaking, "you are harder upon yourself than I had

any thoughts of being upon you: you are willing—and in God's strength you are able, I believe, to do many a 'deed of faith;' and all I meant by what I said was just to throw out a hint, warning you against allowing your feelings to run away with you. They are very warm; and where that is the case there is always a danger of their impulses in the right direction being mistaken for real heartfelt devotion—for the true religion which the indwelling Spirit of Jesus inspires, and the rightly organized mind and understanding of the regenerate sanctions. But here we are at our next halting-place," I said, as I tapped at the door of a desolate, neglected-looking building, half cottage half house. "The lesson you will learn here will be a very different one to that inculcated and enforced by Nanny Cotton's patience and trustfulness."

In answer to my knock, a loud, unpleasing voice called out "Come in;" and Maud and I accordingly entered. As we did so, a picture of poverty in its least inviting form met our eyes. In the middle of a large, untidy, and ill-ventilated room, sat a strongly-made and hard-featured woman, around whom were huddled some seven or eight children, to whom ragged clothes, dirty faces, and uncombed hair gave a wild and almost savage appearance. The whole party were busily employed in platting straw for bonnets, and the floor and hearth were strewn with the chippings from their work. No one moved on our entrance; and in answer to my friendly greeting of "Good day to you, Mrs. Warren; how are you and yours?" a surly "Bad as may be," was the only reply.

"In what way are you bad?" I inquired in a conciliatory tone. "Are any of the children ill?"

"Neither better nor worse than usual, as far as that goes," the woman answered; "but the times are worse than ever: three-pence a score was every farthing I could get for my children's plat at market last Saturday; and such a price does not more than pay for the straws, of that I'm well assured; and how we're to live I cannot tell."

"It is indeed very little, Mrs. Warren, and you must, I know, at times find it a hard matter to provide so large a family as yours is with necessary food and clothing; still, if you consider, I think you will see that even you have much to be thankful for, many blessings to"—

"Goodness knows what they are; I'm sure I do not," she exclaimed, interrupting me. Then, in a harsh and querulous tone, she continued, "I should like you, or any one, sir, to sit down with paper and pen, and write down what I get a week, and try, any how you can, to make it go far enough to find rent, victuals, and firing for a family of eleven. I say nothing about clothes (it's little or none the poor little wretches get); but try, I say, to make out that fifteen shillings a week (my husband gets ten, and we'll say I and my children make five more by our work, which is the outside we do) is enough to fill eleven mouths, to pay five pounds ten a year for rent, and to buy firing and candles."

"It must indeed require good management," I replied, "to make both ends meet, as the saying is; and yet many a poor person does it, ay, and keeps up a decent appearance, upon as little, or even less than you have."

"Then, sir, they must either beg or steal: I'll never believe they can do otherwise. And, for the matter of that, I'd almost as soon do the one as the other: my pride (and a proper pride I say it is) would never let me beg. The rich grind down the poor, and then they like them to go to their kitchen-door for a pennyworth of dripping or a can of watery broth; and they're willing to give the honest, hardworking labourer's children a frock and a bonnet a year, if they'll go to the charity-school, and all wear the same livery, to show they are living, or, at least, dressing, as well as being taught, out of charity; for so the rich man thinks he gets a good name, and is called generous; and so he often is, when his heart is as hard as the flints on the land. The poor man is paid but a paltry nine or ten shillings a week for working on, early and late. Ah, sir, 'tis a wicked world we live in."

"And, if we examine our own heart and conduct, I fear we shall see that we help to make it so," I replied gravely. "Reflect on the spirit in which your last speech was made, Mrs. Warren, and can you think it was a right, a Christian spirit?"

"Well, I'm sure I don't know about that," was the reply. "All I know is, I've had trouble enough to break any one's spirit, and to sour the temper of a saint, as you shall hear, sir, if you and the lady can make up your minds to sit down in the midst of such a litter."

Maud and I each took a chair, and Mrs. Warren began: "I was not born in a pig-stye like this, sir; but in a good house, in a bustling town, up the country. My father was a baker, well to do in the world; and his children had good clothes, good food (and plenty of it), and a good education; not such, sir, as is given to charity-brats, but a real good education at a boarding-school. Well, sir, I married William: he had then a pretty little business as a green-grocer; and my friends thought, and so did I, that I had got a good home, and that I should never know want. I was very young when I married (I'm not yet turned of thirty, sir; and Warren and I've been man and wife ten years and more), and perhaps I was a little too dressy, and spent more than we could well afford on smartening up our house and shop, and in seeing my old friends. At all events we spent all we got, and bitterly I've had cause to rue it since. Well, sir, we had'n't been married more than about three years, when trouble came. My poor father was gone; so I had not him to turn to, and we were in great straits. My husband fell sick of a fever, so did the two children I had then: there, sir, they are, those two sitting side by side; 'twould have been well if they'd died; but, as you see, they didn't. However, they were laid at death's door; and it was the scarlet-fever they had; so people were afraid to come near us, and no one entered the shop. A weary, long illness William had, sir; and, when the fever went, it left him so weak (as weak as any baby he was) that I was obliged to get him good food and wine. I had no ready money to pay for it, because we had none in hand: the business was at a stand-still, and no one lent us a helping hand. And so we went on, sir—all going out, and nothing coming in; and then came my confinement, and my third child was born (there, sir, that poor

puny boy in the corner). I had a bad time of it, and a long illness afterwards; and that, sir, did for us. We were forced to sell the shop, and my clothes, and all the nice little stock of books I had brought with me; and, indeed, I may say almost every thing we had. William had to come down to be a common labouring man; and, what with the babies coming so fast, and the badness of the times, we have never been able to raise our heads again, but have had to pig it (as they say) ever since."

"Your story is a sad one," I said, as soon as Mrs. Warren ceased speaking; "and no less sad because your trials have been in a great measure of your own creating."

"Well, that is cold comfort, any how," she replied sullenly; "and it's not the truth either."

"If you will listen to me patiently for a few minutes, I think I can prove to you that it is true, Mrs. Warren. Had you, when first you married, and your husband had a tolerable business, instead of dressing smartly and entertaining your friends (as you confess you did)—had you then laid by something to fall back upon in the day of sickness, you would not have been reduced to the necessity of parting with your shop. It was your own improvidence, and no hardheartedness or injustice on the part of those above you, which obliged you and Warren to come down (as you say) to being a day-labourer and his wife."

"How could we tell that trouble was coming?" she said angrily. "To this day, I am sure I don't know how William caught that fever: if it had not been for sickness we should have been well enough."

"But you know as well as I, Mrs. Warren, that none are exempt from sickness, that 'man is born to trouble as the sparks fly upwards'; and surely it is his wisdom, as well as his duty, so to prepare himself, both spiritually and with regard to temporal affairs, to meet the evil day in the right spirit, and to guard against its overwhelming him, by not allowing it to take him by surprise."

"Ah, well, sir, 'tis all very fine talking; but no one will ever convince me that mine's not a very hard case."

"O, Mrs. Warren," I said, "pray do not speak in that way. Think who it is that gives joy to the happy, and grief to those that mourn: you will not then, surely, dare to murmur. Remember, it is the great God himself who raises up and lays low. 'He casteth down the proud from their seat,' we are told, 'and exalteth the lowly and meek.' May it not have been in mercy that he sent you affliction, in order to tame your unruly spirit, and to bring down your 'high looks'?"

"I don't see that I'm a bit prouder than I should be," was the poor woman's angry reply. "I was well born and well bred, as I may say; and it's only what is due to myself (according to my notions of what's right) that I don't cringe to the rich, nor humble myself to such a hard taskmaster as William has."

"I fear, Mrs. Warren," I answered, "that you never bowed yourself in spirit to your heavenly Master: had you once done so in heartfelt humility, you would not speak such 'high-swelling words' against your earthly superiors. Tell me," I added, calmly, "what harm have the rich ever done you?"

"Why, as to actual harm, they've certainly never whipped me or my children (though it's likely they'd have done that, through that high and mighty governess, if I'd sent the poor things to charity-school); but don't you call it harm to prosecute a poor man if he brings home a hare to a hungry family, when he sees hundreds more running about (wild creatures as they are), and doing all the mischief in the world besides? And don't you call it harming the poor to give a man, who works hard all day and every day, but ten shillings a week, while he, that he toils for, eats, drinks, and sleeps, rides in a carriage, and listens to music, and never raises a finger to do anything for himself, or to help a fellow-creature? And then, as he rattles through the village, he thinks it a wonderful favour to bow his proud head to his tenants; and he expects smiles and curtsies from those he's grinding down to the dust. Ah, sir, things can't go on much longer so. Warren says there's a day of reckoning coming; and he's right, take my word for it."

"I am afraid," I answered, "that you have been reading some of the seditious papers and pamphlets which discontented men, for their own wicked purposes, have been printing and circulating lately. Is it not so?"

"I read a gread deal sir, and, thanks to my good education, I understand what I read; and I can see plainly enough these things are not ruled as they should be; and I hope and believe that the time is coming when the poor man shall have his own again."

At this moment there was a stir among the hitherto almost motionless children; for one of them (the "poor, puny boy," as the mother had designated her third-born son), allured by Maud's kind smile, had stolen towards her, and had slipped his little thin hand into her's.

"Mother," cried his elder brother, "Ned is touching the lady."

"You little unmannerly wretch," his mother exclaimed, rising from her seat, and shaking the poor child by the shoulder, "let go the lady's hand this minute. Are those the manners I've taught you?"

"O, don't hurt him! pray let him stay here!" Maud expostulated. "I wished him to come to me: poor little fellow, he looks very ill."

"O, he'll never be good for anything," was the mother's heartless reply: "he was weakly from his birth, and he has never had anything to bring him round. Had he been born with a silver spoon in his mouth," she added, bitterly, "it would have been different: if he had been a rich man's child, he would have had wine and meat and milk, instead of a dry crust with a rind of cheese or a scrap of salt pork, all his life."

"And, if the poor child required better food than you could get for him," I replied, "there are many in this parish, as you very well know, able and willing to have given it only for the asking."

"For the asking! perhaps so; but why should I, an honest laborious woman, have to ask? Why shouldn't a man that works his life out earn enough to keep his family as they ought to be kept? Why—"

"Well," Mrs. Warren, Maud interposed gently, "at all events, I hope you will let the little boy

come and see me. I live at the cottage on the Green, with the honeysuckle over the porch, where they tell me a blind woman used to live. Mind, Ned," she added, "I shall expect you to-morrow at ten o'clock: do not forget."

Ned acknowledged the invitation by a timid smile: his mother made no remark on it, but pretended to busy herself at the fire, and to take no notice of what was passing. Seeing that she was in no mood to heed anything I might say, I determined to reserve my advice for a more favourable opportunity. Accordingly, taking from my pocket a useful little tract, entitled "Why should the poor man be contented with his lot?" I laid it upon the table, and, telling Mrs. Warren that I had given orders to my housekeeper to prepare for her some plain work, should she feel disposed to undertake it, and wishing her good morning, Maud and I took our leave.

A. E. L.

ROME AND HOLY SCRIPTURE*.

We are continually met with the assertion that the church of Rome does not withhold the scriptures, and we are referred to places or individuals where and among whom they seem to be freely circulated. But this is one of the very facts which mark the unblushing imposture of Rome, and the deceitfulness with which she handles the word of God. Wherever there is light and intelligence enough to desire the scriptures, and political influence or civil liberty overcomes the restraints of the papacy, Rome immediately grants with an air of liberality what she can no longer withhold. They are very careless observers who do not see that it is a forced grant. To judge of what Rome would do if in her power, we must look at her conduct in those parts where she has the power, and where the Protestant English traveller, backed by the influence of his country, can scarcely obtain leave to retain a single copy of the scriptures for his own use.

Some sanguine persons have recently thought that the present pope was about to tolerate the free circulation of the sacred scriptures; but a very little experience has shown that the papacy is unchanged, and as hostile to the word of God as ever. It is easy to quote expressions favourable to the reading of the scriptures from Romish publications intended for Protestant perusal, although an attentive examination of them will soon discern the true popish leaven, of a thorough hatred and dread of the pure word of God. But we fall back upon the solemn creed of Rome. Does any unhappy convert to popery dare to boast of the liberty of reading the scriptures? We can show what that liberty amounts to, even under the influence of the Reformation, which exposed so many of Rome's deeds of darkness. He has bound himself by one article of his creed to all the decrees of the council of Trent. That council appointed certain of their number to draw up rules for the circulation of books, and referred their report to the final decision of the pope. Accordingly, in 1564, the year in which the Romish creed was imposed, "An Index of forbidden books, with rules annexed," &c., was issued by Pius IV. under the authority of the council, and is now therefore binding on the consciences of Romanists. Its fourth rule runs thus: "Inasmuch as it is manifest from experience that, if the holy bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of man will cause more evil than good to arise from it, it is on this point referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the bible, translated into the vulgar tongue by catholic authors, to those persons whose faith and piety they apprehend will be augmented and not injured by it; and this permission they must have in writing. But, if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he shall have first delivered up such bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of bibles in the vulgar tongue to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use, and be subjected to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such bibles without a special licence from their superiors."

I have given the rule entire, as it shows what public as well as private and domestic tyranny the Romish hierarchy would perpetrate amongst us if they had the power. This will illustrate what the pope really means when he pretends to empower a cardinal-archbishop with his suffragan bishops to "govern" the counties of England. This is the unchanged law of Rome. This is the plighted faith of all those who have gone over to Rome. They have as a matter of conscience given up their right to the free use of God's word. Whether they may get a written permission to read the Douay version, depends upon their supposed fidelity to Rome; but a thoroughly devoted papist rarely desires to read the scriptures. How can he, after having solemnly professed the creed of Pius IV.?

It is most important that Rome's treatment of God's blessed word should no longer be concealed from Protestants, who have hitherto suffered themselves to be blinded by a false charity. There is no alteration in the dislike and fear which popery entertains for holy scripture. We trace it in every age to the present time. Accordingly, pope Clement VIII., in a new authoritative publication of the Index of prohibited books, A.D. 1596, declares, on his own infallibility, that the above rule gives no power whatever to bishops or others to grant licences for buying, reading, or possessing bibles, or even parts or summaries of the holy scripture in the vulgar tongue. The same infallibility in pope Benedict XIV., in the year 1758, appends to the papal sanction the additional rule: "If versions of this bible (vulgate) into the vulgar tongue are approved by the apostolic see, or are published with annotations drawn from the holy fathers of the

* From "No Popery;" by the rev. J. B. Cartwright, M.A., Minister of the Episcopal Jews' Chapel, Bethnal Green.

church or from learned or catholic men, they are allowed." The concession here made is, after all, under the full control of the papacy, and still treats the pure word of God as an unsatisfactory and dangerous book, which cannot be trusted in the hands of the people. The spirit of the papacy in this and other respects is unchanged, and its inveterate dislike of the scriptures has been as strongly manifested as ever by the popes of our own generation, from the papal brief of Pius VII. in 1816, immediately on the restoration of the general peace of Europe, to the encyclical letter of the present pope, Pius IX., on his accession, in which the circulation of the scriptures is condemned as the revival of a crafty device of the heretics, the translation of God's word into various vulgar tongues is spoken of with horror, and the promoters of bible societies classed with communists and anarchists of the worst description—all being alike visited with the severest condemnation of the Roman see.

And, in our own country, we may surely refer to the judgment of that prominent personage, whom papal favour has just made a cardinal, and sent to govern the Romish church in England. He has published the life of a newly-canonized Romish saint, and has recently preached on the day set apart to his honour. The preaching of that pretended saint is therefore regarded as scarcely less than inspired. And this is a prominent rule laid down by it: "The scriptures and books of controversy may not be permitted in the vulgar tongue; as also they cannot be read without permission." * * *

Let us at this time especially pray for the bishops and pastors of the flock (of our united Protestant church of England and Ireland), that they may be vigilant in driving away all popish errors, and wise to win souls to Christ. And pray for our Romish fellow-subjects, now led astray by the delusions of popery, that they may be called out of Babylon, and brought to the purity and liberty of our Protestant faith.

I add the following prayer for this season of tribulation to the church of Christ in our own land:

O Lord most merciful, in these days of danger and discord, we approach the throne of thy grace with deep humility: we confess our sins, and acknowledge our transgressions. Thou mightest justly cut us off from being a people, take our candlestick away, and blot out our names from among the children of men. But thou art a God full of compassion and tender mercy. Look with pity on the flock of thy pasture, and inspire continually the universal church with the spirit of truth, unity, and concord; and grant that all they who do confess thy holy name may agree in the truth of thy holy word, and live in unity and godly love. May it please thee to rule the heart of our sovereign lady queen Victoria, in thy faith, fear, and love, that she may evermore have affiance in thee, and ever seek thy honour and glory. May it please thee to endue the lords of the council and all the nobility with grace, wisdom, and understanding. May it please thee to illuminate all bishops and pastors and deacons with true knowledge and understanding of thy word, and that both by their preaching and living they may set it forth, and show it accordingly. Look, O Lord, on the great council of the nation; be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy church, the safety, honour, and welfare of our sovereign, and her dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. May it please thee to give to all thy people an increase of grace to hear meekly thy word, to receive it with pure affection, and bring forth the fruits of the Spirit; and graciously hear us that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions from without, and by no dissensions from within, may evermore give thanks in thy holy church, through Jesus Christ our Lord. Amen.

Weekly Almanac.

"Jesus said unto him, Receive thy sight: thy faith hath saved thee"—LUKE xviii. 42.

"We beseech, O thou alone true and living God, to endue us with thy Holy Spirit, which may cleanse us from all blind errors, all foolish devices, all vain superstitions, and from the whole lump of idolatry; and lead us into thy godly truth, that we may know thee to be the alone true, everlasting, and immortal God, believe in thee, fear and love and call on thy blessed name, seek thy honour and glory, and crave at thy merciful hand alone whatsoever good thing we have need of, concerning the body or the soul; that we, in this world, glorifying thee our Lord God alone, according to thy blessed word, may after this present life be glorified of thee in thy heavenly kingdom, where thou, with thy dearly beloved Son and the Holy Ghost, livest and reignest, one true and everlasting God, for ever and ever. Amen" (Becon's Flower of godly Prayers, Parker Society's edit., 1844).

MARCH.	MORN. LESSONS.	EVEN. LESSONS.
2. Quinquagesima Sun.	Gen. ix. 1-19. Luke xiii.	Gen. xii. Phil. i.
3. Monday	Deut. xix. Luke xiv.	Deut. xx. Phil. ii.
4. Shrove Tuesday	Deut. xxi. Luke xv.	Deut. xxii. Phil. iii.
5. Ash Wednesday Proper Psalms: M., vi., xxxii., cxxviii. E., cii., cxxx., cxliii.	Deut. xxiii. Luke xvi.	Deut. xxv. Phil. iv.
6. Thursday	Deut. xxvi. Luke xvii.	Deut. xxvii. Col. i.
7. Friday	Deut. xxviii. Luke xviii.	Deut. xxix. Col. ii.
8. Saturday	Deut. xxx. Luke xix.	Deut. xxxi. Col. iii.

The wrath of God had been gradually gathering over Christendom, until in the sixteenth century its whole body was smitten with deadly

blindness. Rome had, by threat or blandishment, drawn away her children from the worship of the true and living Jehovah to kneel at the shrine of her "gods many." Yet had the Lord not left his church without a witness here and there; and these were the "chosen testimony," the "elect few," to whom his Spirit had revealed some rays of that brightness which lay beyond the borders of the thick darkness amidst which they were groping; whom he had led into the glory of an effulgence which made their hearts burn within them, as they communed with their Lord and Master. These were they who had cried, "Jesus, thou Son of David, have mercy on us!" These were they, who would not hold their peace, but still went on imploring that they might "receive their sight." Blessed "few," to whom their Jesus said, "Receive your sight: your faith hath saved you." And were not these the souls, who, having received their sight, straightway followed him, even to the rack and the stake, glorifying God, and crying, as the flames devoured their bodies, "We have lighted a candle which shall never be put out"? And the people likewise, when they saw and heard, "gave praise unto God." For their eyes also were opened, and strength was given them to break in pieces the manacles of their bondage; and their hearts were made glad by the light of the glorious gospel, which hath given life and liberty to their children's children. S.

HUMILIATION BEFORE GOD:

A Sermon

(For Ash-Wednesday),

By the Rev. F. O. Morris, B.A.,

Vicar of Nafferton, Yorkshire.

Joel ii. 12, 13.

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments; and turn unto the Lord your God."

In the present week we enter, my brethren, upon the solemn season of Lent—that season which has in all ages of the church been set apart by her for especial remembrance and repentance of sin; that we may consider the more, to our benefit for the whole year, our mortality, and "how frail we are," may set before our minds the awful fact that "dust we are, and unto dust shall we return," and "prepare to meet our God"—prepare, I say, by true repentance, which all have need of; by "godly sorrow, which worketh repentance unto salvation not to be repented of." This is the way in which God would have us to return to him. This is the only way in which, returning to him, we shall be accepted of him. "A broken and a contrite heart, O God, thou wilt not despise." "Arise, and go to thy Father, and say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." Go thus to your Father, with true sorrow, with true repentance, with true amendment; and, if any old habit that is evil still cleaves to you, shake it off; if any evil temper remains still besetting you, overcome it. By God's grace you may do this, though you have "no power" to do it of yourselves.

You will find the season of Lent, if rightly improved, a great and blessed means of turning your hearts to the Lord by the self-examination and self-discipline which it calls you to for this very purpose. Shut out, as much as you can, the world from you for the forty days of Lent, and turn unto the Lord with humiliation, fasting, and prayer; and you will come out from its trial of you purified and refined, and made more like unto the blessed image of him, "who for our sakes did fast forty days and forty nights," and to whom in his sufferings we must be made like, taking up our cross daily and following him, if we would hereafter share his crown, and enter into "that rest which remaineth for the people of God." Let me, then, recommend you, my brethren, to lay down some plan, some regular plan for the due and proper and beneficial observance of that season of the Christian year on which we are now entering. Do not be content with thinking of it only on Ash-Wednesday, the first day of Lent; but keep up seriousness and sobriety of mind during the whole of the period which the universal church has set apart for especial self-abasement for the past and renewal of godly vows and resolutions for the future. Do not be satisfied with hearing with your outward ears only the commination or threatening of God against impenitent, *i. e.*, unrepentant sinners, read by his minister; but let the sound of the wrath of God, "revealed from heaven against all ungodliness and unrighteousness of men," reach your inmost hearts: listen as you do to the voice of conscience, when you hear it speaking to you of the past and the future, when you perhaps lie awake in the dead of the night, or when you are present at a death-bed, and when you place yourself, in thought, in the place of him or her who has that moment left your presence, and gone, through illimitable space, into the presence of God, who has quitted earth for heaven or for hell, and time for eternity. O, be wise! O, let us all be wise, and "consider our latter end"!

We are called by the church at this season of the year, as well as at other times and seasons, to fasting. This Christian duty is such; for it has been enjoined by our most blessed Lord himself, as well as by his holy prophets

and apostles, and by the unfailing practice of the church ever since that time. Now fasting, in the strictest sense of the word, means the entire abstaining from food for a certain time: in its wider sense, it means self-denial, and that not only from things unlawful, which must be done at all times, but even from things lawful in themselves at other times. The mere abstaining from food cannot be exercised by all—for instance, by the sick, or by labourers in husbandry or in any other hard bodily work; but self-denial may and should be exercised by all. Neither, again, on the other hand, if all were to fast from food, even ever so much, would that, if merely considered in itself, and without reference to the mind of the individual, be such fasting as would be acceptable to God. If the motive be good; if you fast, more or less, with a view to the glory of God, by the "mortifying of your body, and bringing it into subjection," and subduing the "flesh, with its affections and lusts," because you desire to obey the command of God, in that respect, as conveyed to you by his holy apostle, then you "ordain such a fast" as God has "appointed"; then you exercise your soul in a beneficial manner; then you offer "a sacrifice of a sweet savour, an offering well pleasing unto God." But, if you fast, whether from part or all of your daily and accustomed food, or from any bodily or mental accustomed enjoyment, merely out of a spirit of vain-glory and self-righteousness; if your fasting is like that of the Pharisees, condemned by our Lord, not for fasting, but for fasting in a wrong and proud spirit, "that they might be seen of men," and might be glorified of men; then of men you may have your reward in the praise of men; but of men only will you have it: you will have no glory of God, because you have not "given God the glory," which you are bound to do "in your bodies and your spirits, which are his."

It is, however, my duty, brethren, to "exhort you at this season" to such a fast of soul or of body, or of both, as may, by being in accordance with the word of God, be in accordance with the will of God. I exhort you during the season of Lent to "use such abstinence that, the flesh being subdued to the spirit, you may ever obey God's godly motions in righteousness and true holiness". Let me beg of you, during every day of this period, set apart by the church for the mortification of the body, to exercise in some or in more ways some degree of self-denial, but only with a view to God's glory, in obeying what certainly is the command of God.

Consider how fit and suitable this season of early spring is to call you to an increasing exercise of penitence, godly sorrow, and true repentance. The sun each day rises higher and higher in the heavens, and each day you are brought nearer to the day of Midsummer, when he will be exalted over all, and all clouds shall vanish away from his presence. And does not every day, and every hour of every day, bring you nearer and nearer, slowly and imperceptibly it is true, but gradually and certainly, to the rising of the "Sun of righteousness" to the highest place in the highest heaven, where "he must reign till he hath put all enemies under his feet," and shall chase away for ever all the clouds that oppose themselves to the glory of his face, and they shall vanish into the "blackness of darkness" for ever? Who shall endure the "brightness of his coming," before whom the sun and the moon shall not show their light, and the stars shall cease from shining? The trees and the flowers are now beginning to bud and to grow; and so ought all Christian graces and virtues to bud, and to show forth promise of good fruit.

Turn, therefore, to the Lord with all your heart; not with a heart divided between God and the world, but entirely devoted to him, ready at all times to give up and forego every thing which might be displeasing to him. "Rend your heart, and not your garments;" *i. e.*, your sorrow for your sins must be real and heartfelt. The sins of some will but too clearly rise up before them, and bring in at once a verdict of guilty against them, even at the bar of their own consciences. All sins ought to be at all times and ever present before the minds of those who have committed them; but such is the deceitfulness of the human heart that with some a more rigid self-examination may be required to bring to light the "hidden things of darkness" or the "secret counsels of the heart." And O let me beseech you, brethren, as the case may be with you, to bring in a true verdict against yourselves (and that verdict can be but one and the same to all—a verdict of guilty; "for what man is he that liveth, and sinneth not?"). For "whoso covereth his sins shall not prosper; but whoso confesseth, and forsaketh them, shall have mercy": "a broken and a contrite heart, O God, thou wilt not despise." What blessed words are these! and how should we praise God for the cause of all, the gift of himself, the sacrifice of the cross, the atonement of Jesus, the blessing of blessings, the all in all! May Christ be precious to the souls of every one of you. If he is not, you are "yet in your sins:" if he is, even though sinners, if repentant, "O well are you, and happy shall ye be." The two

most delightful feelings that can be experienced are the pure feelings of the innocent and the genuine repentance of the truly repentant. Whether, therefore, your sins be of the more plain or of the more hidden kind, sins of omission, sins of commission, great or small in comparison with others that are greater, consider your need of repentance and sorrow for them, and let the present season be improved by you to a godly reformation. Even your holy things are marred by unholiness, your best works are but imperfect, your "very righteousnesses are but as filthy rags." Even in prayer how do wandering thoughts hinder and spoil your devotions! If the holy apostle was constrained to say, "O wretched man that I am, who shall deliver me from the body of this death?" how much more must each of us! But, still, says the apostle, "I thank God, through Jesus Christ our Lord." To him must we turn, as the text in its concluding words bids us: he alone can deliver us: the grace of his Holy Spirit alone, "who proceedeth from the Father and from the Son," can alone keep us in the "true and the good way;" and to him must we look, if we would be so kept, "to the glory of God by us."

But you must do your best: the Holy Ghost "worketh in us" and with us, not without us, or against us: at least we cannot expect or look for him to do so. We must not only strive, but pray; and we must not only pray, but strive. If you would secure the end, you must use the means; the end being the holiness and the salvation of your souls, and the means the means of grace, and not some of them only, but all—not coming to Christ once on the Lord's day, but every time that the holy doors are opened for divine worship; not receiving the holy communion once or twice a year, but embracing that blessed privilege whenever you have the opportunity. It is not this or that means only, but all; one of which is the practice of self-denial, whether by actual fasting from food on regular and stated occasions, or by any other or many ways of mortifying the flesh and the fleshly desires of the mind. Endeavour that all the means of grace which are placed within your reach may have the blessed effect, for which all means of grace are given and intended, of bringing you nearer and nearer to God, day by day, and year by year; that you may go forth into the world from your closet or from the church, strengthened for the Christian warfare against the enemies of the soul; that you may go forth "conquering and to conquer," ready and able to bear your cross, of whatever kind it may be, to bear it with courage, with stedfast endurance, with cheerfulness, and entire resignation to the divine will. Crosses must be expected by every child of man; and crosses must be borne if we would "endure hardness as good soldiers of Jesus Christ," and "fight the good fight of faith, that we may lay hold on eternal life."

"Turn unto the Lord your God," and that "with all your heart, with all your mind, with all your soul, and with all your strength." The season is approaching when you will again be called upon to celebrate the yearly remembrance of your blessed Lord's suffering and death for you, and to "show forth the Lord's death till he come." Turn unto him, and behold him: "Behold the Lamb of God, which taketh away the sin of the world;" and, if you do behold him, and "look on him whom they pierced," you behold him who is the great object of your faith, the only ground of your hope, the great motive of your love, the pressing call for your repentance. Thus will you be increased by him, by his Spirit, in faith, in hope, in love, and in repentance. Turn, then, not away from, but turn to the Lord your God, to your adorable Redeemer; and of and to him, say with Thomas, "My Lord and my God." And, if you truly turn to him, you may pray to him with "sure and certain hope" of a gracious answer to your prayer, that he would turn to you, as David prayed that he would turn unto him, when he was "poor and in misery," and then "the Lord lifted him up."

And you, brethren, are "poor and in misery;" "tied and bound with the chain of your sins;" "sore let and hindered, in running the race that is set before you." You have "no man to help you;" but "help has been laid upon One that is mighty;" "mighty to save." "The Lord Jehovah is your everlasting strength." "This is his name whereby he shall be called, The Lord our righteousness." Turn then unto him again, "the Lord your God." Turn to his cross, the cross of Christ crucified. Look upon it, and upon him who suffered upon it. Behold him with the eye of faith. He was nailed to it, to die for your sins. He was buried, that you might be buried with him, and "through the grave and gate of death might rise to a joyful resurrection." "To this end Christ both died and rose and revived." To this end he "ascended up on high." He is your "treasure in heaven;" and, "where your treasure is, there let your heart be also." Your own works are so imperfect that they can never be a treasure worth laying up in heaven. But in Christ you have all in all you want, both for time and for eternity.

The great Head of the church there sits, "God over all, blessed for ever," and "continually intercedeth for us," that we may be made perfect in him. Here you must be holy, and there you will be perfect. And, to this end, use the approaching season as a season of self-humiliation and of self-mortification. Bring yourself down to nothing. Humble yourself to the dust, as you have need to be humbled, and beg of God to "create in you a new heart, and to renew a right spirit within you." Prostrate yourself before your merciful Saviour, and beg of him to look upon you in mercy, and to raise you up from a death of sin to a life of holiness, and from a life of holiness to a life of greater holiness."

"Therefore also now," saith the Lord, "turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts, and not your garments; and turn unto the Lord your God."

MISSIONARY RECORDS.

No. LXVIII.

"It may be that the light which is now shining upon England may be withdrawn: it may be that this and all our other sacred fabrics, which now echo the praises of Jehovah, shall be levelled with the dust; but other spires will attract the eye of the worshipper in distant lands; and the church which may have disappeared in these islands will rise from her ashes, and bless the myriads who live in regions far remote for generations who are yet to come" (Rev. Dr. Dealtry, Church Missionary Society's Anniversary, 4th May, 1813).

NORTH AMERICA.—*Seat of the first Protestant Mission.*—"The first successful settlers in the portion of North America now known as the New England States were essentially a colony of missionaries, who, having fled to Holland to escape the religious coercion of Elizabeth, emigrated thence to North America in the reign of James I., where, in after years, their numbers were reinforced by those whom the intolerant policy of the Stuarts had driven to seek liberty of conscience in the new world. The charter of James to the 'Plymouth company' especially recites that one of its principal objects was the extension of Christianity to the Indians. The charter of Charles to the 'adventurers' associated for planting the province of Massachusetts, professes that the design of the king and the colonists is the conversion of the natives to the true faith; and the seal of the company bore the device of a North American Indian, the motto being taken from the cry of the Macedonians in the vision of St. Paul, 'Come over and help us.' These 'pilgrim fathers' were the first pioneers of the protestant world, and the first heralds of the reformed religion to the heathen of foreign lands. Their mission is more ancient than the propaganda of Rome; and it preceded by nearly a century any other missionary association in Europe. It was encouraged by Cromwell, and incorporated by Charles II.; and Cotton Mather records, that it was the example of the New England fathers, and their success among the Indians, that first aroused the energy of the Dutch for the conversion of the natives of Ceylon. By degrees, a great people grew out of the humble New England missionaries; but they do not appear at any time to have lost sight of the grand object to the prosecution of which they were indebted for their origin. Their labours among the Indians extended along the vast continent of North America, from Georgia to Canada; and, wisely combining the theory and example of social improvement with the preaching of the Christian religion, they introduced every where secular learning, and instructions in agriculture and the useful arts in connexion with the teaching of Christianity. The result was signally successful. The Indians of North America have been eminently distinguished for their readiness to receive and admit the value of Christianity and civilization; and amongst no other heathens of modern times has the gospel had such early and decided success, and no other savages have so readily thrown aside their barbarism, and become civilized men. Encouraged by this success in the western hemisphere, the missionaries of New England next turned their attention to the east; and in 1812, under an act of incorporation from the commonwealth of Massachusetts, they commenced those missionary operations in the old world, which have since been extended over Turkey and Greece, Syria, Persia, India, Siam, the islands of the Pacific, and the continent of Africa" (sir J. E. Tennent's Christianity in Ceylon, 1850).

MISSION OF THE CHURCH OF ENGLAND AND IRELAND.—"We have," observes a writer in an United States journal, "gratifying and most unmistakeable evidence that there is a spirit of life, energy, and activity kindling up in the heart of that communion which is the earnest of greater things to come, and which is the sure pledge that she is girding herself for the conflict which the providence of God is evidently laying upon her. It is an undesigned and fortuitous event, that at least one-eighth of the human family is brought so immediately, in these latter times, under the influence of that communion. The hand of God is in it. As far as man can judge, the church of England is destined to lead on the van in the conquest of the world to Christ. This conclusion we draw from the extension of the episcopate in her colonies, the chivalrous and self-sacrificing spirit of the learned and accomplished men who have gone forth to Zion's distant outposts, the freeness with which the church at home pours her riches into the treasury of her Lord, and the success which already crowns the missionary work."

INDIA.—Some, either ignorant of missionary work and results, or indisposed to them, have at times borne unthinking or groundless witness against them. This subject has been taken up with energy by the rev. G. G. Cuthbert, secretary to the Calcutta committee of the Church Missionary Society, in a tract, styled "The Reality and Success of Missionary Work," a copy of which lies before us. Its merit is that it relies upon reference to facts, not on mere argument or belief. I select that passage which adduces the writer's local proofs: "Any one who desires to justify himself as to the real nature of the mission work going on in India, and to be a true witness

when he may have occasion to speak of it in this country or in Europe, can see it with his own eyes, if he be a resident in Calcutta, by visiting the Church Missionary Society's mission premises in Amherst-street, where he will find a church and congregation of native Christian worshippers; most interesting schools for native Christian boys and girls, containing 70 or 80 children; a large school of about 300 heathen boys, instructed in Christian truth, as well as useful secular knowledge; and will also find well-educated native converts, many of whom understand English, and all will be 'ready to give a reason of the hope that is in them.' Let him also drive down to the rural district of Thakurpookur, on the Diamond Harbour Road, a few miles from Calcutta, and he will find there similar institutions, which we promise him will reward him for his time, by the pleasure they will afford him, rude and simple as they are. He will find there, moreover, a flock of about 300 native Christians, where twenty years ago there was not one, living scattered about in that watery district, and supporting themselves by honest labour." The writer next refers the inquirer to the picturesque station of Agurparah, nine miles north of Calcutta, "where he may see like things." "These are things," he continues, "before the eyes of every one in and about the metropolis of India. No one need be unacquainted with them. .... A candid inquirer can see the work going on still more extensively, by visiting the interesting districts of Kishnagur, only one night's dawk from Calcutta; where he will find about 4,000 native Christians, many of them scattered over the district, but some of them gathered together in little villages wholly Christian, surrounding, like an English village, their church, their school, and their pastor's dwelling. He will see six substantial churches crowded every Lord's day with native Christians; besides numerous small chapels in the outlying villages; some 1,500 young people in the schools, about 600 of them Christian boys and girls in separate schools, various industrial pursuits in progress, and all the other apparatus of an extensive mission. The same, though on a much smaller scale, may be seen at the next station of Burdwan, about 70 miles from Calcutta. Again, at Benares there is much more interesting work going on, which those who make any stay in that famous city of idolatry may examine for themselves at the stations of Segra and Bhelapoor, close by: also at Gharwa, Juanpore, Chutar, and Garrukpoor, at some distance round about. At Mizapoor, Allahabad, at Agra, at Meerut, at Cawnpore, at Kottegarh, in the Himalayas, the same work is going on under the Church Missionary and Propagation or other societies; and all these places are open to the visits and inspection of the most scrutinizing inquirer. Any one may go and see for himself whether the published reports be true." Let then none "throw discredit on either the work or the workmen, until they have examined both for themselves, and know of their own knowledge, and not by the loose reports of persons as ignorant of it as themselves, 'what they say, and whereof they affirm.'"

AFRICA.—The slave-trade is still inflicting its curse and blight on a large part of Africa. Yet how thankful should we be to learn that about 250 miles along the Bight of Benin is the only spot north of the equator where this unholy traffic has not been entirely put down by our cruizers. Well, therefore, may that exemplary native missionary, the rev. S. Crowther, express his "hope that a time will come when that great work shall be accomplished, and the Niger yet become a highway to bear the messengers of the glad tidings of salvation on its waters to the interior of this continent, and be the means, under God's providence, of effectually abolishing the slave-trade, as it has been heretofore the means of facilitating that inhuman traffic." The writer's hope depends upon our government maintaining the cruizing squadron on the coast; a hope fully justified by the experience of its past efficiency: for, he observes in his letter to Captain Trotter, who was lately in command in that quarter, "Much has already been brought before your notice respecting the evil consequences of withdrawing the cruizers from this coast. I need not repeat the same over here; but, should the removal of the squadron take place, and nothing be done to supply its place, the evil consequences will be of the greatest magnitude" (Abbeokouta, July 6, 1850).

Death of a Native Communicant.—The following is a touching instance of a true Christian in earnest prayer, preparing himself to wrestle with the last enemy; and, through grace, victorious in the conflict. It is recorded by the rev. J. Beale: "Oct. 3, 1848.—I visited Samuel Wilson, one of my members, living in Grass Field, to the west of Freetown, nearly an hour's walk from my church. I was very much affected by this visit. I found that both the husband and wife were very ill, and suffering from what I fear is consumption. Both were very much reduced in body; but every thing around them indicated that the Son of Peace dwelt in that house. The house itself, though of the common kind, of mud, was so clean, and so neatly furnished, that it surpassed most I have seen. There were two country sofas in the sitting-room, with beautifully clean covers on, and chairs, all of wood, but as white as soap could make them; while in the corner was a nice cupboard, well furnished with earthenware, glass, spoons, &c., all very clean and bright. The piazza was equally neat, as well as the garden. Our afflicted brother seemed very much pleased to see me, and gave me a hearty welcome. I sat down, and had a delightful conversation with him; first about his sickness, and then respecting his hopes and prospects for a better world. From his appearance and conversation I felt convinced he would not be long with us. I asked him what he himself thought. He replied, 'Master, I do not know whether this sickness is unto death or not; but, if I die, no fear for me. I shall go to Jesus. No fear, master; no fear, master; no fear for me! I don't feel any joy, but I believe.' I replied, 'I don't fear: I feel thankful for the grace which has been given you.' Among other things, I thought I would hint the loss his death would be to his family; but he replied, 'That God, who took care of me when I came to this country, where I had no father nor mother, will also take care of them.' Oct. 11.—Yesterday I was informed that Samuel Wilson had been suddenly removed by death. This morning, at eight

o'clock, the funeral took place, and was attended by a large number of persons. His last end was eminently peaceful. One of my members gave me the following account of his last days. The day before he died he seemed somewhat better, talked freely, and in the evening walked out by moonlight, about half a mile, to see the new church. When there, he expressed to his wife much pleasure at its progress, and told her that that must be the place she must attend; that, if God should be pleased to take him away from her, she was never to listen to any body to be drawn aside, but always to worship within its walls. They then returned, and retired to rest. Soon afterwards his wife awoke, and found he was not there. She got up to seek for him, and found him on his knees in the parlour in prayer to God. At her request he again lay down; but by-and-bye he again rose and went into the parlour to pray. After he had been there a long time, his wife called him; but he told her to "hush," as he was now engaged with his Maker. So he continued through the night until the break of day, like his blessed Master before his passion. Very early some friends called in to see him, to whom he spoke freely, and thought he was a little better, and quite happy in Jesus. A little time after, he lay down on the sofa, and his wife covered him with a country cloth, and he appeared to fall asleep. In this position his happy spirit took its flight to the realms of bliss, without a struggle. Thus lived and thus died a poor African, a monument of God's saving mercy. He was always one of those rare spirits who give the labourer in the Lord's vineyard unfeigned pleasure. He was always in his place in the Sunday-school, church, &c. Though he lived between three and four miles from the church, he was scarcely ever absent, even in the rainy season. His work is done; and, while he has left a bright example behind, he himself reaps the fruit of all his toil in that blessed world where afflictions, pains, and temptations never come" (Correspondence of Church Missionary Society). H. S.

Juvenile Reading.

ELEANOR OF CASTILE*.

At the close of Henry the Third's reign, his son Edward set out on a crusade to the Holy Land, meaning to join the king of France at Tunis; but, on his arrival there, he found that Louis, who has acquired the surname of Saint, had died of the plague. On his death, the French troops returned to Europe; but Edward resolved still to pursue the enterprise with his own little army. He conducted it with great skill and valour; and the Saracens, who found him a very dangerous enemy, employed an assassin to murder him. Edward wrenched the dagger from the man's hand, and killed him in his attempt; not, however, before he had himself been wounded in the arm with the poisoned weapon. The wound, we are told, might have proved fatal, had not his affectionate wife, Eleanor, who accompanied him to Palestine, prevented the effect of the poison by sucking the wound. He set out on his return to Europe soon afterwards, * * In 1291, Edward had the affliction of losing his queen. She died at Harby, in Nottinghamshire; and Edward accompanied her body from thence to its burial-place at Westminster; and, to commemorate her worth and his own grief, he caused a stone cross to be erected at every place where the body stopped on this melancholy journey.

Cecilia. In Philippa of Hainault we have a beautiful instance of the combination of rare talents with the softest womanly virtues. In Eleanor of Castile, the wife of Edward the First, we see how loveable and how useful gentleness and affection alone may be, even when unaccompanied by any mental superiority. In Eleanor's conduct we may all study the difficult lesson of sacrificing self, either its safety or its interests, a lesson which seems more peculiarly appropriate to woman than to man; though, in a certain degree, all are alike called on to follow the steps of our great Exemplar, "who pleased not himself."

Grace. Do you consider, Cecilia, that Eleanor ran the risk of her own life by sucking the poison from Edward's wound? I have heard that many poisons, fatal when received into the blood, are perfectly harmless if taken internally.

Cecilia. Yes, of this milk is a striking instance, which, by chemical analysis as well as experience, is known to be the most wholesome species of nourishment, and yet it becomes a fatal poison when infused into the veins. However, Eleanor could not have known the nature of the poison which had been used by her husband's assassin; nor is it in the least probable that the certainty of its fatal effects on herself would have influenced the actions of this faithful and devoted wife. From her general conduct, and not only from this single trait, we have reason to believe that she was in the constant habit of considering herself in a subordinate point of view, and never of any importance except from the power of contributing to the happiness of others. The more experience you have of life, Grace, the more you will be persuaded that the people, who are habitually ready for such great actions of self-sacrifice as this of Eleanor's, disclaim and avoid responsibility and interference in the ordinary course of events, often from a shrinking feeling of deep humility. They move on in a quiet bye-path of their own, ready to come forward when called upon by the voice of affection or duty, but ordinarily shunning any prominent position, or any course of action more demonstrative than that of unobtrusive cheerfulness.

Grace. I think I know a character in common life very like that which you suppose to have been Eleanor's—Mary Hamilton, the orphan niece of Mrs. Clayton.

Cecilia. I quite agree with you. I have often thought, as I watched her, pursuing "the even tenor of her way," that her character was gradually forming into one of the finest examples of womanly single-mindedness. The total absence of all talent seems even to bestow an additional grace on her character; for she is not only fully aware of her mental inferiority, but confesses it in words and actions with so much gentleness and

* From "The Heroine of a Week." London: Seeleys. A book we formerly noticed.

humility, that one could scarcely wish for her the responsibilities of genius.

Grace. And then she shows, Cecilia, as you have just said of Eleanor, how useful a woman may be without any cleverness; for I think her brother Charles would be a thousand times more sorry to vex her by doing any thing wrong, than if she had all the talent, and the power of convincing his reason, that Caroline has.

Cecilia. Yes, I observed that, while I was staying there last week. Charles had put off going to school, that he might attend the Chester races; and Mrs. Clayton very foolishly allowed him to do so. He had begged of her, however, to keep his plan a secret until the moment arrived for bidding good-bye, as he knew his sister would highly disapprove of it; and, accordingly, the subject was never mentioned until we met at breakfast the day he was going to Chester. Caroline was very angry, and expressed her regret and objections with the deep conviction and strong good sense which make every thing she says so impressive. However, the more ingeniously she destroyed all Charles's defences and excuses, the more angry and the more determined he became. At length he left the room, saying that nothing could change his plans, and that, as Caroline had no more agreeable conversation for him, she should not see him again until the carriage was ready to take him to the railroad, when he would come in for a moment to bid them good-bye. As soon as he closed the door after him, Mary burst into tears, no longer able to conceal the exceeding distress which she felt; and Caroline, now doubly irritated by her brother's conduct, could not help reproaching her for expressing no opinion while he was present. "He knew very well what I thought," Mary answered gently; "and what could I have said, dear Caroline, that would have been half so good as what he heard from you; yet you see that it had the effect of making him more determined in his purpose. If you could not convince him he was wrong, I am sure nobody else could; but, indeed, not even you can feel it more than I do." Soon after Caroline and I sat down to our work in the drawing-room, and waited there for the take-leave visit which the wilful brother had promised. We heard the carriage coming to the door; and a minute after he came in. "But where was Mary?" We could not tell him. He bid us good-bye coldly and hastily; and, as he turned away from us, I heard Mary's light step in the passage. She met him at the door. "Where were you, Mary?" he said; "I thought you would not even come to see me off." But, when he saw the deadly paleness of her face, and the tears which were streaming down her cheeks, he changed his tone of voice even before he had finished the sentence, and Mary told him that she had been in her own room finishing a piece of work which he had asked her to have ready for him, before he left home, and which she now held in her hand. He looked at her for a moment, and then he said, "Well, Mary, you shall have your wish, though you would not even speak it: I will tell Mrs. Clayton that I have changed my mind, and that I wish to have the carriage an hour later to take me to school. I won't go to Chester at all, Mary; and I must see you look happy again before I go."

Grace. Was Caroline angry that he had not complied with her wishes, and yet had afterwards yielded to Mary's?

Cecilia. No, Caroline is as noble in character as she is superior in mind. She kissed Mary affectionately, and told her that she had been in the right the whole time, and that she understood how to influence Charles for his good, a thousand times better than she did; while dear little Mary, smiling, and looking happy through the tears which were still flowing, assured her that she knew Charles had been convinced by her arguments in the morning, and was only waiting for an opportunity to confess it.

Grace. And I dare say that was partly true, Cecilia: I don't like to think that Caroline's cleverness and good sense had no effect on Charles. There would be no use in trying to improve one's mind, if it does not give one more influence over others, and make them pay more attention to one's opinion.

Cecilia. Of that there can be no doubt, Grace; and it is the certainty of this which makes the diligent improvement of the mind of so much importance. Of all the talents which God has committed to our charge to be exercised for the good of others, there is not one which entails such heavy responsibility as high mental powers; because, when judiciously employed, they give the most extensive and constraining influence over the minds of men. The outward act may obey the influence of high position, of great wealth, and that, as well as the inward feelings, be often swayed by affection and esteem; but the mighty power of intellect alone establishes an empire to which all must in time bow down. When we compare the changes produced and producing, in the universal mind of man, by a Bacon, or a Newton, with anything that could be effected by the richest subject or the most powerful monarch, we see that the spirit which was breathed into man by God himself ever preserves an immeasurable superiority over the things of time and sense. My object in this day's conversation with you is not to depreciate the advantages of intellect, but to point out the manner in which its place may partly be supplied. It is not solely for one's own personal gratification, Grace, for one's own conscious advancement in the scale of creation, nor even for its ennobling effects on our moral nature, that the mind is to be watchfully and unceasingly improved. The grand object for which the Christian lives; is to "glorify his Father in heaven;" and it is only by "good-will towards men" that we can, in human sight, give "glory to God in the highest."

Grace. Well, I am sure, no one can do more good than Mary Hamilton. She spends her whole time amongst the poor, and gives them all the money that the other girls I know spend for ribbons and laces.

Cecilia. Mary does indeed employ her single talent to the utmost; and great will be her reward in that day when every man shall receive according to that he hath, not according to that he hath not. But, though kindness to the poor is the duty of all, it is only a small part of the responsibility which is entailed on us by being members of a

social circle. Our words, our looks even, may be perpetually influencing those around us for good or for ill.

Grace. Yes, Cecilia, I have observed that; for the other evening, when Mr. Harman was showing little William the pictures in the large bible, and answering his questions, he began to speak jestingly of Balaam's ass, and I laughed thoughtlessly at what he said, until I saw you looking grave, Cecilia, and then I remembered what a sin it is to speak lightly of anything in the bible. When Mr. Harman observed your looks, he too changed his tone, and explained everything quite nicely to William.

Cecilia. I am very glad that my looks alone produced the effect I wished on Mr. Harman: they were almost involuntary; for, as he is so much older than I am, and little William's uncle besides, I should scarcely have thought it right to express disapprobation of his conduct.

Grace. Do you think he would have been angry, if you had spoken plainly to him?

Cecilia. I am afraid that he might have been so; and then I should have done a great deal more harm than good. There are very few cases in which it is safe to overstep the boundary which has been fixed to our duties, by trying to teach those who are our superiors in age or position; and, when we have made people angry instead of improving them, we have not the consolation of knowing that we are suffering in the path of duty. This is not a temptation into which people like Mary Hamilton are likely to fall. In her deep humility she feels that her want of talent frees her from the responsibility of seeking to guide those around her in the right path. She therefore contents herself with setting an example of "all things lovely and of good report," without trying in any other way to convince others of their errors of life and conduct.

> "The bad she censures by her life alone,
> Blind to their faults, severe upon her own."

"She hath done what she could," is a commendation which Mary amply deserves; and in her case the "what she could" is more than what would be supposed by any one who had not watched the almost imperceptible influence of her holy life and sweet simplicity of mind.

Grace. And do you think, Cecilia, that Mary has "courage of heart" enough to be a heroine, to run the same risk as Eleanor did?

Cecilia. With respect to the capability for action such as Eleanor's, we shall form the safer judgment by applying the principles in which such actions originate to the common-place details of every-day life. These are the real tests of character; for, in periods of great excitement and of great risk to those they love, even selfish people will be induced to sacrifice their own feelings and interests. Harriet Howard had made her poor little sister miserable for a whole morning, because she would not give up the story she was reading, to help her to prepare her lesson for her music-master. Yet, when little Sarah fell out of the boat in the evening, we had great difficulty in keeping Harriet from throwing herself out too, though she could have done her no good, and all proper means were making use of to provide for the safety of the child.

Grace. But surely, Cecilia, you must think Harriet Howard a very good-natured, warm-hearted girl?

Cecilia. Yes, Grace, very good-natured, as far as liking to see every one happy, if they are not made so at the expense of some pleasure of her own. How much more useful it would have been to Sarah to have given up the book, and waited for two or three hours without knowing the end of the story, than if she had even gone so far as to drown herself out of love to her. And it would have been useful to herself as well as to Sarah; for it would have been an act of self-denial to go to Sarah's music-lesson, while she was engrossed and excited by an interesting story. People who will not sacrifice self, who will not make themselves uncomfortable for the sake of the real good of others, can never be what you have called Harriet Howard—really good-natured. It was the forgetfulness of self, the sacrifice of her own safety to that of another, which made Eleanor's act the act of a heroine; and in our daily common-place life there are constant opportunities of acting from the same spirit, and cherishing the same noble habit of mind.

Grace. But one never could get on in anything if one were to be perpetually obliging others. When Henry brought me his French exercise this morning, I was in the middle of my own German lesson; and I should not have had it ready for Mr. Abettshauser, if I had stopped to correct his exercise.

Cecilia. Then you did not correct it?

Grace. No, Cecilia: I thought my learning was of as much consequence as his.

Cecilia. Perhaps you said so?

Grace. No, not exactly; but he was very much vexed with me ever since.

Cecilia. Then I am afraid that if you did not exactly say to him what you have been saying to me, your looks or your manner must have expressed the same thing?

Grace. But what would you have had me do, Cecilia?

Cecilia. You ought to have felt that, his lesson, if not of more, was at least of as much consequence as your own; and that would have made you feel sorrow for not being able to help him. Then you would naturally have expressed what was in your heart; and, if he had seen that you were as much annoyed as he was at your not having time to correct his exercise, I don't think he would have been angry with you: do you think he would?

Grace. O, Cecilia, I am afraid that you think I was very ill-natured to Henry. I certainly am sorry now when I think about it; but at the time I was vexed at his interrupting me, and still more at his seeming to think that his lesson was of more consequence than mine.

Cecilia. So that you confess your conduct to have been entirely influenced by the low principle of self-interest. If, on the contrary, you were daily and hourly struggling against this principle, you would have formed a habit of feeling sorrow, and nothing but sorrow, at not having it in your power to help those around you: you would have readily expressed regret to Henry for not being able to give up your occupation to his, as it was a task imposed upon you, and not a mere pleasure.

Grace. Well, Cecilia, I have just thought of a pleasure that I can give up for him, and I will gladly do it, to show him that I am now sorry for his disappointment in the morning. You know that they are all going to walk to the wood, to gather wild flowers for the school-feast this evening. I heard Henry say that he could not be of the party, because it would take him three or four hours to prepare for his tutor to-morrow morning; and my plan is to stay with him while you go to the wood, and help him to study his lessons, which will save him an hour or two of time, and he will then be able to go into the school at the beginning of the feast, which he was fretting at being obliged to miss.

Cecilia. I like your plan very much, Grace, and I am glad to find you are shewing regret for your error, in the only useful way, by showing a determination to overcome the spirit of selfishness which occasioned it. You will be of great use to Henry this evening, because you are really a clever girl, and understand most of the things he is learning. This is the best use one can make of cleverness, to help other people, and by good-natured and well-timed assistance to acquire an influence over them, which may be employed to lead them by degrees into everything that is good.

Poetry.

LAYS OF A PILGRIM.

BY MRS. H. W. RICHTER.

No. LIX.

(*For the Church of England Magazine*).

TRIBUTARY LINES.

"How full of dread, how full of hope, looketh inevitable death:
Of dread; for all have sinned: of hope; for One hath saved.
The dread is drown'd in joy, the hope is filled with immortality!
Joyously the youthful soul hath gone to take her heritage."
TUPPER'S "PROVERBIAL PHILOSOPHY."

As if her head in sleep she laid,
So still, so calm, so fair;
And, smooth adown her brow, the braid
Still kept its order there.

All passionless and pure that face,
As if the sculptor's art
Had moulded every youthful trace
A picture on the heart.

Dews of the morning linger yet
Around her deep repose;
Where death his gentlest seal hath set,
As if to hush our woes.

No fear is there, and no remorse;
A smile, still lingering, tells
The dawn of her long heavenward course,
Around the spirit dwells.

For, ere she pass'd away, that light
Dispers'd the shades of death,
Forms in angelic lustre bright
Received her latest breath.

And sorrow's wail around her bed
Was changed for anthems clear:
Her path fair seraphs upward led,
Thro' "heaven's eternal year."

How pure her faith, how deep her trust
Thro' life's short day of pain!
Then weep not o'er the silent dust,
The spirit lives again.

O envied lot! in hope, in love,
To speed from earth away,
And join the ransom'd hosts above,
In heaven's eternal day.

A whisper comes from her bright home:
"Here souls thro' mercy free
From life's dark trial pathway come,
Where all is vanity."

"But yet it is a sad farewell,"
The mourners weeping say;
Tho' he who gave hath lov'd her well,
And called her soul away.

Miscellaneous.

WAS ST. PETER EVER BISHOP OF ROME?—It is certain that St. Peter did not die "after the year 66 or 67; the thirteenth year of the emperor Nero. Now, in 53, he was, as stated by the bible, either at Jerusalem, or Cesarea, or Antioch. He had not reached Rome in the year 58, since he is not even mentioned in the salutations of the epistle to the Romans written that year by St. Paul. In 62 he was not there either; for we do not find him among the brethren who welcomed St. Paul on his arrival in that city. In 66 also he could not have been there; since it is not possible to believe that had he been there he would have deserted Paul, his brother in the faith, when, the latter writes, 'all abandoned him in his first defence' before the emperor. From all this we collect that St. Peter never was bishop of Rome. Therefore, if the Romish church is built on the foundation of any 'rock,' it is on one of sandstone, against which the waves of truth will finally beat; and great will be the fall thereof" (In part from Malan's "True Protestant's Manual." Wertheim. 1850).

TIMON.—There was a citizen of Athens, named Timon: he had served his country not only with life and limb, but also with his substance; so that he was now reduced to poverty. When he was thus poor, and had nothing more to give, his fellow-citizens made no further account of him, but despised him, and offered him every kind of insult. He lost all patience, and began to fume and storm. They might now get the devil to serve them: as for himself, if he saw any of them fall into the fire, and had the power to save them, he would rather throw in oil and pitch to increase the flames. His anger and impatience presently changed him into a brute, and he became such a torment that no one could endure to live with him. This is the way in which flesh and blood, in the natural man, carries itself when its love and benevolence are rewarded with ingratitude and hostility. If a man has taught his servant a trade, and moreover fed and clothed him, in return for which he treats him with arrogance and contempt, how few among us are so lowly as would not exclaim, "I will never help him or any one else again! I had rather have thrown my money into the Elbe, or buried it in the earth." Not thus dealeth the believer with his wrongs. For all the evil he receiveth, he returneth all the good he hath; and purchaseth to himself, for wrath and vexation of spirit, the riches of peace with God and his own conscience.—*Luther.*

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

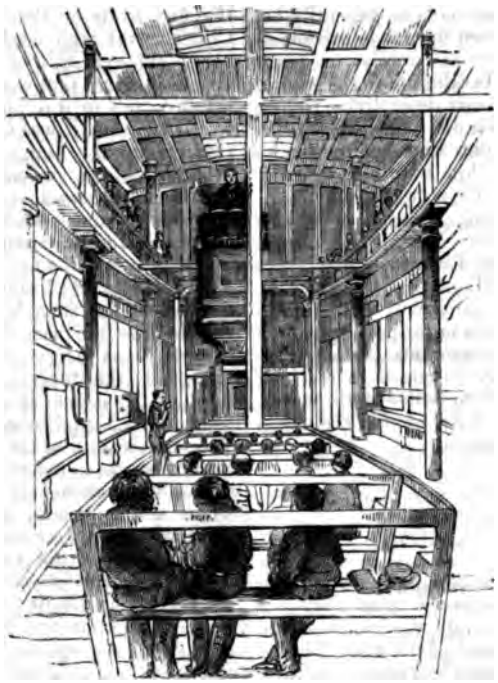
Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 873.—MARCH 8, 1851.



(Interior of Floating Church.)

SAILORS.

THE "wooden walls of old England" are what we have been taught, from our childhood, to regard as our noblest bulwarks; and the victories which have been gained by our naval heroes are those which, probably, are most cherished in our recollections. Indeed our insular position, and the possession of colonies which can be reached for the most part only by long voyages, have rendered navigation and maritime affairs of the very highest interest to us. It is by the guarding of the seas that, under God, we have been preserved, while war has ravaged other nations, from the attacks of an enemy. It is by our naval supremacy that we have been enabled to acquire and retain an empire far wider than that which owned the sway of the proudest Roman emperor. It is by means of our fleets that the commerce of the world has passed through our hands, and our small islands have become the mart of nations. To her sailors, therefore, Britain owes her foremost place among the kingdoms of the earth.

These islands seem peculiarly fitted to yield a

hardy well-trained race of sailors. The large extent of our sea-coast, the oblong shape of the principal island, the indentation of our shores, the many navigable rivers, the estuaries which penetrate at so many different points—all encourage and facilitate navigation, and thus demand the energies upon the waters of large bodies of men. By experience in the coasting trade sailors are rendered fit for more distant voyages. And hence it is that, whether the service required be the defence of the country, or the propagation of trade, or the exploring of distant regions, there are all the qualifications brought to bear which gallantry and patience, skill and industry, can supply. The motto of one of her noblest naval chiefs seems, indeed, carried out: England finds that every sailor does his duty.

The nature of a sea-faring life interferes, however, seriously with the religious privileges of those engaged in it. The larger vessels of the royal navy carry, generally, a chaplain; but the commercial ships are not so provided. A religious captain will, it is true, care for the souls of those placed under him, and will not omit to have divine service on the Sunday; but this is, doubtless, often intermitted, and often neglected. And, when vessels are lying in port, and free access to the shore is granted, as it must needs so generally be, to the crew, it is to be feared that, if left to themselves, the largest number will rarely or never seek the house of God. In addition to the natural aversion of the human heart from divine things, there is superadded in the sailor a proverbial recklessness, and also still further that habituation to the waters, so as to make him less likely to enter a church because it stands upon dry land.

It was, therefore, a wise thought to furnish "church ships." And this has been done in various ports—in London, Liverpool, and other places. Doubtless, the Lord has blessed the means thus used; and many will have, in his eternal kingdom, to thank him for putting such a project into the hearts of his servants. The readers of this paper are earnestly entreated to think of the spiritual welfare of their sailor brethren, and to assist according to their ability the plans adopted for their best interests.

THE RULE OF FAITH*.

THE apostles, we must remember, were commanded in this charge to carry the gospel to all nations of the world, baptizing men into the name of the Father, and of the Son, and of the Holy Ghost; that is to say, admitting them as disciples through the ordinance of baptism (which was to signify the washing away of their sins) into the service and worship of the true God, the Father, the Son, and the Holy Ghost; and as a rule of life, they were to teach them to observe all the things which Christ had himself taught them. The charge is given by St. Mark with some additions, expressing the consequences of believing or rejecting the gospel (Mark xvi. 15, 16). St. Luke does not give this charge in his gospel; but he gives one of the main things in it, viz., that repentance and remission of sins in Christ's name were to be preached among all nations, beginning at Jerusalem (Luke xxiv. 47).

Now, when we turn to the earliest history which we have of the church in the Acts of the Apostles (written by St. Luke, the author of the gospel, and one of the earliest of the disciples), we find from this history that the apostles from the first closely followed this commandment of the Lord. They began with Jerusalem, and there laid the foundation of the church, by preaching repentance and the remission of sins, and baptism, in the name of the Lord Jesus Christ, as he had commanded them to do. They declared themselves to be witnesses of his resurrection, as he had said they should be. They declared there was no salvation by any other name than his name; and they appealed confidently to those scriptures of the Old Testament which Christ had himself, before his ascension, expounded to them, as bearing witness of him (Acts ii. 38; iii. 15; iv. 12; ii. 25-31; iii. 18; iv. 25, 26). In all this they preached and taught nothing but what they had themselves received from Christ, or through the revelation of the Holy Ghost, concerning him. So again, when the first-fruits of the Gentiles were converted to Christ, in the persons of Cornelius and his company, through the ministry of St. Peter, that apostle declared that the apostles had been "commanded by Christ to preach unto the people, and to testify that it was Christ who was ordained of God to be the Judge of quick and dead" (Acts x. 42). Again, when God's purpose of calling the Gentiles into his church was more fully developed, another apostle, St. Paul, was called by the Lord Jesus himself from heaven, "to bear his name before the Gentiles, and kings, and the children of Israel;" and he was expressly told, by the same voice from heaven, that he was sent to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they might receive forgiveness of sins, and inheritance among them which were sanctified by faith in Christ" (Acts ix. 15; xxvi. 18). The same history of the Acts of the Apostles gives us the account of the travels of this apostle in pursuance of this commission; and we find him everywhere acting strictly up to it, and faithfully delivering both to Jew and Gentile that which he had received of the Lord, and preaching everywhere repentance towards God, and faith towards the Lord Jesus Christ (Acts xx. 21).

And this same apostle has, as you know, left us a number of epistles, which are to us a faithful and exact representation of what he preached by word of mouth. In those epistles he tells us that "he is an apostle of Christ, separated or set apart by him for the express purpose of making known his gospel to the world;" "that Christ wrought by him to make the Gentiles obedient by word and deed;" that "Christ sent him to preach the gospel;" that "his gospel is not after man, for he received it not of man, but by the revelation of Jesus Christ;" that "the gospel of the uncircumcision was committed to him;" that he is "a minister of Christ and steward of the mysteries of God;" that "a dispensation of the gospel is committed to him;" that he spake, "not in the words

* From "No need of a living infallible Guide in matters of Faith;" a series of sermons, by the rev. A. Martineau, M.A., vicar of Whitkirk, Yorkshire. London: Rivingtons. Leeds: Harrison. 1851.

which man's wisdom teacheth, but which the Holy Ghost teacheth;" that "he received of the Lord that which he delivered unto men," even "the gospel which he preached unto them, and whereby they were saved;" that he "preached not himself, but Christ Jesus the Lord;" that he was "an ambassador for Christ, as though God did beseech men by him;" that he "wrought the signs of an apostle among them by working miracles;" that he was "the prisoner of Jesus Christ for the Gentiles;" that "the glorious gospel of the blessed God was committed to his trust;" that he "thanked Jesus Christ the Lord for counting him faithful and putting him into the ministry" (Rom. i. 1, xv. 18; 1 Cor. i. 17; Gal. i. 11, 12; ii. 7; 1 Cor. iv. 1, ix. 17, ii. 13, xv. 1, 2; 2 Cor. iv. 5, v. 20, xii. 12; Eph. iii. 1; 1 Tim. i. 11, 12). What does all this, my brethren, amount to (and there is much more in a like strain), but a declaration on St. Paul's part, that he taught nothing but from Christ? that he, in short, during his lifetime, constantly fulfilled the charge contained in the text, by so preaching by word of mouth, as well as by letter, as to teach men to observe all things whatsoever Christ had commanded him?

The same might be shown of all the apostles whose writings form part of the New Testament, and no doubt was true of the rest. But a time must arrive, when the church could no longer have the benefit of the apostles' teaching by word of mouth. They must die, and be gathered together to the dust, like other men; and, by way of provision for that time, the substance of their teaching was committed to writing, that it might be preserved for ever in the church. This was the origin of our four gospels, written either by apostles, or companions of apostles, and acknowledged from the first as authentic histories of what Jesus did and taught. They were intended to preserve in writing the memory of the things which the members of the church had been taught by the apostles themselves by word of mouth; and to prevent their doctrine from being corrupted, as must have been the case, had it been left to the uncertainty of unwritten tradition. So St. Luke says that he, "having had perfect understanding of all things from the very first, thought fit to write them in order to his friend Theophilus, that he might know the certainty of those things wherein he had been instructed." And St. John declares that his object in writing was "that men might believe that Jesus was the Christ, the Son of God, and that, believing, they might have life through his name" (Luke i. 3; John xx. 31). Before the death of St. John, the whole, or nearly all, of the writings which we now call the scriptures of the New Testament were acknowledged as sacred books, having divine authority; and these books were, after the death of the apostles, intended to testify, in their place, concerning the things which the Lord Jesus had commanded them.

The work of the ministry was not, however, abolished; on the contrary, bishops, or overseers, were appointed in the chief cities, to preside over local churches; and presbyters, elders, or priests, and deacons, were appointed as pastors and ministers, under the bishops, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. iv. 12). But these had not the same power of working miracles, or the same abundance of supernatural revelation from on high, which the apostles had possessed. In fact, it was God's will that the extraordinary powers, committed for a time to the church, should be gradually withdrawn, and that its government should be left to ordinary men of ordinary powers; whose chief work should be to preserve the records of the apostolical teaching (that is, the scriptures) pure, and to distinguish them from false writings, and to teach men from those scriptures whatsoever Jesus had commanded them, that is to say, to preach in his name repentance and the remission of sins, and the things which concerned their everlasting peace. Upon this point Irenæus, an early Christian bishop and martyr, who was a disciple of Polycarp (who was himself the disciple of St. John), gives this remarkable testimony: "We have not received the knowledge of the way of our salvation by any others than those by whom the gospel has been brought unto us: which gospel they first preached, and afterwards, by the will of God, committed to writing, that it might be for time to come the foundation and pillar of our faith. For, after that our Lord rose from the dead, and they (the apostles) were endowed from above with the power of the Holy Ghost coming down upon them, they received a perfect knowledge of all things. Matthew, then among the Jews, writ a gospel in their own language; while Peter and Paul were preaching the gospel at Rome, and founding a church there; and, after their exit, Mark also, the disciple and interpreter of Peter, delivered to us, in writing, the things that had been preached by Peter; and Luke, the companion of Paul, put down in a book the gospel preached by him. Afterwards John, the disciple of the Lord, who also leaned upon his breast, he likewise published a gospel while he dwelt at Ephesus, in Asia" (Irenæus, Adv. Hær., lib. iii. 3). And this written gospel, of which this author speaks, was, we find, the rule of faith in the earlier and purer ages of the church, when to profess the name of Christ involved the risk of liberty and life itself. Furthermore, we have a long series of witnesses to the authenticity of the New Testament scriptures, extending through several ages, and scattered over different parts of the world. I refer to those writers, who are commonly called the fathers of the Christian church, and who, though uninspired men, and not to be spoken of in the same rank as the writers of scripture, have left writings which are invaluable, both as commentaries on scripture, and as evidences of the authenticity and truth of those records. We find the books of the New Testament, from the time of the death of St. John downwards, quoted and referred to by these writers, under titles of peculiar respect, as "the holy scriptures," the "oracles of the Lord," "the memoirs composed by the apostles, which are called gospels," "the scriptures of the Lord," "the divine scriptures," "the divine oracles," "the sacred books," "the divinely-inspired scriptures," "the books of the Spirit," "the divine fountains," "the fountains of the divine fulness" (Paley, Evid. pt. i. chap. 9). We find, further, from the same authorities, that these books were regularly read and expounded in the public assemblies of Christians for divine worship; and one (Wordsworth on the Canon, p. 124) of them thus expresses the benefit of the

M 2

public reading of the scriptures in the churches: "Where," says he, "is a confluence of all sorts of people of both sexes, and where they hear how they ought to live well in this world, that they may deserve to live happily and eternally in another;" and again, "The canonical books of scripture being read everywhere, the miracles therein recorded are well known to all people."

So we find that, up to the end of the fourth century, men looked to the holy scriptures alone as the oracles from which they were taught to observe all things whatsoever Christ had commanded. Moreover, in the great councils of the church, which were held during that and the next century, in which the articles of the Nicene creed, and some of the leading points of the Athanasian creed, were settled and acknowledged as part of the faith of the church, a royal throne was set in the midst, on which the volume of the four gospels was placed, both as a visible image of Christ's presence, and as a divine rule by which all the decrees of the councils were to be governed (Augustine, quoted by Paley). From that time, however, errors in doctrine and corruptions of practice were gradually introduced, and spread more and more through the church. In the course of the succeeding centuries, and particularly during what are called the middle ages, as the supremacy of the pope became more recognized, the light of holy scripture became more obscured, and the vain traditions of men, false and lying legends of miracles, and the like, were exalted above the sacred writings, and reverenced as revelations from on high. And this state of things continued more or less to prevail for several centuries, though it was not equally bad in all countries. In England, the holy scriptures were in earlier times translated into the vernacular tongue; and, though they may not have been generally read, no hindrance was thrown by public authority in the way of reading them. During the Anglo-Saxon period of our history, the church of England was nearly, if not altogether, independent, in some important matters, of the see of Rome, and comparatively free from Romish corruptions. After the Norman conquest, a period of two or three centuries of gross darkness intervened; and when, in the dawn of a better day, Wickliff translated the bible into English, at the end of the fourteenth century, the book was most precious: men were willing to purchase the volume at any cost, and to sacrifice their lives rather than forego the possession of such a treasure (Blunt on the Reformation, p. 95).

Then came the Reformation; and our church, freed from the tyranny of Rome, and from the curse of the pretended infallibility of the pope, reasserted solemnly the right of every Christian man to be guided by the holy scriptures, as the only divine rule of faith and practice, from which he could be taught to observe the things which Christ had commanded. Thus it is declared by her articles, in language which cannot be mistaken, that "holy scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation;" and again, that "the three creeds, the Nicene creed, Athanasius's creed, and that which is commonly called the apostles' creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of holy scripture" (Art. vi., viii.). This is the reason given for receiving the creeds, not their having been ordained by any general council of the church; for in another article it is stated that "general councils may err and have erred, and that things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy scripture" (Art. xxi.). Again, in another article, it is said that "the visible church of Christ is a congregation of faithful (*i. e.*, of believing) men, in which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same (Art. xix.). While, in another article, the number of sacraments is limited to two, instead of the Romish seven; which two are declared to have been "ordained of Christ our Lord in the gospel, that is to say, baptism, and the supper of the Lord" (Art. xxv.). Again, with respect to the authority of the church (Art. xx.), we are told that "the church hath power to decree rites or ceremonies, and authority in controversies of faith:" wherein a distinction is made between that lawful power, which every national church has over its own members with respect to matters of form and ritual, provided things are done to their edifying, and so as not to be repugnant to scripture, and that illegal and unfounded assumption of infallibility in matters of faith, which is claimed by the pope. Our church only claims *authority* in controversies of faith, *i. e.*, not the despotic power of an infallible judge, but the superiority of a wise elder, who directs us to use the divine gifts of reason and learning, and the assistance supplied by the writings of our Christian forefathers in the best ages of the church, as helps towards the right understanding of the oracles of God, unto the salvation of our souls. And, therefore, the same article to which we just referred (Art. xx.) thus proceeds: "And yet it is not lawful for the church to ordain anything that is contrary to God's word written, neither may it so expound one place of scripture that it be repugnant to another. Wherefore, although the church be a witness and a keeper of holy writ, yet, as it ought not to decree anything against the same, so, besides the same, ought it not to enforce anything to be believed for necessity of salvation." In other articles the errors of the church of Rome are generally or expressly condenned; and, in particular it is declared, by way of protest against the monstrous doctrine of the pope's supremacy, that "the bishop of Rome hath no jurisdiction in this realm of England" (Art. xxxvii.).

I think, my brethren, that this is amply sufficient evidence to show what the rule of faith of the church of England is, and that it is by founding everything essential to salvation on holy scripture, and owning no other conclusive authority but holy scripture only, that she seeks to teach her children to observe all things whatsoever Christ hath commanded to be observed. We believe that in so doing she acts upon the example set by the fathers of the ancient church; those venerable men, to whose piety and learning we

owe, under the gracious direction of Providence, the preservation, in purity, of those holy records, which are to us the oracles of faith. And while, as we said before, we claim for the church no infallibility, but only the weight due to the authoritative opinion of a wise elder, we trust that, while she continues to maintain the holy scriptures in their integrity, and to publish to all nations, in the name of the Holy Trinity, the unsearchable riches of Christ, we may without presumption call her the "pillar and ground of the truth" (1 Tim. iii. 15), though not the oracle of truth itself, and that we may claim for her the fulfilment of that gracious promise: "Lo, I am with you alway, even unto the end of the world." The church tells every one of her members that the understanding of the holy scriptures rightly is a main part of his probation as a spiritual being; and she tells them plainly what her own view of the main points of Christianity is. Shall we doubt, then, that a plain man, who has not learning sufficient to enter into religious controversies, will be morally justified in following her doctrines, supported, as they are, by such a weight of authority, provided there is nothing in them which offends his moral sense or conscience, or which is plainly repugnant to scripture? We believe that there is nothing authoritatively laid down by the church of England, but what may be established from holy scripture, and may be shown to have been held in the earliest ages of the church. We "believe, and therefore we speak" (Ps. cxvi. 10): if any man is not convinced, we seek not to impose fetters on his conscience, but would with "meekness instruct them that oppose themselves; if God peradventure would give them repentance unto the acknowledgment of the truth" (2 Tim. ii. 25).

THE FIELD OF MARS, OR MODERN SPITAL-FIELDS.

By Mary Roberts.

No. I.

Strange phantoms ride the waters of old time,
Embodying men and acts. O'er that lost field,
Where rolls the eddying current, Roman youths
Float by in mimic forays, and gleams wide
A pale light from the shadowy barbican;
And now war chariots, rode in by stern men,
Mow with each blood-stained scythe whole battle-fields.
Years pass; and builders, with their lines in hand,
Plan out new structures where proud mansions stood;
And 'mid them plies the potter his small trade.
Green fields float by; and shadowy, pleasant trees
Do seem to thrive; and princely homes are seen;
And next small, dusty streets; and thither come
A crowd of exiles. M. R.

The mental eye, back glancing through the vista of past ages, sees, on a spot now covered with small streets and a crowded population, Roman and British youths engaged in feats of arms. That place was called the Field of Mars, in honour of the sanguinary deity who instigated and presided over hostile combats; and there, in imitation of the arena at old Rome, bold and restless spirits rehearsed in mimic combats the deeds which they aspired to achieve on battle-fields.

A watch-tower or barbican stood hard by. It was occupied by cohorts of soldiers, in readiness for action. They kept watch by night, in case of fire; as likewise to give notice, lest the enemy should steal unawares upon the city. A watch-tower therefore, by day, was that high building; a beacon when the night drew on; for a great fire was kept blazing on its summit, that travellers might direct their way aright; and far and wide extended the lurid glare, lighting all around, and gleaming as a star to those who journeyed over the wild moors.

Changes took place in Britain: and grass covered the Field of Mars. No Roman steps trod there; and scarce a trace remained of the old watch-tower. The place once so renowned, where arms and helmets flashed to the rising sun, and where Roman officers and patricians continually resorted, seemed given up to utter desolation. The city, to which that Field of Mars pertained, had shared the fate which either menaced or befell all places where the Romans dwelt, when their eagles were withdrawn from Britain. But the site was good; and an ample river flowed amid aqueducts and ruins. Hence it happened that strangers rebuilt the city; and by degrees a considerable population crowded the banks of the river, and covered an ample space. Still the Field of Mars remained unbuilt upon, till by degrees its extent was somewhat circumscribed: a few houses were erected contiguous, and a priory and hospital were built (1208) by Walter Brune, sheriff and mercer of London, and Mary his wife, during the reign of John.

Meanwhile the surrounding country was brought into cultivation; and some stately mansions were erected among its pleasant and well-watered meadows, in which courtiers and persons of quality resided. Years passed on, and more land was abridged from the large arena. The bishop of London had a house there, as also the earl of Essex; and a spacious dwelling, belonging to dean Colet, was appropriated for the reception of the head master of St. Paul's, and his scholars, in the event of a plague breaking out*. The dean liked the retirement of the country, and often went thither; and a letter is still extant, in which sir Thomas More, after his return from abroad, urged dean Colet to spend a few days at Stepney, that they might enjoy the country together, and walk through his pleasant farms, praying him likewise to return for the sake of Stepney, which mourned for him as a mother for her children.

A fine mansion, belonging to sir Horatio Pallavicini, the famous Italian merchant and ambassador, is mentioned likewise in the olden records. He was much in favour with queen Elizabeth; and it is probable that her majesty visited him occasionally, as also the priory; for Stowe relates that the queen came in great state from St. Mary's, in the month of April, 1559, attended by one thousand men in harness, with shirts of mail, and corslets and morice pikes, having ten pieces of artillery; and thus they went onward to the court, with drums beating and trumpets sounding, and the sweet symphony of flutes, accompanied with morice-dancers, and in a cart two white bears.

Other stately buildings encroached on the Field of Mars, and then small tenements and rows

* Stowe's Survey.

of cottages; till, by degrees, the whole space, including what is now called Goodman's-fields, with part of Whitechapel, Bishopsgate-street, and old Artillery-ground, was thickly inhabited; but still a considerable space remained undwelt upon far down as the days of Elizabeth, when, as wrote a scribe of the old time, "at the east end of Spittlefield church there lieth a large field, broken up for making brick, and therein are found old Roman urns, full of ashes and burnt bones."

Like the floating and receding of mountain mists, at one moment revealing some giant peak, and again concealing it from view, are often historic facts, as connected with memorable places. Distinguished for its martial sports, the Field of Mars is associated with the conquest of Great Britain by the Romans. It is briefly mentioned in the reign of John, and again in that of Henry the Eighth, and Elizabeth; yet still as a tenantless and unprofitable waste, with its old priory and church. Again it seems forgotten till the reign of William III., when all that then remained of the old battle-field "became a great harbour for poor protestant strangers, who, as in former times, so of late, became exiles for their religion"*. They fled from the persecution that raged throughout France; and, while numerous families found their homes in the low countries, the greater number passed over into Britain, bringing with them the art of weaving and manufacturing silk and woollen stuffs. There were likewise some persons of distinction, and pastors whose flocks were widely scattered; but all are now forgotten; for nearly two hundred years have passed since the exiles landed on our shores, and proceeded to the quarter now called Spitalfields, that was assigned to them. But tales of terror or distress, of meek submission or heroic daring in the hour of utmost peril, belonged to each; and their humble dwellings often resounded with heartfelt praises and thanksgivings, for mercies vouchsafed in their deliverance. Among the crowding exiles who thronged the streets one day, and whose foreign dress and accents excited the wonder of the citizens, the name of Migault has alone descended to posterity.

"My children," wrote the father, in a narrative which still remains, "it having pleased the Most High to take unto himself your excellent mother, I wish to make you acquainted with the trials which she underwent for your sakes; also to make known to you the reasons by which we were compelled to remove from Mouillé to Mougon, from whence the wretchedness which overwhelmed Poitou constrained us to settle in Mawge.

"I had completed my eighteenth year, your mother her nineteenth, when our hands were joined in wedlock, on the 19th of January, 1663. Shortly afterwards, having previously delivered public lectures, I was appointed reader in the church; and, when it pleased the Lord to remove my excellent father, my mother continued to reside with us; for we were too young to understand the management of the numerous boarders and day-scholars who were placed under my charge.

"Our days passed happily; and we saw an increasing family rising around us, till an edict from the king excluded all protestants from civic employments, suppressing likewise every office connected with our religion, and thus precluding many families from the means of obtaining a livelihood. My dear mother was then dead. She had been to us an unspeakable solace and a blessing; but, when the first heavy drops of the coming storm began to fall, we were indeed thankful that she was laid to rest. Being unable to continue my profession as a notary, in addition to the cares of a numerous school, I resolved to accept the offer of an annual salary of sixty livres, made to me by the members of our consistory, and accordingly removed to Mougon, where we established ourselves in some degree of comfort, till the arrival of a cavalry regiment—that regiment which caused the ruin of so many estimable families in Poitou. Tales of fearful suffering had previously reached us; and never shall I forget the heart-rending scene to which I was a witness, two or three days before the soldiers came into our town. On returning from La Bessière, to which business had led me, I met a lady of my acquaintance, hurrying across the country, with three children, one at the breast, the others holding by each hand. Her consternation cannot be described. She knew not whither she was bending her steps; and, fearing lest the troopers should have traced her, she would not slacken her pace, nor give any other answer to my inquiries than that she was pursued, and dared not stop. Many days and nights did that pious lady pass with her helpless children in the open country, without shelter, and mostly destitute of food. But the Lord was merciful to her, and enabled her to escape; and neither was her own health nor yet that of her children affected by the dreadful privations which they had undergone.

Meanwhile, as the remorseless troopers spread over the country, all the half-hearted renounced their faith and crowded to mass; and those who remained stedfast and unmovable suffered the most cruel injuries. If they remained at home, soldiers were billeted upon them; and often not only their furniture and cattle, but even their clothes, were sold to the highest bidder. If they fled into the woods by night, with their wives and children, they had no other shelter than the trees, nor any food except such as the wild berries yielded them. As yet we only heard of such sad doings; but on Tuesday, the twenty-second of August, 1681, the storm reached us also. We had been offering our morning supplications, and were just leaving the church, when a troop of cavalry, commanded by Monsieur de la Brigue, galloped into the town. They came towards us, and surrounded the church-yard, with gestures that appalled the stoutest heart, allowing us, however, to return to our homes; but scarcely had we reached them, when the rude soldiers followed close after us. You, my children, had been secreted in other and distant homes a few days previously; and well was it for us that we had taken this precaution; for two soldiers were presently quartered upon us; and these men, on the first day of their arrival, required more dishes than would suffice for twenty people. Horses, too, were put into the stable; and other troopers shortly followed who, because the hay was not of the best quality

* Stowe.

uttered the most terrible blasphemies and execrations. Thus circumstanced, and being unable to satisfy the exorbitant demands of such cruel men, I hastened to some ladies, themselves of the Romish faith, who lived near, and entreated them to aid me in procuring a messenger whom I might despatch to Niort to purchase provisions. The ladies, feeling deeply for my situation, entreated me not to return to my house, adding, that our destruction was planned by the curé; and that, if I ventured back, I might be dragged forcibly to a place which I should be unwilling to visit. What to do I knew not: the advice was good; but how could I separate myself from my poor wife?

"You will not doubt, my children, that the anguish of my feelings was great indeed. Your mother, who had been recently confined, was in the hands of those remorseless troopers, who had not only turned her out of her bed, but would not even allow her to remain in her chamber. Still my kind neighbours urged me to fly. I could not help my wife, they said; but they, on their part, solemnly promised not to abandon her: they engaged to set her at liberty, though the difficulty was ever so great, and the consequences to themselves ever so alarming. Imploring in the secret of my heart guidance and protection from the Lord, and well knowing that should I attempt to return home the utmost peril would await me, I resolved to follow implicitly the instructions of these worthy women. Again did they repeat their cheering promises respecting your poor mother, and one of them, having conducted me through a back street into a garden surrounded with high walls, locked the door and returned to her house. It was then between three and four o'clock in the afternoon; and I remained for some hours, harassed with the most dreadful apprehensions. I thought, too, continually of your mother, and feared lest she should imagine that I had deserted her. My imagination became at length almost bewildered. I seemed to hear her supplicating my ineffectual aid, and mildly upbraiding me for deserting her in her greatest necessity. Alas! my dear children, the sufferings of this incomparable woman were not exaggerated. During the five hours that I remained in the garden the treatment which she experienced exceeded my utmost imagination. The merciful interposition of Providence alone prevented her from expiring under the hands of her tormentors. No sooner was their suspicion excited that I had escaped, than one of them, having followed her into a room, whither she had crept with great pain to reach the wine they had demanded, violently kicked, and forced your mother back into the sitting-room. He then brutally suggested that their prisoner must be guarded and kept warm, and, having thrust her into the chimney-corner, proceeded to pile wood upon the fire. Our own furniture was used for the purpose; and unspeakably dreadful was the language with which they threatened to burn their victim, unless she renounced her faith. So intolerable was the heat, that even the rude soldiers were unable to remain near the fire; and the man who was placed close to your mother, as a guard, was relieved every two or three minutes. This admirable woman, knowing whom she believed, did not, however, for a moment lose the composure of her mind. She cast all her care upon her Saviour, nobly repelled the repeated importunities to change her religion with equal mildness and resolution, until, swooning away, she became insensible to farther insult and injury.

"Our female neighbour had gone directly to the house to seek my wife. They wished to bring her away, but were rudely refused. Resolving not to leave her, they were constrained to witness her sufferings, although they threw themselves at the officers' feet, imploring them to have pity; but their entreaties were like the breath of an infant opposed to the northern wind. Your mother would probably have perished, if God in his mercy had not sent her a protector."

Weekly Almanac.

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—MATT. iv. 4.

O Lord, who for our sake did fast forty days and forty nights, give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

MARCH.	MORN. LESSONS.	EVEN. LESSONS.
9. 1st Sun. in Lent..	Gen. xix. 1-29 Luke xx.	Gen. xxii. Col. iv.
10. Monday	Deut. xxxiv. Luke xxi.	Joshua i. 1 Thess. i.
11. Tuesday.....	Joshua ii. Luke xxii.	Joshua iii. 1 Thess. ii.
12. Wednesday	Joshua iv. Luke xxiii.	Joshua v. 1 Thess. iii.
13. Thursday	Joshua vi. Luke xxiv.	Joshua vii. 1 Thess. iv.
14. Friday	Joshua viii. John i.	Joshua ix. 1 Thess. v.
15. Saturday	Joshua x. John ii.	Joshua xxiii. 2 Thess. i.

"If we would beat off Satan, as Jesus did, we must use the same weapon which Jesus used: we must oppose him with the word of God. That word, like the spears which the ancients used to fight with, is at once a weapon and a prop: it has a point to drive away the enemy, and is a staff to support us on our round. Lean on that staff which is the promises of God, and it shall support you when your heart is ready to sink. Fight with that point which is the sharp commands of God; and the tempter shall flee before you" (rev. A. W. Hare).

GOD'S VOICE TO THE SINNER:

A Sermon

(For Lent),

BY THE REV. THOMAS GRANTHAM,

Rector of Bramber-with-Botolph, Sussex.

JER. xiii. 15-17.

"Hear ye, and give ear: be not proud; for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. But, if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears."

THE pious men who drew up the liturgy of our church, well aware that the allowed practice of any sin was totally inconsistent with a state of salvation, and likewise that, should the sinner be left to himself to select the season in which to turn from sin to righteousness, that season would never come, at this period of Lent especially direct the attention of all her members to the great and important duty of considering their conduct and calling all their ways to remembrance; of judging themselves now by the unerring standard of God's law, that they may not be condemned by the Judge of quick and dead hereafter. And, to assist you, brethren, in the performance of this duty, I purpose drawing your attention to those sins which, though, alas! they ought not so much as to be named among the children of God, are too common among those who profess and call themselves Christians at the present day, and to be found, it is to be feared, more or less, in most congregations.

To proceed, then, without further preface, to the consideration of the striking passage which I have just read to you as my text. The prophet Jeremiah had received from the Almighty various intimations that he would before long pour forth his wrath upon his people. Seeing that they continued to refuse to listen to his words, and persisted in walking in the imaginations of their own hearts, and believing that God would be as true to his threatenings as to his promises, he thus feelingly calls upon them to repent of their wickedness, and declares that, if they will not hear, his soul shall weep in secret, inasmuch as the threatened calamities will assuredly not be escaped. And what minister of Christ, when he reads such declarations as the following, "The wicked shall be turned into hell, and all the people that forget God" (Ps. ix. 17): "Whatsoever a man soweth that shall he also reap; he that soweth to the flesh shall of the flesh reap corruption" (Gal. vi. 7, 8):" "Adultery, fornication, uncleanness ..... hatred, variance, emulations, wrath, strife ..... envyings, murders, drunkenness, revellings, and such like ..... they which do such things shall not inherit the kingdom of God" (Gal. v. 19, 21): "Without is whosoever loveth and maketh a lie" (Rev. xxii. 15)—what minister of Christ, I say, when he reads such passages as these, and sees too many who bear the Christian name living so as to render themselves justly liable to God's displeasure, and yet altogether fearless of the consequences, does not feel himself constrained to take up the exhortation of the prophet: 'Listen, I beseech you, to the warnings of the Almighty: let not pride stop your ears: he is the Creator, and thou the creature of his hand: give glory to him by acknowledging and repenting of your sins'?

Am I addressing any one who is careful and industrious as to the things of this world, and who lives in all good report among his neighbours, but who has no real fear of God before his eyes, and who goes about his employment, whatever it may be, without having God in all his thoughts, and who yet, because he bears the name of Christ, and attends at times the services of the sanctuary, feels no alarm as to his eternal state? I would say to such, in the language of the prophet, "Hear ye, and give ear: be not proud; for the Lord hath spoken;" and that in words too plain to be mistaken: listen to his voice: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you" (John vi. 27). Ponder these words, and let your own conscience say whether you are obeying this his command whilst you are labouring exclusively for the meat that perisheth, and utterly neglecting that meat which the Saviour thus recommends to your especial attention? Again, you may read in our Lord's sermon on the mount, "Seek ye first the kingdom of God and his righteousnes; and these things shall be added unto you" (Matt. vi. 33). And is this any thing like the practice you are pursuing? Are you not rather seeking with all diligence for the things of this world, and paying no attention whatever to the attainment of the kingdom of heaven? Now, if this is the case with any of you, surely you must perceive that, thus living in direct disobedience to the Saviour's command, you are daily exposed to God's wrath and indignation; that there is no way by which you can escape, except by repenting truly of your sin in this respect, and accepting the gracious offers made to you in the gospel; by

laying the axe to the root of this your worldliness; by being willing not only to feel, but to confess your manifold short-comings and your misdoings; by flying to the cross of Christ, and not resting satisfied with your religious state till, by the blessed Spirit of God, your hearts be renewed in righteousness and true holiness, and you yourselves rendered meet for the inheritance of the saints in light.

But perhaps I may be addressing some who slight and profane this holy day—who attend, I will suppose, once in the day the public worship of God, but who spend the rest of it in various ways, in no way likely to promote their eternal interests or further the salvation of their souls; some in visiting and idle gossiping among their neighbours; others in casting up their accounts and making out their bills; some in sloth and indolence; and not a few, it is to be feared, with their profane companions at the alehouse. Now, to all such I may well say, "Hear ye, and give ear: be not proud; for the Lord hath spoken" on this subject also. Immediately after the creation of the world the Almighty set apart one day in seven for his own peculiar service, as we are told in the book of Genesis: "God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made" (ii. 3). And of all the ten commandments there is, perhaps, hardly one which is more repeatedly insisted on in different parts of the bible than the duty of keeping holy the sabbath-day. No one, indeed, who enters into the spirit of God's word, will doubt but that it is his pleasure that after every six days' labour there should follow one day of rest, to be employed in spiritual services. All engagements, therefore, of a worldly nature; all matters of business, convenience, or pleasure; in a word, whatever breaks in upon the sacred duties and privileges of the Lord's-day must be in direct opposition to the divine will. The day is not ours, but God's: its hours are holy: they are not at our own disposal: they are to be employed in the service and honour of our great Creator and Redeemer. And, that you may not imagine that these are any unauthorized deductions of my own, listen to the express declarations of the Almighty by his prophet Isaiah, and that in a passage referring clearly to gospel times: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it" (Isai. lviii. 13, 14). And you must all be aware that our blessed Lord when upon earth took every opportunity of showing his respect for this day, and that it was his regular custom on it to attend the synagogue, to teach the people to perform acts of charity, and to employ it in other holy duties. All then must surely perceive that, every time they allow any unnecessary worldly business or vain occupation to employ them on this day, they are acting in opposition to the spirit of God's laws, those laws by which they will be judged at the last day. God would assuredly never have given such a commandment, if he had not meant it to be obeyed. The thought of committing theft, murder, or adultery would strike most of you with horror; why then does not the breaking of the sabbath? Is it not sinful and dangerous to break the fourth, as well as the sixth or seventh or eighth commandments? Need any be reminded how many criminals and offenders against other commandments have ascribed their first beginning of transgression to the neglect of the sabbath? and, when God has expressly set apart a day for your instruction, can it be wasted in idleness or pleasure, and you not suffer loss? Surely every one, who feels himself guilty in this matter, must see that every minister is especially called upon to warn his people to remember their duty both to God and their own souls in this respect, lest haply they should weary out the Almighty's patience and long-suffering, and he should swear in his wrath that they shall never enter into his eternal rest. Doubtless you will meet with some difficulties in the proper discharge of this duty; but what duty can we perform without the world, the flesh, and the devil raising some obstacles to oppose our path? Your worldly interests may in some cases seem likely to suffer; and less scrupulous neighbours may appear likely to gain advantage over you; but bear in mind where it is written, "Better is a little with the fear of the Lord than great treasure and trouble therewith" (Prov. xv. 16): "Trust in the Lord, and do good: so shall you dwell in the land; and verily you shall be fed" (Ps. xxxvii. 3). Possibly you may at first be exposed to the ridicule of the ungodly; but the fear of this cross is far greater than the reality; for he, who consistently serves God, seldom loses much even in this world; nay, rather those who are of the contrary part become ashamed having no evil thing to say of them.

The great design of the sabbath, brethren, is to afford to all an opportunity of learning the way to heaven, and of being led to Christ Jesus, who died upon the cross to save sinners. Do you feel no need of him? Are you altogether indifferent to the concerns of your soul? If so, think how awful is your present state; for no unpardoned sinner can possibly enter heaven. Lose no time in seeking earnestly unto God to change your heart, and to turn it effectually unto himself. Pray for the influences of the Holy Spirit. Come as true penitents to Jesus, your all-sufficient Saviour. Remember that every Sunday, as it comes round, is another day given to you to seek after God; delay not then to acknowledge and to bewail your past sin, and to turn to him in sincerity and truth; yea, strive and pray that your sabbaths here may be so employed as to be a means in the hands of the Almighty of fitting and preparing you for an eternal sabbath in his kingdom above.

But perhaps I may be addressing some who may tarry long over their cups, and whose delight is in strong drink; and to such I would say, "Hear ye also, and give ear: be not proud; for the Lord hath spoken" to you likewise; and awful are his threatenings with regard to you: "The Lord will not spare that man who shall bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst; but the anger of the Lord and his jealousy shall smoke against that man; and the Lord shall blot out his name from under heaven" (Deut. xxix. 19, 20): "Woe unto them that rise up early in the morning that they may follow strong drink, and who are men of strength to mingle it" (Isai. v. 11-22): "Drunkards shall not inherit the kingdom of God" (1 Cor. vi. 10; Gal. v. 21). And, my friends, if your souls cannot inherit the kingdom of God, what kingdom must they inherit? for the bible speaks of only one other place, and that place is hell; "where the worm dieth not, and where the fire is not quenched;" that place of torment prepared for the devil and his angels. Surely it is an awful thing to be living for hell, to be heaping up fuel for the fire of everlasting punishment. You recollect what is said of one in the bible: "In hell he lift up his eyes, being in torments" (Luke xvi. 23); and how he earnestly besought the father of the faithful to send one to bring him a little water to cool his burning tongue; for, said he, "I am tormented in this flame." And, brethren, this must be the portion, the everlasting portion of your souls, unless God's patience and long-suffering with you leads you to repentance; unless by his all-sufficient grace you may be persuaded to break off this deadly habit, and to turn to him in sincerity and truth. Let me, then, earnestly beseech you to listen to God's voice, now speaking to you by me, his minister. Confess with deep humiliation and self-abasement your sin unto God; and pray to him for Christ's sake to pardon all your past offences; and especially this most fatal, this most besetting sin: pray to him to help you to begin a new life, a life not of sin and ungodliness, but one employed in his service: pray for strength to be enabled to keep out of the way of temptation; to break off all connexion with ungodly companions, and to avoid those scenes where you have so often fallen a victim to your lusts; and beg especially that this your prayer may be heard for the sake of Jesus Christ, who in infinite compassion came down into this world, and died upon the cross, that those who forsake their sins, and come to him for pardon, might receive everlasting salvation. Thus go and pray, depending entirely upon the God of heaven for strength, and you may be assured that your prayer will not remain unanswered; for he, who has declared that the impenitent sinner shall go away into everlasting punishment, has also uttered these words of comfort for the encouragement of the truly contrite in heart: "My grace is sufficient for thee; my strength is perfected in weakness" (2 Cor. xii. 9): "Him that cometh unto me I will in no wise cast out" (John vi. 37): "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke xi. 9).

But we must now briefly consider the latter part of our text, which contains the threatenings by which the prophet enforces his exhortation; and this, in language without figure, declares to them that, if in spite of his warnings they should refuse to humble themselves in repentance and to return to God's service, they would be left in darkness and despondency, be carried into countries destitute of the light of divine truth, and be enveloped in all the darkness of idolatry and wickedness. And, my friends, what say the scriptures with respect to those who turn the grace of God into lasciviousness, and who, though they are by profession Christians, are altogether heedless of the Saviour's commands; what say the scriptures, with respect to such, but that there is reserved for them "the blackness of darkness for ever"? The warning of the prophet of Benjamin was in vain: his people hearkened not unto him, nor inclined their ear, but hardened their neck, and walked in the counsels and in the imaginations of their own evil hearts. But did not the Most High fulfil the threatenings which, at his command,

his prophet had uttered? Yes, brethren: before many years had elapsed, this very same holy man had to express, in strains of pathetic tenderness, his grief for the desolation of the city and temple of Jerusalem, for the captivity of the people, for the miseries of famine, for the cessation of public worship, and for the other calamities with which his countrymen had been visited for their continued sins and provocations. And is not this recorded for our instruction? May not he who runs read from it that, patient and long-suffering as is the Lord Jehovah, yet that patience and long-suffering have their limits, beyond which they could not be extended, even to his own peculiar people; and that, if he spared not the natural branches when, after all his care and culture and all his merciful endurance with them, they continued to bring forth nought but grapes of Sodom and clusters of Gomorrah, much less will he spare us if, like them, we persist in abusing his mercies, and in doing despite to the Spirit of grace? But, had the Lord any wish that the threatenings of the prophet should be executed upon this rebellious people? No, assuredly: far greater pleasure would it have given him to have seen them, like the Ninevites at the preaching of Jonah, crying mightily unto God, and turning every one from his evil way, and from the violence that was in their hands. Then would he have set his eyes upon them for good, and would have built them up, and not pulled them down; and would have planted them in, and not plucked them up; and he would have given them a heart to know him, that he was the Lord; and they would have been his people, and he would have been their God for ever and ever.

And it is, brethren, that you may escape the wrath coming upon those who die in impenitence and sin, that God now by his ministers entreats and beseeches you to call your ways to remembrance, to repent you truly of your sins, and not to receive the grace of God in vain, seeing that "now is the accepted time, now is the day of salvation." And was God "in Christ, reconciling the world unto himself, not imputing their trespasses unto them"; and will not you be reconciled? Hath the Lord of heaven and earth "made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him"; and will you neglect such great salvation? Will you not accept the gracious terms which he is pleased to offer? Be not any of you thus sinners against your own souls, but rather be persuaded to secure an immediate interest in Christ; to get clothed in his righteousness, washed in his blood, and sanctified by his Spirit, renouncing every sinful way as totally inconsistent with a state of reconciliation with God. Pride and love of sin render men blind to the glory, deaf to the voice, and negligent of the salvation purchased for us by our Lord Jesus Christ. Pray, then, earnestly for the Holy Spirit, that he may deliver you from these enemies of your peace; that he may produce in you a true sense of the evil of sin and of the misery of a state of impenitence, and so humble your naturally proud heart that you may gladly and thankfully receive Christ in all his various offices—as a prophet to teach you, as a priest to make atonement and intercession for you, and as a king to rule over and in you: in a word, cleave stedfastly to him as all your salvation and all your desire. On all other sides despair seems to hover around the awakened sinner, for the glory of God and the honour of the law demand his destruction; but in Christ hope brightens, in Christ he can see God glorious and sinners saved; through Christ he may have his sins pardoned, his corruptions subdued, his ignorance removed, grace communicated, strength renewed, and every thing which can raise him from the brink of hell and the borders of despair to the lively hope of "an inheritance incorruptible, undefiled, and which fadeth not away," bestowed freely "without money and without price". With reason, then, Christ appears to such a one as "the pearl of great price," "the chief among ten thousand," and "altogether lovely"; and he "counts all things but loss for the excellency of the knowledge of Christ Jesus his Lord." May such be the feelings of all before me! Be persuaded to flee for refuge to the hope set before you in the gospel. Christ is able, Christ is willing to help you; for to them that have no power he increaseth strength. Look, then, to Christ; believe in him, live by faith upon him, that so you may live with him for evermore.

SUPREMACY OF PETER*.

Let us begin at Jerusalem. The first act after the ascension was to appoint an apostle in the room of Judas. Was he appointed by Peter alone or chiefly? By no means. "In those days Peter stood up in the midst of the disciples, and said, ... of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Did Peter,

* From "The Two Rocks, Christ or Peter." By Rev. A. M'Caul, D.D. London: Wertheim and Co. 1850.

then, choose and ordain him? No. "*They* (the disciples) appointed two, and *they* prayed and said, ... *they* gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles" (Acts i. 21). Here, then, Peter was not the source of authority. The new apostle was elected by all the eleven. Peter appears only as one of many. Matthias receives his office, and therefore his jurisdiction, not from Peter, but from the Lord, through the intervention of the prayers of all.

Again, when the necessities of the church required a new order of subordinate ministers, did Peter stand forth, select the men, and confer upon them their commission? No. "*The twelve* called the multitude of the disciples unto them, and said, It is not reason, &c.; wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom, whom we (not Peter) may appoint over this business." And they chose seven, "whom they set before the apostles; and, when *they* had prayed, *they* laid their hands on them." Not from Peter, but from the twelve, was the order and jurisdiction of the seven derived (Acts vi.).

Again, in Acts viii. we have another occasion to try the supremacy of Peter. Philip had preached at Samaria; many believed, and were baptized. It was necessary for the supreme authority at Jerusalem to send some one to lay hands on the baptized, and confer the gift of the Holy Ghost. Now then is an opportunity for the display of Peter's primacy. He doubtless chooses one of his subordinates, and sends him with deputed power to perform this office, and, by being the sender, exercises and proves his superior power over him that is sent. No such thing. The apostles choose and send Peter himself, and with him John. "Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." Peter, therefore, is not the sender, but the sent, and therefore not greater than the other apostles, according to our Lord's words: "Neither is he that is sent greater than he that sent him" (John xiii. 16).

In Acts ix. we have another opportunity of inquiring into the truth of the assertion that from Peter, either directly or indirectly, is derived all spiritual authority. An apostle was wanted for the special work of preaching Christ to the Gentiles. Did Peter choose and appoint this new apostle? No. Paul was chosen directly and immediately by Christ. But perhaps he was, after his choice and conversion, sent to Peter to receive his commission and jurisdiction from the only fountain of authority? No. St. Paul's boast is, "Paul, an apostle, not of men, neither by man" (and therefore not by Peter, nor of Peter, "but by Jesus Christ, and God the Father, who raised him from the dead") (Gal. i. 1); and again: "I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it but by revelation of Jesus Christ" (ver. 11, 12). Peter had nothing to do with the matter; neither did Paul even see Peter until three years afterwards (Gal. i. 18). Paul's call, commission, and authority were altogether independent of Peter; and therefore he never consulted Peter, but went whithersoever the Spirit called him, affirming distinctly his equality in commission and jurisdiction, saying (2 Cor. xi. 5): "I was not a whit behind the very chiefest apostles;" and xii. 11: "In nothing am I behind the very chiefest apostles, though I be nothing:" his superiority in the diligence and extent of his labours: "In labours more abundant" (2 Cor. xi. 23); "I laboured more abundantly than they all." Peter, therefore, was not the fountain of authority to Paul, nor, consequently, to Timothy and Titus, nor to those numerous bishops and elders who were appointed by Paul, who had the care of all the churches" (2 Cor. xi. 28).

Again, in Acts xv., we find the first case of dangerous and wide-spread error. The Judaizers insisted upon the necessity of circumcision, and observance of the ceremonial law. At last it was determined that Paul and Barnabas should go up to Jerusalem, not to Peter, but "unto the apostles and elders, about this question." According to the Romanists' account, Peter's office was "to watch over the correction of abuses and the maintenance of discipline throughout the church; in case of error springing up, to make the necessary investigations to discover it and condemn it." Now, then, was Peter's time. Did he then take the management of the affairs on himself, and settle it by his authority? Did he at least call together the council, and depute to them his power? No. Without any commission from Peter, the apostles and elders came together for to "consider of this matter." Peter did not either open or close the discussion; for it is written, ver. 7: "When there had been much disputing, Peter rose up," and delivered his opinion. Then Paul and Barnabas spoke; and then, not Peter, but James, gives the decisive declaration: "My sentence is, that we trouble not them which from among the Gentiles are turned unto God." "Then pleased it," not Peter, "but the apostles and elders, and the whole church, to send," &c., and that without offering any petition for confirmation to St. Peter. We find nothing like that at the end of the Trent council: "We humbly beg, in the name of the aforesaid council, that your holiness may condescend to confirm all and each," nor any subsequent bull of confirmation from Peter. His name is not even mentioned in the letters sent to the church at Antioch. So much for Peter's supremacy at Jerusalem. So much for the assertion, that Peter was the fountain of all authority. Neither Matthias, the seven, nor St. Paul, received their commission and jurisdiction from Peter. The council at Jerusalem was neither called, opened, nor closed by Peter, nor the decree issued in his name, nor did it utter anything cognizant of his authority. Paul and Paul's churches were altogether independent of Peter's jurisdiction; and there is no trace of their knowing anything of him as the centre of unity.

But, if Peter's supremacy was unknown at Jerusalem, there is another place where we may, perhaps, hear of it—the alleged seat of his first episcopate. Peter, say the Romanists, first sat in the chair of Antioch. From this place he transferred his supremacy to Rome. Let us see, then, what sort of supremacy he enjoyed in the capital of Syria. We have most authentic information concerning it. An inspired pen has told us of it.

It was when the Judaizers were there, when they had seduced many of the poor heathen converts. Peter came thither, doubtless to settle the dispute, to pronounce authoritatively, to excommunicate the heretics? St. Paul humbly submitted the controversy to the consideration of the prince of the apostles, the centre of unity, the fountain of authority? He leaned upon the rock, he sought to place the Gentile churches upon the true Roman foundation? He cried, Submit to Peter, and submitted himself as an example? Not a word of all this. In Gal. ii. 11, St. Paul writes: "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed." What! Paul resist the supreme authority! Reject the rock! Renounce Peter as a foundation? Why? For what possible reason? Simply because Peter was in the wrong. Because he erred in matters of faith. Because, instead of driving away error, he was sanctioning the deadly poison of the Judaizers, obscuring the great doctrine of justification, exposing the Gentile converts to eternal ruin, abusing the trust of the keys to shut the kingdom of heaven against those who were anxious to enter in. Read the whole passage: "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For, before that certain came from James, he did eat with the Gentiles; but, when they were come, he withdrew himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But, when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Peter, then, the Roman rock, was, first of all, afraid of those who came from James, from Jerusalem. He had no trust in his own rockship, nor any of the firmness of a rock. 2. He was guilty of dissimulation. 3. He seduced others to dissemble with him. 4. He walked not uprightly according to the truth of the gospel. 5. He compelled Gentile converts to Judaize. In short, Peter was in deadly error; and all who leaned upon Peter were in error too, and perilled their salvation. And, if all had then followed Peter, the door would have been hopelessly closed against the Gentiles, a damnable heresy destroyed the souls of Jews, and Christ have died in vain. But Paul knew better the meaning of Christ's promise. He, therefore, resisted and reproved Peter publicly, condemned his heresy, and preserved for the world "the truth of the gospel," from which Peter and his friends had turned aside.

THE RAINBOW*.

We begin by remarking that the rainbow is generally regarded as the emblem of hope. This has no connexion with any religious feeling; but you will hear persons, in speaking of every-day concerns in which they may meet with some difficulty, make mention of the rainbow of hope, when they have any prospect of the dawning of a better and a brighter day. And with the very same feeling we would ask you to look upon the bow in spiritual matters; for most appropriately may we do this. It is an apostle, you remember, who teaches us what a "sure and stedfast" thing is a Christian's hope; for it is even as the "anchor of the soul" (Heb. vi. 19). We would now see what a beautiful and cheering thing is this hope of the Christian. Of what does the bow tell us? Was it not the "token" of the covenant made by God with Noah—the covenant whereby we are assured that never again shall the earth be utterly emptied and wasted by the waters of a flood? So that, whensoever, in the day of storm and tempest, the bow shall appear in the clouds, it is nothing else than an assurance that God's covenant is not forgotten—an assurance as clear and convincing as though again and again the words of the Most High were listened to: "There shall not any more be a flood to destroy the earth." We behold, then, in the bow a promise of deliverance from any future flood. But is this all? Does it remind us of no other deliverance? Does it seem to point silently to no other waters from which we need to be rescued? Or does it not rather, as it were typically, bear testimony to spiritual and unseen storms, which God hath even pledged himself to keep back from overwhelming us? Turn only to the bible, and you shall find yourselves threatened by many a flood; and yet shall you discover the promise suited to your day, that the flood shall never overwhelm you. We think of the temptations to sin with which we are continually tried by our spiritual enemy; but not far distant is the bow, which bids us hope for deliverance; for, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isai. lix. 19). And yet, again, are there afflictions, which may be laid upon us with an almost crushing force, until we are compelled to cry out with the psalmist, "All thy waves and thy billows are gone over me" (Ps. lxii. 7); but why should hope grow faint and die? for still is the promise speaking: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isai. xliii. 2). And, as in life, so also in death, may there be this same confidence in the promised deliverance of God; a confidence so nobly expressed by David: "Though I pass through the valley of the shadow of death"—that valley along which the dark waters are rolling—"I will" yet "fear no evil; for thou art with me: thy rod and thy staff they comfort me" (Ps. xxiii. 4). But there threatens us one more flood between time and eternity, the fearful one of judgment—a flood which shall sweep away the caves and the mountains of the earth; and yet even here mercy shall not be forgotten: deliverance shall be granted to the righteous, seeing that for them the Lord hath provided "an hiding-place from the wind and a covert from the tempest" (Isai. xxxii. 2). Ah! then, whensoever in days to come ye shall gaze upon the rainbow, let it not only teach you to look backwards to the past, but let it yet more encourage you to look onwards and upwards to the

* From a pleasing volume of "Sermons preached at St. Andrew's church, Ham Common, Surrey;" by the rev. T. G. P. Hough, M.A., incumbent of Ham. London: Hatchards. 1849. These sermons appear to us earnest, affectionate, and devotional. We doubt not that they were listened to with profit; and we trust that they will be attended with a blessing to the readers of them.—Ed.

future; and take ye, as a token and a pledge that God will deliver you from every danger and trial in life, from every agony in death, from every terror in judgment, this sure and certain sign, that he hath "set his bow in the cloud."

But we pass on to remark upon the place in which we behold this "token" of the covenant: "I do set my bow," saith God, "in the cloud." Then assuredly the lesson is most plain, that our only hope is in heaven. On earth all is trouble and sorrow; but the "bow in the cloud," it tells us that there are bright and happy things in heaven. But this is not all. There is another most cheering truth, of which the sight of the rainbow should ever remind us. In what way is it that the rainbow is formed? Is it not that the light from the sun, when it falls upon the drop of rain, is divided and separated into the different colours of which it is made up? So that the beauty and the glory of the rainbow are caused by the light received from the sun, and then, as it seems to us, refracted upon the sky; and thus during a shower there can be no rainbow, until a portion of the sky is free from clouds, so that the sun is able to shine upon the drops as they fall. In short, without the sun there could be no rainbow. Now the "bow in the cloud," whilst it brings to our minds the promise uttered to Noah, is yet, as we have seen, to remind us of that greater deliverance, which God hath provided for his people. And the glory of that plan of deliverance, whence comes it but from the Saviour? The rainbow, it receives its splendour from the sun: the scheme of redemption for a sinful world, it gathers its glory from "the Sun of Righteousness"—Christ Jesus our Lord. As I gaze, therefore, upon the bow, I cannot but think it a fit and striking emblem of the salvation procured for me by Christ. And it is, moreover, very remarkable and instructive to notice in what way these two subjects are brought together in the book of Revelation. In one of the mysterious visions, with which the apostle John was favoured, there was shown to him the throne of God in heaven; "and one sat upon the throne." He beheld "the Son of man," Christ Jesus, exalted to the highest throne in glory, and surrounded with this very striking emblem of his office and work: "There was a rainbow round about the throne" (Rev. iv. 3). And once again was there granted unto him a sight of "the Angel of the covenant," robed in beauty and splendour: "I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head" (Rev. x. 1). And yet again, in the visions of Ezekiel, the glory of the Lord's throne is described: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about" (Ezek. i. 28). And therefore is it that, as men gaze upon "the bow in the day of rain," they might discover the sign, most true and beautiful, of the finished work of Christ. The beauty of the bow is all drawn from the sun: the glory of our redemption, it all beams from "the Sun of Righteousness"—Christ Jesus. From him, and from him alone, is all its grace. So that, as long as the beautiful lines of the bow are traced upon the open face of heaven, man can never plead, as an excuse for his forgetfulness of Christ, that he never was reminded of his mercy and his love. We would rather take each one, as he is looking upwards to the sky, and ask him whether the sight that calls forth his admiration does not speak to him a solemn lesson? That bow, it could not be thus wondrously coloured, if the sun were not to shine. O what can tell more powerfully that salvation, so full and so free—it never could have been procured if Christ had not come down a Light to the world, and laboured, and suffered, and died? And we would therefore tell the man that by this very sight is he even now reminded of what Jesus hath done for his soul; and to be reminded of this is to be pleaded with not to despise nor neglect it. Yea, and we would tell him that, season by season and year by year, he will be thus reminded, and thus pleaded with, so long as God shall "set his bow in the cloud."

But, again, the bow appears to us most especially an emblem of hope when we are overtaken by sorrow and trial and affliction. We must not, indeed, enlarge at any length upon this, as there is much which yet remains to be considered. But let us only mention to you a few of the points whence comfort may be drawn. "The bow" appears in the dark storm; so that it is the very tempest that summons forth the cheering "token:" and is it not affliction that purifies the sight, and enables the children of sorrow to discover the preciousness of the covenant? And yet more, the thicker the cloud, the brighter will be the bow. Was it not, again, the cheering assurance of Paul to the Corinthians: "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (2 Cor. i. 5)? And when, let us ask, doth "the bow" appear? Is it not when one part of the sky is clear? When well-nigh the whole heavens are black with clouds, from the alone bright spot springs "the bow": what shall teach more gently the blessed truth, that "in wrath God remembers mercy"? It reminds us of those tender words of Isaiah: "He stayeth his rough wind in the day of the east wind" (Isai. xxvii. 8). It tells of the mercy of our God, that "he tempereth the wind to the shorn lamb."

Again, did you never note how calm is every thing when the "token" is set up on high? There is, as it were, a hush, that it may deliver its silent lesson: the air is so still when the bow appears, it were as though God would speak in the gentle whispers of the "still small voice." And this very tenderness of the Deity, in the midst of afflicting dispensations, is yet again declared to the mourner; for it is the very softness of the colouring that forms the chief attraction of the "token." There is not in this the dazzling fire of the sun, which must blind the beholder; but its different hues are so softened and shaded, that we may gaze long and fervently upon its misty light. And it is the mercy of the covenant that seems most especially to fill us with a grateful joy. The pealing thunder and the scathing lightning, they teach me indeed fearful things concerning God, and drive me to an infinite distance from the Deity; but, let the storm sweep past, and the "bow" appear in all its mildness, let me be told how God hath even "emptied himself" of his glorious majesty, that so he might redeem his creatures, though fallen and apostate, let me hear that he is even now "touched with a feeling of my infirmities,"

and I shall feel that in every difficulty I have an "everlasting arm" to lean upon, and in every sorrow "a Friend that sticketh closer than a brother" (Prov. xviii. 24). O yes, it is this mercy of the covenant, this veiling of the bow's splendours, that shows me how dearly and how truly God hath "loved the world." And yet, alas! is it not this very mercy that we are most in danger of abusing? What saith "the bow"? Hath it no word of admonition or reproof? As the rain ceases, "the bow" will melt away; and, so soon as it is gone, all remembrance of the tempest, which we dreaded, will too often be laid aside. That, which is no longer seen nor felt, will soon be neither feared nor admired. Ye, to whom, in some past cloudy day of storm, or in some dark night of affliction, the lines of the rainbow were once bright and glorious, the promises of the covenant, which kept hope alive, were once welcome and precious, now that the clouds are carried away, and the morning hath dawned, hath all recollection vanished with "the bow"? are the terms of the covenant neglected and forgotten? There was a time when ye felt keenly, and thought seriously: let then that "bow," ere yet it dies away, warn us to search ourselves with the earnest inquiry, "Is it true of me, that my 'goodness is as a morning cloud, and as the early dew it goeth away' (Hosea vi. 4)?"

Again: "the bow in the cloud" gathers the whole earth into its embrace: it rises in one quarter and sinks into the opposite of the heavens, thus including every portion of the earth. And does not this seem to teach how universal is the covenant of mercy, that the whole world is embraced with the arms of divine love? It tells that there lives not one poor solitary sinner, for whom a Saviour hath not died, and not one who may not, if he will, enter heaven; and it tells it as plainly as the prophet's invitation, "Ho, every one that thirsteth, come ye to the waters" (Isa. lv. 1); and as forcibly as even our Lord's gracious assurance, "Come unto me, all ye that are weary and heavy laden; and I will give you rest" (Matt. xi. 28).

But, once more, this bow not only embraces the whole earth, but it seems to spring even from beneath the earth. And not in vain shall it rise up from beneath the world. The bow indeed tells how the old world went down to its grave; but it speaks in silent promise to the new world, that it shall be rescued from destruction. We must indeed go down to the grave: beneath the ground must be our resting-place. Then shall not the promise of the covenant, a promise which spake to us so tenderly and so cheeringly of freedom from destruction, have come utterly to an end? That all must be turned again to dust, what is it but as though the waters of yet another flood had carried destruction through all the tribes of the children of men? If we must die through sin, in what are we the better for all our covenant of redemption than the rebellious ones in Noah's day, who perished in their iniquity? To hide us in the tomb, is it not to hide from us the rainbow? Nay, not so. Seems not, again, the rainbow to come up from beneath the earth? It tells me of hope even in the grave. You have heard the cheering exclamation of the psalmist, "My flesh also shall rest in hope" (Ps. xvi. 9). You have listened, many of you, to that beautiful service with which we are wont to commit a brother or a sister to the tomb, "in sure and certain hope of the resurrection to eternal life" (Burial Service). You learn hence its meaning. There is hope even in the grave. Hope keeps its watch by the tomb of the Christian. How common is the remark, even in worldly things, that hope never dies! How far more true of spiritual concerns! When death itself dies, when "the last enemy" shall be destroyed, even then hope cannot perish: it will but be exchanged for reality and possession. O yes! the rainbow seems to me, as I watch it down from the skies, to sink beneath the earth. The bible tells me it is God's token of love; and I would fain look long and wistfully upon its beautiful form, until my whole soul were filled with the great, the glorious truth, that God hath pitied man; that mercy, more lovely and wondrous far than yon brilliant arch, hath come down to earth from our Father who is in heaven. And yet again, as I look upwards and mark how the bow seems to rise even from beneath this earth, until it measures from one end to the other the sky that is above me, I can imagine that spiritual and angel forms may go up just such a track to their dwelling-place of glory, even as they ascended the vision-ladder of Jacob; and, remembering that the bible again teaches me that the bow is meant to tell fallen man how he may rise, even so would I ever pray that I might have grace at the last, when my spirit shall be "delivered from the burden of the flesh," to mount by the same way to the same home, to tread that bright pathway to the skies, a pathway that leads to the mansions prepared for all, whose faith and whose hope are fixed upon Jesus.

There are other animating and immortal truths which this "bow in the cloud" has to teach; but we must pass them hastily by. There seems a secret meaning in its very form. "A bow" is often spoken of to express power and strength. Then, if this bright form point to a covenant, it must tell us that it is "ordered in all things and sure" (Sam. xxiii. 5); that it is everlasting, and cannot be broken. And is it not of this covenant of mercy that the voice of inspiration speaks? "Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken" (Jer. xxxiii. 20). But, so long as the "token" of the power of that covenant is a bow, you may well gather the assurance that it is so strong it never can be broken; and O! confidently may you exclaim with St. Paul, "I am persuaded," yea, persuaded by the divine token in the cloud, "that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

And now let us close with one more, and the last, illustration. You have already seen that the rainbow should remind us of the plan of salvation wrought out by Christ, the true "Sun of Righteousness," from whom it receives all its glory. But in what character are we to look to Christ? Turn again to the bow. We have already remarked that the rainbow is formed by the sun

shining upon the drops of rain; so that, before there can be a "bow in the cloud," there must be both sun and rain. Now, rain and storm and tempest signify trouble and sorrow; and, as the sun makes the bow only through the rain, so it is only through humiliation and sufferings and death that Christ could procure our redemption. Then it is to him as a "Man of sorrows," rather than a King of glory, that we must look. Hope springs from Christ, but it springs from Christ upon the cross. Those are wonderful words: "I, if I be lifted up from the earth, will draw all men unto me" (John xii. 32). It is as though there was to be reared at the crucifixion an arch in the heaven, so beautiful that men, attracted by its loveliness, should follow the Redeemer.

The cross of Christ, it is like "the bow in the cloud," the sign and proof to you that your covenant with heaven is ratified and sealed. Then you can understand what St. Paul meant by his noble declaration: "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. vi. 14). "Glory in the cross!" The cross was a mark of shame. Why not the rather glory in the throne and the crown of our Lord Jesus Christ? Yea, too, we will glory in these; but we must begin by glorying in the cross, for it is with the cross that hope first begins, and not with the throne nor the crown, though to these will it finally exalt us. Just as the rainbow, it speaks of deliverance; then surely it must have more to do with heaven than with earth. Yes, truly; and yet it seems to begin with earth: it springs from this scene of trial and of sorrow, though it shall silently steal upward, and speedily climb to the loftiest point of heaven. We must begin with the cross; and, so long as we remain on earth, and that is only saying so long as the storm lasts, we must look to where "the bow" begins: we must look to the cross, from which we catch the first glimpse of hope: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Ah! never again forget what that "bow in the cloud" silently teaches you: never again look with indifference upon its colouring, as it is so mysteriously painted with sunbeams. Alas! many, who can admire the beauty of the rainbow, cannot, or care not to, discern any like beauty in the heavenly covenant of which it speaks. How seldom, when we look upon it in its loveliness, as it spans the heavens, do we regard it as the symbol and the pledge of our great Creator's love! And yet remember how dark was our prospect as sinners; and shall we be nothing moved by the recollection that now, as we look forward to the dark tempest that is gathering, there is stretched across the firmament a beautiful "bow," which fills us with hope; a "bow" whose ends are resting upon the cross and the judgment-seat. The limits of hope repose tranquilly on Calvary and "the great white throne."

Then let us hold on to the end. "Now we see through a glass darkly;" we behold but a dim reflexion of the glory of heaven; but hereafter shall we see "face to face." They who, whilst they are looking upon the bow thus pencilled in light, will but raise the eye of faith to those glorious things of which it seems the pledge, shall dwell for ever and ever with him from whom its differing hues have drawn their soft splendour even in the full glory of the "Sun of Righteousness."

The Cabinet.

IDOLATRY.—In the heart of every man are to be found these two principles—the love of good, and the love of evil. Religion commands man to sacrifice the evil to the good: irreligion, or infidelity, directs him to sacrifice the good to the evil. Either of these is distasteful to the natural man. He does not wish to cast off his innate love of good: he cannot deny himself, and refuse to indulge the evil. In this state of mind, idolatry, in all ages, has been, and will be, the principle by which man endeavours to reconcile his homage to God with his indulgence of evil. Idolatry directed the mind to the worship of some power superior to man himself; but it did not unite morality with religion. It separated the worship of God from the obedience of the heart to a pure and holy Creator; and it thus made the innate feeling of religion itself an additional motive to the indulgence of sensuality and crime. The robber, for instance, sacrificed to thievery, and his theft was sanctified: the impure sacrificed to Venus, and vice became a portion of his religion. .. Let us learn, from the narrative of the golden calf (Exod. xxxii.) this lesson: That the wilful union of any forbidden evil with the profession of faith, with the hope of a Christian, or with the service of God, renders all religion unacceptable. It constitutes the great crime of idolatry, which alienates the soul from its Creator, renders our dependence on the atonement of Christ a mockery, quenches the power of the Holy Spirit within us, and makes the salvation of the soul impossible; because it makes impossible that holiness of heart, without which no man shall see the Lord.—*Canon Townsend's Comment on Exod.* xxxii.

Poetry.

REVIEW OF LIFE, URGING TO RENEWED EXERTION.

(For the Church of England Magazine)

IF on the past we take a hasty glance
Of life's mix'd scenes as onward we advance,
How various feelings occupy the heart!
No year or day but lessons rich impart.
Hence are we call'd full often to review*
Each year, and thus to live our days anew;
Never to think our task of duty done;
Renew'd with vigour till our crown is won†;
Yesterday's errors careful to amend,
And prayer with faith and penitence ascend.
Richly shall blessings needed then be given,
Rich in content, and in the hope of heaven;
Oft with new gratitude each gift record
With love to Christ the Saviour and the Lord.

R. H. SHEPHERD.

* Isai. xliii. 18; Hag. i. 5; Ps. cxliii. 5.
† Rev. ii. 10; 2 Tim. iv. 8.

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No 874.—MARCH 15, 1851.

(Hendon Church.)

RURAL SCENES.

It has been said, as is known to almost everybody, that—

"God made the country, and man made the town."

It is in truth in rural scenes that the hand of the great Creator is more especially to be recognized. The general features of an extensive landscape, the varieties of animal life, the luxuriance of vegetation, all differing from what meets the eye in the streets of a crowded city, lead the thoughts more easily through nature's works up to nature's God. And there seems to be implanted in the human mind a kind of instinctive fondness for country scenes. Men may pursue the objects of their ambition in a city; but they generally couple with their notions of enjoyment the freedom of the country. They strive to introduce into the very heart of a capital some imitation of rural shades; and they are glad to have their habitations, if they can, apart from the scene of their business.

In former days the citizens of London lived where they traded: their shops and their counting-houses were their homes. But in more modern times they have chosen, to a great extent, their houses in the suburbs; while of course their business must still be conducted in the crowded thoroughfares. By some this has been censured as a mark of growing luxury; but perhaps the practice does not deserve to be so condemned. A purer air is secured for their families; and it must be felt as a material relief after having spent hours in the close confinement of a narrow office, to exchange that for the fragrance of the flower-garden, or the free stroll through the rural lane. The jaded mind must be thus better recruited for its recurring labour; and perhaps the change may not have been an inconsiderable cause in the lengthening of life, which appears to be one of the advantages of the present age over those that preceded it.

The environs of London, it must be confessed,

are inviting. Perhaps they are more so than we commonly find near capital cities. The gentle undulations of the country, the extensive views, the land well watered and cultivated like a garden, can hardly fail to please the eye. It is true that on every side the vast metropolis is swelling; and it is curious to mark in ancient maps distinct and even distant villages now absorbed in that mighty heart; still two or three miles will, in some directions, carry us apart from the tumultuous din of the congregated millions.

This is true with regard to the northern and north-western precincts. There a bolder range of heathy hills than elsewhere present themselves; and, when the crests of these have been passed, a barrier seems to have risen betwixt the world and ourselves.

Thoughts of this kind occupied lately the writer's mind in a country walk to Hendon. There were houses of historic interest to be passed upon the road, where the statesmen and nobles and philosophers of former days had enjoyed their leisure. There was the dwelling occupied by the lamented Perceval at the period of his assassination; afterwards, that in which bishop Butler had resided, with the fragments of a royal residence opposite to it, now converted into miserable huts. There was, at no great distance, the mansion in which Erskine had lived, and near it that tenanted successively by Chatham and North; and, amid a mass of other recollections, the names of lord Russell and of Wilberforce recurred with peculiar distinctness. These men had unbent their minds amid the lovely scenery, and had returned fresher from them to the severer duties of life. The hours they had spent among these rural scenes were not wasted, but made to tell on future exertions.

It is of great importance that children should be trained with a fondness, and means of gratifying it, for country life. The ruddy hue of the healthy cheek is rarely seen in the close city; nor are the active habits so important to future well-being there so easily acquired. The philanthropist in his desire to ameliorate the lot of the labouring classes ought not to lose sight of this fact.

Hendon church is an interesting object from many points of the surrounding country. It is seen standing on a gentle eminence—its venerable tower harmonizing well with the feelings of country enjoyment.

U.

MISSIONS AT HOME.

No. IX.

"Ignorance of the gospel is the hold of Satan, when he keeps his captives in chains of darkness. It is the shadow of death; the very borders and suburb and inlet into hell."—Bp. Brownrig.

Ireland.—"It was a warm evening, in the end of August, when I entered the large and well lighted room (in Cork) where the Irish Missionary Reformation-school is held under the superintendence of the rev. R. Maguire. .... There were ten orderly classes receiving instruction in the truth as it is in Jesus. Some teachers were giving lessons in Irish, and some in the English language. About one hundred pupils were present, of all ages and sexes—some well clad, others not so well, and some in rags. To the question, 'What clothes must you have to enter heaven with?' 'The robe of Christ's righteousness,' was the reply of a poor convert; and he seemed to forget the state of his own tattered garments. 'What does the bible say of your own righteousness?' 'All our righteousnesses are as filthy rags,' was again the reply. An adult class occupied the end of the room. The rev. Robert King, the author of a primer of church history, was teaching it; and searching were the inquiries which he made—no compromise with Rome, but honest protestant teaching; while there was an honest protestant look about the class. 'I think, sir,' said a Romanist, 'that Enoch must somehow have been better than us: he was translated; and sure, we must die, and—' He evidently had some thought of purgatory lurking in his mind. 'How can that be,' said another, 'when the bible says, "All have sinned, and come short of the glory of God"?' 'My notion is,' said a third, 'that no man was ever yet saved but through Jesus Christ.' The school now drew to a close; and a burst of feeling was manifested, when the whole assembly stood up and sung—

"May the grace of Christ our Saviour,
And the Father's boundless love,
With the Holy Spirit's favour,
Rest upon us from above."

On the following Sunday morning I visited the Irish Sunday-school held in the same place: one hundred and twenty-two were present, divided into thirteen classes. Divine service was afterwards performed in the Irish language, by the rev. R. Maguire, the missionary of the Irish Society in London. Nothing could exceed the attention—devout in worship, hearty in the responses of our beautiful liturgy, and deeply interested, while listening to the glad tidings of a Saviour's love. Mr. M. appears well suited to his work. May the Lord make him wise to win souls to Christ. .... On the following Tuesday there was an examination of the Irish Society people off the Cork city district. The room was crowded; and a finer sight could not be witnessed. The frieze-coated farmers and peasantry, each one with the Irish bible in his hand, and each and every one of them ready to defend his right to 'search the scriptures,' against priest, cardinal, or pope. .... 'Come, sir,' said the inspector, 'come, and I'll show you something. Look, sir; that man reading the bible there is clerk to the priest. And look: those two young men are sons of another priest's clerk. And look: there is a servant of the most bigoted priest in the whole country.' But there they were, reading that book, 'which is able to make men wise unto salvation, which is in Christ Jesus.' I was much pleased with the 'honest' answers given by the pupils. 'Do I believe in purgatory? Sure I do, sir. Don't our church teach us about it?' 'But, where do you find it in the bible?' 'I suppose it must be in it; or the priest wouldn't teach it.' 'Well; but show it me in the bible.' 'Well, your reverence, I do not know all the bible; though I wish I did that same. But sure the church must teach right.'

'Would you believe in purgatory, if you could not find it in the bible?' 'Well, indeed, your reverence, I would not.' 'Will you give up your bible to the priest?' 'No: never!' was the reply. It appears to me that, when the people have been taught thus far, the spell of popery is broken for ever: they continue to read and compare scripture with scripture; they are then induced to attend the Irish missionaries, and not unfrequently they leave the church of Rome, forced out by the power of the truth of God" (A clerical correspondent of the Irish Society).

LANCASHIRE AND DEVONSHIRE.—"The indefatigable chaplain of the Preston house of correction has published four interesting tables, in which he takes occasion to congratulate his neighbours in Lancashire upon the facts there elicited; stating that, in the per-centage of increase or decrease of criminals in the quinquennial period 1841-1847, there has been in North Lancashire a decrease of 22 6-10ths per cent.; while in such a county as Devon there has been an 'increase' of 14 6-10ths per cent. In the diocese of Chester, unfavourably situated as it is, there was, on the whole, a marked decrease of crime. In the diocese of Exeter, as decided an increase! It is not going too far, in my opinion, to attribute some part, at least, of the very great difference between these two districts, to the encouragement given during the long episcopate of the last bishop of Chester (Dr. J. B. Sumner, our present venerated primate) to the extensive planting of Sunday-schools under zealous, evangelical pastors, and to the formation of other kindred institutions, as bible, tract, and missionary associations, in the towns and hamlets of that part of the country" (Rev. J. Kingsmill).

SUNDAY-SCHOOLS.—"In the last report of the Sunday-school Union, I perceive returns from 1,583 Sunday-schools, in which were 239,429 scholars; whilst, by the inquiry of the National Society in 1846-47, it was elicited that there were, in connexion with the established church, 3,641, exclusively Sunday-schools, and 404,759 children. Thus it appears there are upwards of 600,000 children in England and Wales, exclusively Sunday-scholars. .... That demoralization, crime, and public disorder have not overwhelmed the country, in consequence of the agencies for evil which have been so fearfully of late years set to work, proves, as I have said, that there have been brought into existence countervailing influences also, which God has owned and blessed. One of these I believe to be the institution of sabbath-schools, not only by their direct instruction of the young in the essential principles of religion, but also by the stimulus which they have given, and continue to give, to the circulation of the holy scriptures in the families of the poor, and by the bond of union which they have created between those classes of the community, which the great enemy of order and religion has been trying to set against each other in England, these last fifty years" (Rev. J. Kingsmill, Church of England Sunday-school Quarterly Magazine, No. XII.).

NON-INCREASE OF CRIME.—The well-informed writer of the preceding two articles, who is chaplain of the government model prison at Pentonville, observes that, "allowance being made for the increase of population, it is no small consolation to know, because it argues the existence and utility of Christian efforts by Sunday-schools, as I believe, and other means, that there has been no increase of crime in the country, worth naming, after all. The proportion of prisoners tried by jury to the population was in 1841 one in 581; in 1848, one in 580: of persons summarily convicted, in 1841 one in 251, and in 1848 one in 207; the increased proportion in the latter case being traceable plainly to the unnatural influx of pauperism (from Ireland) into England, and other causes, now happily disappearing. In many parts of the country there has been a marked decrease of crime, the earnest of better things, I trust, in all."

PRACTICAL HALLOWING OF THE LORD'S DAY.—A Frenchman was at Iona on Sunday, the 26th of June, and, wishing a boat to convey him to Staffa, found it impossible to obtain one on that day. The usual price is six or seven shillings; and he actually raised his offer until the bribe of three guineas—nine times the common fare—became too strong for a couple of the boys. But, after they had put off in thier boat, a relative stood upon the shore, and, assisted by the poor fellows' own consciences, persuaded them to return. When it is considered that employment, at one shilling per day, is eagerly sought and obtained with difficulty, and that these poor lads sacrificed 'sixty days' wages' for a few hours' work on the Lord's day, I must say that it is an example which deserves to be quoted and remembered. The man's name, who called the boys back, was Neil Macdonald. Not a boat could be obtained at any price in Iona, though the foreigner finally succeeded in getting one from the Ross of Mull. Two years ago the islanders gave another proof of their reverence for the sabbath in refusing to open the ruins for the grand duke Constantine on that day.

ROME, SCRIPTURE, AND SCRIPTURE-READERS.—"It becomes" (says the archbishop of Canterbury, in a letter dated Lambeth, 21st Nov. last) "doubly necessary for the clergy to guard their people against this danger (the invasion of Romanism) by every means through which scriptural knowledge may be diffused among them. Acquaintance with the scriptures is the sure defence against Rome. The laity must lend their aid, and supply the means of adding to the number of clergy, together with a provision for household visitors and scripture-readers, without which it is impossible to make head against the ignorance and apathy of an untaught multitude. If the recent assault upon our church should thus become the means of extending scriptural instruction, the measure which was designed for our injury, may, under a gracious Providence, result in eventual good." "With 'the sword of the Spirit, which is the word of God,'" writes the rev. J. H. Gurney, in his "Sermon for the Times," "remember our fathers won the battle of the Reformation; and with the same weapon must we encounter the enemy now." "Thus, and thus, saith the church", will be the papal priest's argument to assail our people; "and what the church says it is sin to doubt." "Thus, and thus, saith my Lord in his most holy word," should be the answer, ten thousand times repeated; "and that word is more true, aye, and more sure to me than all I read elsewhere, more persuasive and more comforting

than all that human lips ever taught me." For this purpose scripture-readers should be multiplied ten and twenty fold. From house to house, and from room to room, they carry the word of truth, and tell men of every character what God requires, and what Christ has done. They covet no official distinctions, they make no pretensions to human learning; but what their Lord has taught them by his Spirit they can tell, in simple phrase and loving tones, to others. .... Such soldiers, equipped out of God's armoury, we will not fear to match against teachers who tell the unlearned that, while the sun is shining over their heads, they are to walk blindfold through this world of trial, and must not take for their own what is God's gift to all his creatures. We want defenders of this sort for our flocks, and must have them (Occasional paper of the Church of England Scripture-readers' Association, No. X.).

RAGGED-SCHOOLS.—There is scarcely a district in London where the blessed effects of these schools have been more strikingly manifested than in Westminster; and certainly not one other from which a smaller amount of local aid has been obtained. Meagre indeed has been the assistance rendered by the wealthy inhabitants of Westminster. Schools for the training of robbers and pickpockets have been converted into refuges and reading-rooms; streets, into which policemen were often afraid to enter, are now quite quiet and orderly; and hundreds of poor children are being trained to pious habits and honest callings, who would otherwise have been nurtured in criminality and shame.

SUNDAY-SCHOOL SOCIETY FOR IRELAND.—It is a most lamentable fact that not one-half of the protestant children, between the ages of six and fifteen, are receiving Sunday-school instruction. Yet there were, in connexion with the society, on the 1st of January, 1850, 2,953 schools, containing 224,058 scholars. About 100,000 of them, from poverty and other causes, do not attend week-day schools; and, consequently, many of them derive the entire of their instruction from Sunday-schools. The progress of the Sunday-school system in Ireland may be learned from the fact that at the establishment of the society in 1809 only about eighty schools of this class were known to exist throughout Ireland. The society has now completed its forty-first year; and, after the lapse of so many years, never was its aid more anxiously sought than during the last three years, nor its issues ever so extensive. The society not only affords the means of a wide circulation of the holy scriptures, but it also does so in the most efficient manner, as each scholar is encouraged to carry home his bible or testament, which is often read to parents and others, who are unable to read themselves. The whole number of bibles, testaments, portions of scripture, and elementary books with scripture lessons, issued since the establishment of the society, has been 2,384,418. The increase in the number of Romanist children attending its schools has been, during the last two or three years, to an unprecedented extent. This affords a lively hope that the time has now arrived, in the providence of God, in which the light of saving truth has reached the spiritually-blind population of the sister-country.

H. S.

SKETCHES.

BY THE REV. DENIS KELLY, M.A.,

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No. XXIII.

THE "UNCLEAN SPIRIT" (Rev. x. 1).

"But all was false and hollow; though his tongue
Dropt manna." MILTON.

WHOM shall licentiousness now make choice of ("that reeling goddess with the zoneless vest") for her high priest and her warmest advocate? Is it the nursling of debauchery and vice? the early associate of the reckless, the light-hearted carousers? of men self-excluded from the pale of good society? who have lost the sense of right and wrong, who "call evil good, and good evil; who breathe an infected atmosphere fitted to corrupt the heart, to enervate the understanding, to undermine all moral principles? Such, surely, would be the most likely candidate for such a post. But, not so: vice has become more fastidious in the choice of her ministers. She is more select now. Mark that individual! his mind has been moulded and shaped by a vigorous and even ascetic system of training. Behold one brought up amongst the grave, the austere; whose intellect has been strengthened and sharpened by constant association with profound, astute, and penetrating men. Behold him pacing the cloisters or the long corridors, with meditative look, with downcast eyes: the youth accustomed to early hours, to spare diet, to the hard, laborious, scholastic studies, that are unenlivened by a ray of sprightliness or wit. The discipline he is undergoing is fitted to give him profound knowledge of the human heart, of all its windings and foldings, to bring him acquainted with all the latent springs of human action, to accustom him to penetrate into the motives of men, and to discriminate with the nicest shades of feeling. Yes: within those halls thou wast taught the springs by which man is to be moved. There didst thou become acquainted with all the elements of his nature, and learn how those elements might be wielded to the purposes either of ambition or of virtue. There wast thou brought acquainted with the power of those evil passions which, when unchained, have turned society into a scene as troubled as the ocean when lashed by the fury of the tempest. Within those cloisters it was thy study to learn how these terrible forces were to be kept in check; what restraints were to be laid on them, as well as the causes which most readily ignite and inflame them. O rare and lofty attainment! profound, almost intuitive sagacity! which falls to the lot of few; but which gives to him that possesses it such a mastery over his kind. What a responsibility does the possession of it impose! a knowledge which may be turned to such good account; or which may, on the contrary, be perverted and prostituted to the most iniquitous purposes!

This knowledge was possessed in its perfection by those who were the divinely-appointed, the heaven-sent teachers of mankind of old. They "knew what was in man." And this knowledge they used for the best, the highest, the most benevolent of purposes. To this we owe those salutary

checks and restraints which they laid on the evil passions and propensities, the most inflammable parts of our nature. It was this which led them to put the chief restraint upon the imaginative faculty; well knowing that, through the medium of that faculty, the arch-enemy plied his assaults most successfully against the soul. This led them so studiously to shun all irritating and inflammatory topics, and so jealously to guard the soul against the incursions of all soft enervating thoughts, to shut the ears against the siren accents of pleasure, while they warned men that the Circean cup of pleasure was drugged with poison; that over the couch of sensuality hung the drawn sword, and beneath it yawned the pit of destruction. They put fetters of brass upon those evil propensities and appetites of our nature, which, if left unrestrained, would make society a scene of wildest anarchy and confusion and misrule. By these means were those destructive elements of man's nature kept within due bounds: by these means were the peace and happiness of society secured; whilst all the softening charities of life, all the domestic virtues, truth and honour, and love and fidelity, grew up and flourished under their teaching.

This profound knowledge of the human heart seems to be thine. All its latent springs seem to be under thy touch. But, alas! thou dost turn thy knowledge and skill to a different purpose. I behold thee advance with stealthy pace: thy look is gentle, and thy accents bland; and I see thee clandestinely unfasten those bolts and fetters which keep the fierce elements of our nature from breaking forth and rushing onward, and casting down all the mounds of virtue and chastity. I see thee advance with stealthy pace, and pour thy leprous distillations into the public ear, which will madden the brain. I see thee present the medicated draught in the honeyed cup, of which they who drink are moved and maddened.

O wholesale poisoner of principles! corrupter of hearts! thou scribe of "the wicked one"! for thy office is the antithesis of that of "the Holy One," who, going to the spring-head of vice, laid the check upon the human imagination. Thine is to take off that restraint, to give the reins to that faculty; to inflame it; to set images before it which move and intoxicate and madden; thereby to pervert the judgment, to deprive of all self-control, to undermine all moral principle; till at length reason, conscience, and all sentiments of virtue are flung to the winds, and man become as lawless and savage as the beasts that perish. Yes, thou art familiar with all the most vulnerable points in man's character; and against these thy assaults are directed with an unerring and fiendish skill. By means of these thou dost capture the citadel itself, and get possession of the whole man.

Alas! what is thy aim, what are thy intents? Are religion, virtue, charity, purity, thy secret hate and scorn? Is the happiness of the human race thy envy? Wouldst thou strip the garment off modesty, and make all vile? Wouldst thou banish every sentiment of virtue, truth, purity, as obsolete and vulgar errors and prejudices? Wouldst thou break down all the guards and monuments of virtue and chastity? Wouldst thou darken the lights and blind and bewilder men, and make earth one wide scene of confusion and clamour? Wouldst thou cast off every yoke, and leave men free to follow without restraint the impulse of every wicked and furious passion.

Every teacher must have some end in view. What is thine? For thou art not one to walk aimlessly, and at random: thou understandest well the nature of the fierce elements with which thou art tampering: thou knowest well the direful consequences which leaving them uncontrolled must lead to. Gentle and cunning watch-words are upon thy lips: communism and fraternity. What! is it to speak of fraternity while those fierce passions remain unsubdued, and in all their native strength, which have ever made man the scourge of man? Fools may be duped by such pretences; but thou art not the man to be deceived by them. No: thou art no believer in thine own professed creed. Well dost thou know that it is false. Thou believest not in the practicability of thine own schemes and plans of social amelioration. Thou wouldst not accept the first place in thine own ideal community. Thou wouldst not take the headship of thine own Utopia. Thou wouldst fain abolish those institutions that are most sacred and revered by us.

But, alas! what wouldst thou give us in their room? Alas! too clearly do we behold in thee that inconsistency which ever marks the corrupters of the public mind and feeling; that, while they industriously disseminate those principles which are fitted to destroy the social fabric, none value more than these very men the comfort, the security to life and property, which flow from those very principles which they are endeavouring to undermine. None value more than they do, in their transactions with the world, that good faith in others from which the chief advantages and comforts attending their own positions in society are now derived. And, while the principles which they inculcate are subversive of all sentiments of virtue and morality, these selfish men would be the last themselves to desire a place in a community made up wholly of the fierce, the lawless, the treacherous, the faithless and immodest—a band of desperados and profligates.

THE BELIEVER'S CONFIDENCE IN THE APPROACH OF DEATH*.

In the awful solemnity of the dying hour, when the powers of nature are fast declining, think, my beloved readers, of the holy confidence with which the true believer may prepare to pass through the dark valley of the shadow of death. He enters it not alone, for his Saviour is near; and, even as his feet approach the margin of death's cold flood, he hears a voice, saying, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee." "Fear not, thou worm, Jacob, and ye men of Israel: I will help thee, saith the Lord." He looks beyond the grave, and exclaims, in the confidence of hope and the full assurance of faith—

> "My flesh shall slumber in the ground,
> Till the last trumpet's joyful sound;
> Then burst the chains with sweet surprise,
> And in my Saviour's image rise."

We will first contemplate the closing scene of the

* From a work we have repeatedly noticed, "Hints for the Earnest Student."

devoted missionary, Schwartz. We are told that he frequently spoke of his death, and delighted to dwell upon any providential circumstances which had attended him in life: he would generally add, "And so will God show me mercy unto the end." During his last illness, he would often desire his school children to sing the beautiful hymn, beginning—

"Far from my thoughts, vain world, begone:
Let my religious hours alone:
Fain would mine eyes my Saviour see:
I wait a visit, Lord, from thee."

This he called his beloved song. When his last moments drew near, several of his brethen sung and prayed beside him: he joined them with his dying lips, with great delight. When most of the ministers had retired, he continued in silent prayer, except that once he was heard thus to commit his soul into the hands of his God and Saviour, "Lord, hitherto thou hast preserved me; hitherto thou hast brought me, and hast bestowed innumerable benefits upon me: do what is pleasing in thy sight. I commend my spirit into thy hands: cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of thy love and mercy." Soon after this, Mr. Gericke, thinking from his appearance that his spirit had fled, commenced a favourite hymn, "Only to thee, Lord Jesus Christ," when, as he began the second verse, the dying missionary raised his voice, and joined in the song of praise to his Saviour. Soon afterwards, without a groan, he closed his eyes on all worldly objects, and entered into his eternal rest.

A Christian poet has justly said—

"Is that his death-bed, where the Christian lies?
No! 'tis not his: 'tis death itself that dies."

We will further mark the triumph of this overcoming faith, and the source of its efficacy. A Christian on his death-bed was asked whether he thought he should die. "Yes," replied he; "but that gives me no uneasiness: if I die I shall be with God, and if I live God will be with me." "When Simeon was drawing to the close of his valuable life, he said to a friend, 'I never felt so ill before: I conceive my present state cannot last long: this exhaustion must be a precursor of death; but I lie here waiting for the issue without a fear, without a doubt, and without a wish.' When Mr. Carus asked him, what might be the subject of his meditations or thoughts, he immediately answered, with characteristic animation, 'I don't think now: I am enjoying.' Afterwards, when he had revived a little, he remarked: 'It is said, O death, where is thy sting?' Then looking at us as we stood around his bed, he asked, in his own peculiarly expressive manner: 'Do you see any sting here?' We answered, 'No, indeed: it is all taken away.' He then said: 'Does not this prove that my principles were not founded on fancies or enthusiasm, but that there is a reality in them? I find them sufficient to support me in death.'"

We are told of Mrs. Martha More, that, when a friend, seeing her in extreme agony, pitied her, she answered, "I love whatever comes from God, and therefore I love my sufferings."

When the rev. Thomas Scott was in a low and weak state of health, his servant inquired of him how he felt; he replied, "Very poorly—I shall soon be at home," and then added, "O, how my heart leaps and exults within me, at the thought of so very soon joining the glorious company before the throne!"

We read of the rev. Mr. Roquet, that just before he expired, he exclaimed thrice, "I want to go home!" when his spirit winged its way to the mansions prepared for it in the unseen world of glory.

Let me also bring to your recollection the last words of Felix Neff, which he traced with his dying hand: "I ascend to our Father in perfect peace. Victory! victory! victory! through Jesus Christ!"

Observe, my beloved readers, the holy confidence of these servants of God. A striking instance is also seen in the experience of a poor and humble person. We are told that, just before she expired, she said, "Put aside the curtain," which was accordingly done; and the beams of the sun coming full into the room and on her bed, she remarked, "Thirty and four years have I known the Lord, and can no more doubt of his eternal love to me, an unworthy creature, than I can doubt of the shining of the sun, which I now see and feel." She uttered only a few more words, full of faith, and then departed to those realms of joy of which God and the Lamb are the sun, the temple, and the glory.

"It matters little at what hour of day
The righteous falls asleep. Death cannot come
To him untimely, who is fit to die.
The less of this cold world, the more of heaven;
The briefer life, the earlier immortality."

These lines come to my mind with peculiar force when I recall the sudden removal of a young but devoted servant of God, who within the last few months was unexpectedly summoned to his eternal rest.

"Not slain, but caught up, as it were,
To meet his Saviour in the air."

A letter written by him two days before his departure will show you, my dear readers, the prepared state of those who are truly earnest Christians.

Extract from a letter written by Dr. ——, to his cousin, Mrs. ——, on the evening of the 27th of Sept., 1849, two days before his sudden death, while bathing:—"You can say, as I have said since my last illness, 'It is good for me that I have been afflicted; for now have I kept thy law.' Kept, I said—it is rather an attempt at keeping it, so miserably do I fail, so greatly do I come short in doing so, so little do I love him who has so loved me, who cares for me, who watches over me so tenderly and so graciously, and makes all things work together for good to me. Yea, I know it, and am well assured of it. Blessed be his name for having given me to believe in Jesus. May I say that he is all my desire, as well as say that he is all my salvation, as I know him to be. I can say with gratitude, deep and heartfelt that I realized his presence during my illness, as I never did before; and I would not have foregone that chastisement and discipline were I to have the certainty of another laying low to-morrow, painful as it was; for he made all my bed in my sickness: the angel of his presence watched over me; and I trust I can say that I have been purified. Solemn, indeed, is it to have been brought

nigh unto the gates of the grave; to have caught as it were a glimpse of eternity; to have felt that, stirring as the interests of the passing scenes might be to the multitudes in that great city, yet that there were interests more stirring still, engrossing one lying near, and to whom all their interests might be but as a tale that had been told. But he who graciously sent the chastening has graciously removed it; and I pray that the purpose for which he sent it may be accomplished, and that I may live more to the glory of his name than I might have done; that I may have more constantly before me the speedy coming of the Lord, and that I may have my loins girt about, and my lamp burning, and be longing for his approach, becoming more and more prepared to meet him, seeking deeper views of sin, of my own sinfulness, deeper sanctification, more weanedness from the present scene, less love for its pleasures, riches, treasures, and honours; sit more loosely to it, and feel that my home is not here, not here my rest; but seeking hourly that the contrast, when the change comes, may be felt by me less, and daily growing in meetness for it."

Such was the blessed state of mind in which the summons to depart found this waiting servant. It was his to experience the truth of that precious text, "Absent from the body, present with the Lord."

Affection will mourn that one, highly fitted to adorn with every Christian grace the position he, occupied, should be suddenly removed; that he, whose sphere as a Christian physician might have been one of extensive usefulness, should be cut off in the midst of his days. But faith will look beyond the bounds of time, and realize the blessedness of the "early crowned and blest," and the reunion with the spirits of the just made perfect. For, if we believe "that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Thus is it that the follower of Christ will be always prepared for the coming of his Lord. Whether he is allowed to lie long, waiting for his change, or called suddenly to enter the presence of his Master, he will be equally ready. We shall behold the same bright and lively hope in the aged Christian as in the youthful disciple.

"The last time I saw lord Teignmouth," writes the rev. C. Blunt, "as soon as I sat down, he said, 'Mr. Blunt, I will tell you what I was just thinking of. It describes my state at present; for I do not think I have much longer to remain here. But this is what I am doing. I am looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. He gave himself for us, that he might redeem us from all iniquities, and purify unto himself a peculiar people, zealous of good works.' He then added words to this effect: 'I have no hope but in Christ Jesus, in his sacrifice, in his blood, in his righteousness. What could all the world do for me now? So great a sinner as I am, so helpless, what could save me but my glorious Redeemer?'"

One who had been a most energetic and devoted minister of the gospel thus expressed himself shortly before he was taken to his eternal rest. "I shall creep into heaven through some crevice in the door."

He was soon after overheard saying to himself, "Eye hath not seen, or ear heard, neither hath it entered into the heart of man to conceive the things which God has prepared for them that love him."

The dying scene of Dr. Hope, another pious physician, was brightened by a delightful exhibition of Christian faith. "I reminded him," writes his affectionate wife, "that he had something more to say, and begged him to take the earliest opportunity of doing so. He then added, 'The second is soon said: Christ is all in all to me, and I have no hope but in him: he is indeed all in all!'"

WORDS FOR MINISTERS.

1. "Archbishop Williams once observed: 'I have passed through many places of honour and trust, both in church and state—more than any of my order in England for seventy years before; but, were I assured that by my preaching I had converted but one soul unto God, I should herein take more comfort than in all the honours and offices that have ever been bestowed upon me'" (Mather).

2. "O what a glorious thing, how rich a prize for the expense of a man's whole life were it, to be the instrument of rescuing one soul from ruin!" (Hammond).

3. "To win a soul is your noblest prize; and the greater number you win the brighter and richer will be that 'crown of rejoicing' which you will wear in the day of the Lord" (R. Watson).

4. "We want nothing but the return of apostolical simplicity, self-denial, and love, to bring a Pentecostal effusion of the Spirit upon our ministrations" (Bridges).

5. "Let your life be a commentary on your sermons" (Lamont).

6. "If saving souls be your end, you will certainly intend it as well out of the pulpit as in it" (Baxter).

7. "Let it be a maxim with you, never to preach without introducing Christ and the Holy Spirit" (Doddridge).

8. "The more I pray the better I study" (D. Jones).

9. "The unedifying converse of ministers is one great cause of the great unsuccessfulness of the gospel" (Boston).

10. "Think not, How can I make a sermon soonest and easiest? but How can I make the most profitable sermon for my hearers?" (Watts).

11. "Children should frequently be addressed in our ordinary discourses. Are we not very guilty of despising the souls of these little ones, as if they were beneath us?" (Bennett).

12. "By frequent pastoral visits the minister should be continually moving among his people, diffusing instruction and reproof, exhortation and comfort" (Fletcher). B. H. B.

Weekly Almanac.

Almighty God, who seest that we have no power of ourselves to help ourselves, keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

MARCH.	MORN. LESSONS.	EVEN. LESSONS.
16. Sun., 2nd in Lent..	Gen. xxvii. John iii.	Gen. xxxiv. 2 Thess. ii.
17. Monday	Judges ii. John iv.	Judges iii. 2 Thess. iii.
18. Tuesday	Judges iv. John v.	Judges v. 1 Tim. i.
19. Wednesday	Judges vi. John vi.	Judges vii. 1 Tim. ii. iii.
20. Thursday	Judges viii. John vii.	Judges ix. 1 Tim. iv.
21. Friday	Judges x. John viii.	Judges xi. 1 Tim. v.
22. Saturday	Judges xii. John ix.	Judges xiii. 1 Tim. vi.

THE THANKLESS LEPERS:

A Sermon.

By the Rev. J. H. Gurney, M.A.,

Rector of St. Mary's, Marylebone.

Luke xvii. 17.

"And Jesus answering said, Were there not ten cleansed? but where are the nine?"

We marvel sometimes, my brethren, that our blessed Lord had so few disciples when his earthly course was finished. Three years were spent in doing his prophet's work before the time came for his dying as the world's Redeemer; and during that period we find that he laboured actively and without intermission, sowing his heavenly doctrine in towns and villages and by the wayside, and giving proof by miracles without number that God was with him. Had other men doubted, we should look for the men who had been healed by his word or touch of power, to receive him in his true character, and to rank themselves among his friends and followers. Bartimeus, and a hundred others who had groped their way through long years of darkness, and then in an instant received the power to see like their neighbours; the man who was a wild maniac one hour, dwelling among the tombs and cutting himself with stones, and sat at our Lord's feet the next hour, "clothed and in his right mind," with many like him, whom the prince of darkness had tormented, and whom the Prince of life set free; the daughter of Jairus and her grateful parents; the widow of Nain and her recovered son; besides Lazarus and the two believing sisters of Bethany—these and a thousand more we might have expected, at any rate, to be zealous, devoted disciples; and, if all, who received health from him, had rallied round him in his hour of danger, they would have made an army strong enough to keep his boldest enemies in check. But the simple, touching appeal of our text reminds us that it was not so. Men did not come flocking about Christ for instruction, because his power had made them whole: some did, and found that he could heal soul as well as body, clear the darkened mind from prejudice and error, and breathe a new life into faculties, which had been utterly debased by sin. Others, it seems, in crowds, took the benefit, and went on their way as if they owed no debt to any one. The world was the same to them as before; and they lived in it by the same rule. Their limbs or senses were sounder; but their hearts and affections were no purer. They were gainers in happiness by what Christ had given, but no gainers in morality for what Christ had taught. They could talk, probably, among their friends of the wonder of their cure, but had no reverence for that which was yet more wonderful, his message of heavenly wisdom, and his character of surpassing loveliness. They were cleansed, or strengthened, or restored, or revived, but not converted and sanctified. Spiritually, they were blind still, and deaf, and lame, and palsied, and driven hither and thither by the wicked one; and, though they had been so close to Christ, had listened to his words, looked into his face or felt his touch, they knew nothing of him as the world's Teacher, or their own Deliverer.

We marvel at this, I say, my brethren: we think it strange that such benefits should be no better requited. We fancy that, hard as it may be for us to believe now, it would have been quite easy if, like the men we speak of, we had actually felt Christ's healing power. We condemn them, and excuse ourselves, forgetting that both parties inherit one common nature, which is the same in all its great features from age to age. Forgetfulness of God and his goodness, thanklessness for common and special mercies, indifference to Christ in his highest character as our own Saviour from sin and death—these are the faults of our own times, the faults of men who live about us and worship with us; and far better will it be to open our eyes to their reality, and to confess and feel their heinous guilt, than to speculate about the reasons, which could make the men of Galilee and Jerusalem so strangely blind and deaf, when the Lord of life stood visibly amongst them.

For this purpose we have chosen our text to-night. There is a tenderness and gentleness of reproof about those words, "Were there not ten cleansed? where are the nine?" which ought to melt the hard heart, and rouse the sluggish conscience. I want you to feel them, my brethren, and to judge yourselves by them. The application of them to ourselves is very simple and obvious. The cleansed leper answers to the redeemed sinner. If the first ought to have been at Christ's feet, giving him thanks, the last

assuredly ought to be among Christ's friends, giving him the heart's homage and the life's service, through all his days. One only returned out of many who were healed; and, of the multitudes, to whom the gospel comes, but a scanty number receive its message into their hearts, and live a life of faith in the Son of God. May we be of that number, my brethren! May the Spirit of God deliver us from cold-heartedness and unbelief! May our Lord's patience with us make us doubly ashamed of our poor returns of love and duty! May we draw near to Christ for spiritual healing, and glorify Christ for all he has done and given, like the grateful Samaritan, to whom our text refers.

We will just touch upon the preceding part of the narrative, which describes the case of this man and his companions; and then will use these two searching questions about the ten who received the blessing, and the nine who took no account of it, for the conviction and reproof of many amongst our hearers.

As our Lord entered a certain village, there met him ten men that were lepers. By the law of Moses they were separated from the society of their fellow-men, and naturally, therefore, kept together for company. Or it may be that, having heard of the approach of Christ, they devised this mode of arresting his attention, fancying that one infected person by himself would hardly be noticed, but that many crying out together must be pitied and relieved. At any rate, there they were; and he, who had a quick eye and an open ear for suffering of every kind, did not pass them by. "Jesus, Master, have mercy on us!" was their cry—very earnest, very humble, simply bespeaking the pity of one who they felt assured had power to help them, and placing themselves entirely at his disposal as to the method of their cure. "Go shew yourselves to the priests," was our Lord's reply; and before they reached their journey's end they found themselves sound and whole. The tainted flesh assumed the hue of health: the loathsome malady, which baffled all the powers of medicine, and made them proscribed persons among friends and neighbours, was suddenly gone: there was no need that they should ask the priests whether the cure was perfect, when each man, who looked in his brother's face, beheld the skin as pure and clean as if the hand of disease had never touched it.

The obedience of these men to Christ's command is worth noticing. It illustrates very well what we have to do in relation to our spiritual healing. The law of the leper, contained in the 14th chapter of the book of Leviticus, required the Israelite, who had been diseased, and supposed himself to be clean, to submit himself to the judgment of the priest. He was skilled to ascertain, by some well understood tests, whether the cure was perfect; and, according to his decision, the interdict, which separated the unhappy man from the rest of the congregation, was continued or removed. To our Lord, therefore, when he bade them go and consult the priest, these persons might have answered, "What need that we should go on a fruitless journey? why consult with others, and ask for their judgment respecting our health, when we feel and know that the plague-spot covers us from head to foot? Heal us if you can; but do not mock us in our misery. Gladly will we go where thou dost send us, when thou shalt do with us as thou hast done with many more; but, with the foul mark branded on our foreheads, we need not to go and ask any man whether we be free from impurity." They did not answer thus, but took a wiser course. Like Naaman, in his better mood, they went where they were told to go; and lo, Christ's healing power went with them. Without effort of their own, without human agency of any kind, the heavy crushing burden was removed, and with a free step and open brow they could wander henceforth where it pleased them.

My brethren, go ye, and do likewise. Take Christ at his word, when he offers rest to the weary, and salvation to the lost. Do not argue, but obey. Look unto him for life and pardon. Take his promises to you as your own. Be sure that they are meant for you, and will come true, every one of them. It is easy to say, "How can this be? will God forgive so freely? Must I not repent, and pray, and labour for a long time together, before I can hope to have the child's place and portion? God is a holy, jealous God; and I have sinned very daringly. Shall my sins be blotted out at once, and may I attain presently to a comfortable hope that I am numbered with those, whom the Lord hath blessed? I ought, I know, to hate my sins, and walk humbly for them all my days: I ought to trust my soul cheerfully in the hands of him who died for me once, and cannot deceive me now. I ought to pray from the heart, and work cheerfully for God, and overcome the world and the wicked one by the power of faith. But how shall this be, while my heart is cold and dead? What strength is there for such a conflict in my fettered, enfeebled spirit? How shall I rise towards heaven, while I feel tied and bound, and the body of this death lieth upon me so heavily? I must wait surely till another heart be given. It were a mockery for me

to say I am starting heavenward, while I feel myself thus earthly. I hope all I want will be given me some day; but, till that time shall come, I cannot play the hypocrite, and call God my Father, while my conscience tells me that the lowest place in his house so ill becomes me?" It is easy, I say, to argue thus; but it is far safer and better to take, without objection, what God offers us in the gospel. There is no sense or meaning, when we are told to come and buy "without money," in saying that we will hunt for the price far and near, and that we hope to find it before our day of grace is over. When the command is given that we should pray for the Spirit, it is like arguing against God to say, that without the Spirit we cannot pray to any purpose. When to every loiterer in the wide world the Master says, "Go, work in my vineyard, and whatsoever is right I will give thee," who shall dare to answer, "But the work is too hard for one whom sin hath bound. Command Satan to let me go; and I will work for thee while life shall last." There is unbelief in speeches like these, my brethren. Often, too, there is lurking indolence and unwillingness to bear the cross, under the garb of humility and self-distrust. The lepers might teach us better. They went to seek the priests as if they were already clean; and as they went the blessing came. We, in like manner, are to pray as if our prayers could do something, when, in fact, it is Christ's intercession and God's grace that does every thing. We are to go forwards in the way of duty, and aim to do the hardest thing that conscience tells we owe to God and our fellow-men, forgetting our weakness for the time, and trusting that, when we are face to face with the difficulty we most dread, in Christ's strength we shall be made strong. Our sufficiency is all of God. Mercy bears with us in our worst times: mercy overcomes us in our repenting times: mercy sustains us in our fighting times: mercy watches over us in our times of peril and temptation; but we are not machines all the while, but free, conscious, willing agents; and, even while Christ worketh in us, we are to be working and striving too.

Depend upon it, my brethren, this will be no riddle to the man who lets God teach him, and who does as he is taught. Your path will be made clear, when you wish honestly to have it cleared. Christ will not turn you back, and disdain your offering, when you present to him the best you have. Your poorest prayer shall be accepted and answered, when in very deed you feel that it is poor, and wonder at God's goodness in letting you speak to him at all. Faith comes by obedience, and obedience comes of faith, and both are from him who giveth liberally out of his own overflowing goodness, to every hungering soul. O "trust in the Lord, and be doing good, and verily" while the world lasts "thou shalt be fed" out of the storehouses of heaven.

Now mark the sequel of the story. The lepers were all cleansed; and what then? Nine of them went away, and gave Christ no thanks. One, a Samaritan, belonging to a less favoured people, came back, and "with a loud voice glorified God." Then it was that our Lord said reprovingly, "Were there not ten cleansed? where are the nine?" The boon was a precious one, and it was freely given. Health, instead of painful, loathsome sickness, granted, for the asking, to a company of strangers, might well claim the return of thanks. A wise man would have returned to see what the prophet could teach him. None but a base man, with a cold, selfish nature, would have sought his home or friends without acknowledgment of any sort. "All gone but this stranger," the Saviour seems to say: "my favours are held cheap indeed. If I dealt with men according to their own rule and measure, I should grant blessings to them more sparingly. Freely they are receiving from me every day; yet where, and how many, are they who bless me for my bounty?"

We said, in the beginning of this discourse, my brethren, that thankless indifference towards God is among our commonest and most heinous transgressions; and who that knows mankind, or knows himself, will not say the same? Look, and see what God is doing for us, and giving to us every day; and then listen for the chorus of thanksgiving, which ought to be going up from every house. How often, in a year, does the healthy man thank God fervently for the strength which earns him bread, or makes life a daily source of enjoyment to him, instead of being a weariness and a burden? Which of us thinks often enough, or gratefully enough, of the day's freedom and the night's repose, continued through weeks and months without a check of any sort? Is God acknowledged as he ought to be in our peaceful dwellings, thanked as he ought to be for every one of our home-treasures—thanked first because he gave them, next because he shelters them from harm, and, lastly, because he knits heart to heart, and feeds the rills and streams of our purest earthly affections out the ocean of his boundless love? Does the thriving man trace up his prosperity to God's providence, try to sit loose to his growing store, lay aside some

goodly portion for the poor, and own that all comes as freely from heaven's bounty as the showers of spring or the fruits of autumn? Senses perfect, limbs sound, the mind awake and clear, not clouded with forgetfulness or given over to strange delusions — these are gifts, every one of them, worth purchasing at almost any price; and we have them all cost-free, and have had them, many of us, for every hour through half a century? Are they often in our memories, when we profess to recount God's mercies, and offer him some song of praise?

I have spoken hitherto of common gifts; but many of us have special gifts besides. Like the lepers, God has surprised us sometimes with deliverances, or pursued us with mercies, which cannot be forgotten while life shall last. We thought, when the gift was quite fresh, that we must be more thankful and more thoughtful ever afterwards. There were free confessions for a while, and holy resolutions, and some efforts at improvement, and prayers more devout than common. What have they all come to, my brethren? Has life flowed on in its old unbroken course for many a month or year since that hour of promise? Have the events of more recent times almost blotted out the record of that critical season; and can you look back to it now with perfect calmness and self-possession, though the vows which God heard then, and can never forget, are still unpaid?

These are very needful questions; very wholesome for the correction of unthankful, ungodly men; very good, moreover, for stirring up all of us alike to thank God more regularly, and praise him more fervently for his providential mercies. But let us remember, when we have taken account of these, there are higher and more precious gifts to which the world is yet more insensible. Saving mercies ought to stand at the head of our list, and they are the very last to be acknowledged by professedly Christian men, who are taught in their catechism and creeds what God's grace has done for them, and how they must have fared without it.

"Where are the nine?" may we not say in our worshipping assemblies, when we count up the population of a parish, and then look round Sunday by Sunday, and inquire how many, in comparison, are they who present their weekly offerings with us before the mercy-seat? And then that question is naturally followed by another: If so many have no heart for prayer or praise, what would the heavenly temple be to them but a place of weariness? and how can it be, till their temper is changed and another heart is given, that they will be "meet for the inheritance of the saints in light"?

"Where are the nine?" we may ask in sorrow, on communion-days, when we see how many, or rather how few, they be who care to profess themselves "followers of the Lamb" openly before the church—where are they, and why not here? What is Christ's love to them if they do not love to be reminded of it? what do they know of vital union to the Saviour, what of fellowship with brother-disciples, what of the soul's hunger and gospel-blessings, if Christ's invitation to that holy feast do not touch their hearts?

"Where are the nine?" who must not ask, when a nation's cry has been poured out to God at some time of general distress, and sins were confessed and mourned over, and a blessing was given, which gladdened ten thousand hearts; and then, in a little month, we look abroad and inquire how many are serving God any better than they did before, and where, parish by parish, and family by family, are the proofs that we were chastened for our profit?

"Where are the nine?" is the question that is often forced to our lips, as we review one scene and another of our pastoral labours, and call to mind how fair men promised often, in the chamber of sickness, and how false they proved to God, as soon as they were once more at large. "They cried unto the Lord in their trouble," as David said of the storm-tossed sailor, "and he delivered them out of their distress." Health came back, and at his bidding; and now, perhaps, they are as worldly and profane as ever. O, the records of broken vows and forgotten mercies of this sort are among the blackest and the foulest that are laid up against ungrateful men in the book of God's remembrance! Where are the men we speak of—those whom God hath saved and blessed? They were to be walking with the saints: the narrow way, they said, should be their path henceforth; but, instead of that, they are thronging the world's highway—some, perhaps, rushing onward in some new career of guilt, some possibly among scoffers and blasphemers; for the latter end of such men is often worse than the beginning.

"Where are the nine?" we ask often in sorrow and in wonder, when we think of those whom God hath smitten with sore bereavement, and who seemed, when we talked with them in the house of mourning, to be more than half resolved to start heavenward. The world looked dreary then; and they longed for some better portion than its best. Their hearts were softened for awhile, and what was spoken to them of a solemn kind came home to them with double power. But

the world has put on its bright look since; and their hearts are soft no longer, but hardened in selfishness, filled with vanities, or lifted up with pride. If it be asked where they are, they are scattered in many places, busied about many schemes, serving many masters; but, as yet, they have not joined the pilgrim-band whose faces are set towards heaven.

My dear brethren, let me beg you very solemnly, in conclusion, to take Christ's words to yourselves. "Were there not ten cleansed? where are the nine?" is a searching, far-reaching question. God has spared you thus far: he lets you live to-day on mercy-ground. Christ died to save you; and by the virtue of his blood your souls may be cleansed from guilt and made meet for God's presence. All that the saints ever had to help them towards heaven is within your reach. God's word is spoken to you: God's mercies encompass you: eternal life is as much yours as it was St. John's; and by the very same door through which he entered heaven you may reach it likewise. The Spirit of holiness, who stopped St. Paul in his headlong course, and turned him into a preacher of righteousness, is near, to touch your hearts, to melt them into godly sorrow, and warm them into holy love. All these are the mercies possessed by every living man to whom the gospel comes: they belong to-night to the poorest man who hears me, and to the man who has been most enslaved by sin. Yet "where," my brethren, "are the nine?" where, and on whose side is the crowd, the bulk of our neighbours, scattered up and down our Christian parishes? What marks do we see upon them of their being godly men? Where is the zeal for Christ's honour, the open-handed charity, the prayerful, watchful spirit which go along with true faith? where the carefulness to please God, the holy aims and purposes, the heart-stirring, heart-purifying hope in the Redeemer, which belong to God's true children in every age? Judge ye for yourselves, my brethren. We can but say, speaking plainly and faithfully as we are bound to do, that Christ's disciples seem to be a "little flock" still. "Narrow" is the "way" of life, as our Lord described it, and "few" in each succeeding age walk in it with a free step and a resolved heart towards heaven.

If this be so, my dear brethren, will you first walk with the crowd on the broad beaten highway, and then, with your Lord's warning sounding in your ears, point to your companions on the right hand and on the left, and say boldly, "See how many they are who travel with me? Must I turn back when I have such numbers on my side?" Rather, I pray you, stand apart and commune with your own hearts, and take your place among those who walk by faith. Pray to Christ for healing, as the lepers did; and do not forget to thank him for his love, but make heart and life a thank-offering henceforth. Try to live as the redeemed of the Lord, keeping a conscience void of offence towards God and towards men. Give yourselves hopefully and prayerfully to the work of serving your generation, and saving your own souls. "Resist the devil; and he will flee from you: draw nigh unto God; and he will draw nigh unto you." Our day of grace, remember, is like the brief season during which the lepers saw Christ within hearing of their cry: if he passed on, and travelled elsewhere, they might never see him more. "The night cometh," and cometh speedily, "when no man can work" for God, or cry out for mercy, with any hope of being heard.

Juvenile Reading.

LUCY AND HANNAH; OR, TRUTHFULNESS AND DECEIT*.

"Whosoever walketh uprightly shall be saved; but he who is perverse in his ways shall fall at once."—PROV. xxviii. 18.

LUCY and Hannah were companions of the same age, and attended the same charity-school, where they were instructed in all kinds of useful needlework. They were both known as diligent children, anxious to learn, industrious while at work, and merry while at play. Lucy was an upright, open-hearted child, who feared to tell a lie, and always spoke the truth: Hannah, on the contrary, was cunning, and had the evil habit of helping herself, as she thought, by falsehood. She had many times drawn down reproofs on her companions for faults she had committed, and often played mischievous tricks, for which she was sly enough to escape punishment. However, as no liar can go on in such a course (cunning though he be) without detection, or earning a bad reputation, so in the end it fared with Hannah: her tricks were found out; and she became known as a deceitful child.

One day, as Lucy was going down the street on an errand for her mother, she saw Hannah standing in a door-way, with a china cup in her hand, endeavouring to fix in a small piece which had been broken off. She was so deeply engaged in her occupation, that she did not observe Lucy until she was close beside her, and asking her "what she was doing there?" Hannah started, but, quickly regaining her composure, begged Lucy not to tell any one what she had seen.

* From "Christmas Morning; or, the little Ink Cask." Translated from the German of Dr. Barth. Edinburgh: Paton and Ritchie. 1851. An interesting little tale, inculcating sound instruction, and well adapted for youthful readers.—ED.

Lucy.—You know very well that I will not tell any evil tales about you; neither will any one ask me. But, if an accident has happened, it will be much better to confess it at once to your mother. It is no use trying to stick in the broken piece: it will just fall out again.

Hannah.—I know that; but I don't care if I get the cup out of my hand: then I have not so much to fear.

Lucy.—O, Hannah! I beseech you, do not act so deceitfully. Let the evil done be ever so great, the shortest and safest way is to tell the truth.

Hannah.—If I put the cup back in its place, and say nothing about it, then I shall escape punishment, and need not tell a lie. No one will take it out again for a long time; and in the mean-while it will be forgotten that I had it.

Lucy.—That cannot be right, Hannah; for, when we have injured any one, we ought to confess it, and do all in our power to make up for it. Although it might never be known that you broke the cup, yet your conscience will reproach you, and give you pain. And, should it be found afterwards, they will be the more angry, in consequence of your having concealed it. Besides, although you have said just now that you will not tell a lie about it, you will find it very difficult not to do so, should you afterwards be asked questions. Look, I have six (groschens) pence; and I will give them to you to buy another cup: then let us go home to your mother, and ask her not to be angry.

Hannah.—O, Lucy! six groschens are of no use: the cup is worth at least two dollars, and cannot be matched for any money. And, what is worse, it does not belong to my mother, but to old madame Thorburg, the most ill-natured lady in the world. What a passion she will be in, when she hears that I have broken her china cup!

Lucy.—You are quite wrong about this lady, who is extremely kind and good. If an accident happens, and she is told the truth, I am certain she will not be angry. The reason why you fear her is because you do not know how kind she is.

Hannah.—What is all that to me? I cannot speak to her about it, because the cook, without her knowledge, sent me out with the cup.

Lucy.—Ah, Hannah! you see how much trouble comes from one act of deception; how it leads to many in trying to hide it. How very unhappy you must be!

Hannah.—Yes; I am in great trouble just now; but the cook is to blame for it. She should not have asked me to do it. I have never done so before, and will never do so again.

Lucy.—Well, I hope so. It was certainly very wrong of the cook to lead you to do evil; but we know that, however much tempted, we ought not to commit sin; therefore the cook was not alone to blame. We pray, "Lead us not into temptation"; and we ought not to go with those who would tempt us. But what can you do now? I am indeed very sorry for you.

Hannah burst into tears, and sobbed bitterly. "What can I do?" she said. Lucy embraced her affectionately, and replied: "You know what the scripture says: 'Whosoever repents, and confesses his sin, will be forgiven.' Take courage, then, and openly make a confession: deplore your fault before God, pray for his forgiveness, and for his grace to keep you from again falling into the same sin; for, if you trust to yourself, you are sure to fall. Then tell madame Thorburg the whole affair, and how it happened: even should she be angry, you can do nothing better; and, when it is all over, you will feel your heart much lighter. At all events, she will not be so angry when you confess your fault yourself, as she would be were she to find it out some other way."

Hannah promised to follow the advice of Lucy; and they parted. She was, however, not sincere. She was only grieved at what had happened because she dreaded punishment; not because she had offended God. She, therefore, sought not forgiveness or grace; her anxiety was merely not to be found out. It was not, as she said to Lucy, the first time she had done such a thing; on the contrary, she was accustomed to such conduct. Deceitful persons have no regard for others. So Hannah slipped quietly into the house, placed the cup on the shelf as if nothing had happened, and felt no compunction should the blame of breaking it fall on the cook. The cook had no suspicion, and gave Hannah a piece of cake, who went home delighted at having succeeded so well in her cunning trick.

Lucy was sadly grieved; and, whenever she reached home, she knelt down, and in humility confessed that by nature the same sins were in her heart.

She thanked God that, by the early instruction and careful watchfulness of a good mother, she had been guarded from such perverse ways; that, by the grace of God, a hatred and horror of falsehood had been implanted in her, and love to his commandments. She earnestly prayed for the forgiveness of her companion; and for the Holy Spirit, that she might be enabled to persevere in the paths of uprightness. For she well knew "that he who standeth must take heed lest he fall."

From this time the two girls were not so intimate as formerly. Hannah was afraid that Lucy might ask her some embarrassing question; and Lucy did not wish to be obtrusive. A few months afterwards, one day the door of the school-room opened in which the two girls were; and who walked in? No other than madame Thorburg herself. Hannah trembled. Her conscience whispered that her deceitful conduct had been found out, and that the lady had doubtless come to expose her before the whole school. But madame Thorburg had come on other business. Her visit was to ask the school-mistress if she had any young girl she could recommend as a servant, as she found she required one. Hannah and Lucy, being the two eldest, were called up. Hannah was the taller and stronger of the two, and likewise more skilled in needle-work: she also took pains to appear to the greatest advantage. Madame Thorburg examined her work, asked her a few questions, and, as she appeared the elder of the two, gave her the preference. Lucy would gladly have had the situation; but she was a good girl, and felt no ill will to her companion, far less would she have said any thing of her faults. On the day following, Hannah, accompanied by her mother, went to madame Thorburg, secure, as she supposed, of the place. Among other questions,

madame Thorburg said, "My child, were you ever in this house before?"

"No, madame," replied Hannah: "never in my life."

"Consider again," continued madame Thorburg, and give no hasty answer."

Hannah maintained she had never been there. Upon hearing this, madame Thorburg opened the door of a closet, and brought out the identical china cup which Hannah had broken; and asked her if she never had seen that before? Hannah blushed, and delayed for a moment to answer: at last she said, "No; I never saw it."

"I see," said madame Thorburg, "you are a deceitful girl; and I cannot take you as a servant. I know that the cook, whom I have just found out, is a wicked person; and I wished to show compassion to a poor child who had been tempted by her; but a girl who is so hardened in lying and cunning I cannot take into my house. You are aware that in this house you have done many deceitful things; and this I accidentally learnt only since yesterday.

Hannah attempted to excuse herself: her mother also entreated for her, but in vain. Madame Thorburg left them, saying she hoped this event would prove the means of her amendment. Poor Lucy was now suspected of having betrayed Hannah; but most unjustly. The cup had been seen in a house to which Hannah had been sent by the cook, with it filled with rich confections or preserves. It was likewise seen by an old woman broken in the hand of Hannah, and recognized by her when cementing it for madame Thorburg. In this way had the discovery been made, and many other of Hannah's tricks found out.

Madame Thorburg went again to the schoolmistress, and asked whether she knew any girl she could recommend for truthfulness.

"Yes, madame," replied the teacher: "I think Lucy is just such an one. She has been with me for more than four years; and I have never once found her tell an untruth; neither has she any tendency to cunning or concealment. When a quarrel or dispute happens among the children, it is always settled by the intervention of Lucy. And, whether in great or small matters, all who know her have the greatest faith in every thing she says."

On this recommendation madame Thorburg resolved to take Lucy, who, with the best testimonials and a beautiful bible, presented to her by her teacher, left school. She remained more than ten years in the service of madame Thorburg, and continued to be remarked for her uprightness, sincerity, and profound love of truth. In after-years she was provided with higher situations of trust, and still lives, respected by her former mistress and all who know her.

Hannah, on the contrary, was ashamed to return to school; and on that account obtained no testimonials, and found it extremely difficult to procure a situation. But nothing cured her of her perverse habit of telling falsehoods. Through her cleverness at work she did obtain several places, but lost them by her deceitfulness. Finally, she got the situation of a nursery-maid; but, when she went out with the children, instead of walking with them in the open air, she used to take them into a low, dirty house in the neighbourhood, and there amuse herself with her companions. This went on for some time without being found out; until, one day, on coming home, the child of one year old looked very pale and ill, and screamed as if suffering from great pain. Hannah was asked if any thing had happened to it: she stoutly denied; and the parents believed her. Meanwhile the poor child became worse and worse; and the doctor was called in. When Hannah knew this she ran away; for her conscience accused her of having grievously neglected the child; for which misconduct she was aware she deserved severe punishment. The doctor examined it, and found that its back had been very much injured. All means were tried; but the child grew every day paler and thinner; and at last, poor little sufferer! it died.

Of Hannah nothing more was heard in the place of her birth. This true tale shows, in a striking manner, how unhappy deceit and falsehood make people. O learn, then, to love and prize truth! for truth only can make us happy.

ADDRESS OF THE COMMITTEE OF THE CHURCH MISSIONARY SOCIETY ON THE PRESENT CRISIS.

THE committee of the Church Missionary Society cannot allow the commencement of a new year to pass over, in the present crisis of our church's history, believing that in this crisis the interests of our society are deeply involved, without a special address to their supporters throughout the country.

It has not been thought right that the society, in its collective capacity, should address the queen against the late papal aggression, because that act does not directly interfere with the main object of the society—to send the gospel to the heathen. But the committee have not, on the other hand, overlooked the indirect effects of the efforts of Rome upon their cause, in the event of their success, to undermine the protestant faith, to multiply among us fatal but seductive errors, and to bring down the just displeasure of God against us an ungrateful people, insensible of his mercy in vouchsafing to our land the blessed Reformation.

Hence the committee have seen, with heartfelt gratitude to God, the spirit which has been called forth by this aggression, in defence of the protestant faith, in resistance also of popery in all its forms, whether open or in disguise, and in support of those blessed principles of the Reformation for which the martyrs of the church laid down their lives.

There are also special reasons which should make the friends of the Church Missionary Society watch with deep and anxious interest the present protestant movement.

First, the protestant and evangelical principles which are now upheld, and which are manifesting their vitality and power throughout the nation, are those very principles which animated the hearts of the founders of our beloved society; and in the strength of which they wisely and firmly laid the foundations of that great work, in every quarter of the globe, which our ears are privileged to hear of, and our eyes to behold. This society was

enabled to uphold these principles in times when they were less esteemed, when they served to estrange many from us, when our strict adherence to them threatened our existence as a society. What, then, may we not now hope for, when God teaches our church at large their value, by bringing near to us the dangers of an antagonistic and corrupt system? In this way many Christians have been aroused to embrace and cherish with more ardent zeal the pure and simple truths of the gospel; which alone are effectual, when implanted in the heart by the Holy Spirit, to produce a sincere and steady desire for the extension of the Redeemer's kingdom, and for the salvation of mankind.

Again: the members of the Church Missionary Society may well sympathize in the just indignation which has been awakened amongst a Christian people by the attempts of the bishop of Rome to counterwork our national church, through an organized agency, assuming an exclusive spiritual authority over the land. For the society has long had to resist and contend with the same assumption and aggression directed against its missions in many parts of the heathen world. No sooner had the blessing of God enabled the society to bring under instruction a large body of native converts in New Zealand, than Rome sent thither a bishop and a large body of subordinate agents, who at once endeavoured to bewilder the minds of the natives by discrediting the protestant bible, and by pretending to the exclusive possession of the truth. In the reports circulated in Europe the Romish bishop claimed, as under his oversight, and as part of his spiritual charge, the many thousands who had been converted by protestant missionaries; and on this statement Rome appealed for pecuniary support to sustain so important a mission. In Krishnaghur and Tinnevelly, Rome has attempted similar aggressions. In Travancore, Madras, Calcutta, North-west America, and at other stations, Romish efforts are counterworking our missions. The society is thus actively involved in the conflict with the church of Rome, and with Romanizing principles. It is upholding a witness for protestant truth. It refuses all compromise with popery under every form. The missionaries abroad are contending against the combined support of idolatry by the heathen and by papists: they address the same call to all, to separate themselves from a system of fatal error, and to embrace the truth as it is in Jesus; and so greatly have these efforts been blessed, that large numbers, who were once entangled under the bondage of Rome, are now publicly offering to God a pure worship according to the liturgy and services of our own reformed church. Hence the society sees, in the conflict against Romish principles and practices which the whole nation is now sustaining, a sanction, a strengthening, and an encouragement of their own efforts, in the same cause.

On these special grounds, as well as on those which are common to all protestant Christians, the committee call upon the members of the society to thank God for having, in so wonderful and unlooked-for a manner, awakened throughout the country a zeal and jealousy for his truth; and to enlarge their expectations of the benefit which may accrue to our own special department of the Lord's work, by an additional impulse being given to the extension of Christ's kingdom upon earth. While they take their stand with those who are determined not to remit their exertions until the late papal aggression shall be effectually defeated, and all Romanizing tendencies within our church suppressed; while, as individuals, they give expression to their views in the way of public addresses and petitions, let them, as members of this society, still keep in view the great missionary effort to which the present crisis calls and invites us. Let them guard against the temptation to expend and exhaust their efforts upon an immediate pressing evil, so as to neglect a special opportunity of advancing the cause of Christ.

Idolatry, whether among Roman-catholics or the heathen, is offensive in the sight of God. Let the conflict be carried into the heart of the enemy's country. The triumphs which are there gained, through the presence of Christ with his faithful servants, will redound to the safety and enlargement of the church at home. Let prayer, then, be made continually for the outpouring of the Holy Spirit, through which alone the real errors and fatal tendencies of popery can be discerned, and the kingdom of Christ advanced either at home or abroad. The sure word of prophecy has repeatedly and indissolubly connected together these three great topics—the repression of the enemies of the church, the outpouring of the Holy Spirit, the conversion of the heathen. Two out of many passages may be here referred to: "Upon the land of my people shall come up thorns and briers .. until the Spirit be poured upon us from on high, and the wilderness be a fruitful field" (Isa. xxxii. 13, 15): "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. lix. 19).

We may take encouragement from many indications in the present state of missions, and of the world at large, that the promised conversion of the heathen is, in the good providence of God, at hand. Protestant missions show a preparedness for incalculable enlargement, if men and means can be supplied in any adequate proportion. The heathen countries on all sides are open, as they never were before, to receive missionaries. The means of communication with these parts are daily multiplying. The facilities for acquiring the native languages, and for the multiplication of versions of the scriptures, bespeak another pentecostal era. One striking fact may be mentioned, as illustrative of the advancement of the missions of this society. During the last three months, while the hearts of many Christians at home have been trembling for the continuance of the truth of the gospel with us, a far larger number of men than at any previous season—men of tried evangelical, protestant principles—have been ordained, or are about to be ordained, either as priests or deacons, for missionary work, in different parts of the world. At Calcutta, 5; at Bombay, 3; in Ceylon, 5; in Tinnevelly, 7; in North-west America, 2; in China, 1; in London, 8—total, 31; of whom eleven are native Christians.

Thus the Lord is thrusting forth labourers into his harvest. We may regard these as the first-fruits of an abundant ingathering. Other protestant missionary societies are also able to recount

their successes. Surely these encouragements, occurring at this very crisis, are a proof that the Lord is ready to pour out a blessing upon us, if we have faith to receive its fulness.

The committee earnestly appeal, therefore, to their supporters and friends to renew their efforts; to take advantage of the present movement as an opportunity given to those who long and pray for the triumph of God's truth throughout the world, to abound in more earnest efforts and importunate prayers for the conversion of the world to Christ. Many, who have hitherto hesitated to assist missions, may now be induced to help the cause: the lukewarm may be stirred up to fervent zeal: the people of God may have their hearts enlarged to devise liberal things. As true-hearted friends of our reformed church, we desire to see her fulfilling her high calling, in dependence upon the life-giving influence of the Holy Spirit, of preaching the gospel to every creature; assured that, while she thus seeks the honour of her Lord, "he will deliver her and set her on high," and make her light to arise and shine even to the ends of the earth.

By order of the committee,

HENRY VENN,
JOHN TUCKER,
HECTOR STRAITH, } Secretaries.

Church Missionary House, Jan. 13, 1851.

Poetry.

THE PRODIGAL SON.

BY COLONEL BLACKER.

(*For the Church of England Magazine*)

DEEP in a woodland glade, from haunts of men
Remote, a swineherd led his bristly charge
To glean their husky sustenance; for there
The oak, dark spreading from his gnarled boughs,
Shed down his acorn show'r; and quivering beech
And lowlier hazel added their supply.
He was a man, on whose emaciate form
Stern want had set its impress; weak and worn,
But not from age; for oft in flickering beam
Sparkled youth's radiance from his hollow eye.
His matted locks still with the raven's wing
Might vie in darkness, though unkempt and rough.
And, though of squalid wretchedness the prey,
Yet was there in his mien and tatter'd garb
Somewhat that told of different days, when wealth
And all that it could purchase were his own,
And heart and step were light, and revel drown'd
Alike the voice of conscience and of care.
Yet now behold him, shelterless and lone;
Of beasts unclean constrain'd the lot to share;
An outcast and a menial: see him snatch,
By pinching famine driv'n, the very husks
That form their sorry food. Is that a tear
Unwonted glistening in his eye? It is;
And down his wan and wither'd visage rolls
The big round drop, long, long a stranger there.
His hands are clasp'd; and with the swelling sigh
Heaves his full bosom. Hark! with faltering tongue
He vents the feelings of a stricken heart:
"How many servants crowd in sated ease
Around that board paternal, which I left
In folly's evil hour! Woe worth the day
When from a parent's hand I madly crav'd
My portion of inheritance, and spurn'd
The calm enjoyments of his tranquil home;
Allur'd by pleasure's syren voice, forsook
The path of good, drowning in riot's cup
Each better, purer sentiment, and, leagu'd
In foul companionship with sinners vile,
Lavish'd health, substance, time; down vice's stream
Floating her wildest votary, till at length
The bursting bubble left me on the shore
Helpless, the prey of misery and scorn!
Just retribution, and deserv'd too well
By him, the reckless prodigal; by him,
The rebel to his parent and his God."
He paus'd, and wept anew. Anon he rais'd
A timid look to heav'n: his changing brow
Bespoke some new-sprung impulse, better thoughts
Full long estrang'd, that now a twilight gleam
Shed o'er his soul's deep gloom; some humble hope
Seem'd lighting on his heart: "I will arise,"
The mourner said, "and at my father's feet,
Suppliant and low, and grov'ling in the dust,
His pardon and his pity will implore."
'Twas eve. Within a broad domain, and fair,
An ample mansion rose. Around it all
Seem'd ease and affluence: the teeming vale
Laugh'd in luxuriance rich: the vocal groves
Rang with the feather'd choir: each upland slope
Show'd cultivation's skill: in grassy mead
Lay pastur'd flocks and herds, or roam'd at will.
Within a porch its ancient master sat;
Around a visage bland, but grave withal,
Play'd locks of silver; smileless he alone,
Though all around him smil'd; or, if at times
Shone forth a ray of cheerfulness unwont,
'Twas the brief gleaming of a wintry sun,
Feebly and sadly bright, then lost in gloom.
What moves him now? or why in earnest gaze
Fixes his eye upon yon distant hill,
Adown whose side a winding pathway leads
To the fair scene beneath it? "Can it be?
Or do these eyes deceive me? Can it be?—
He left me light of step, erect of stature,
Graceful in youth; but yonder spectral form,
That totters to my view— It is my son!
My lov'd, my lost one! O, this eager heart,
Instinctive throbbing in my parent breast,
Acknowledges the claim. He comes! he comes!
These aged arms shall clasp him once again—
My son, my son!" "My father, I have sinn'd
'Gainst heav'n and thee, too deep debas'd in guilt
To claim a son's acceptance: let me be
As one of those the servants of thy will;
Slaves of thine hire, and humblest of them all,
Thus let me serve thee." Instant from the earth
The supplicating penitent was snatch'd
To a fond father's bosom: tears of love
Seal his forgiveness. "O! let all be joy:
With strains of gladness let my halls resound,
And mirth and feasting welcome back the lost.
Dead was my son: he lives, he lives again!"
Father of mercies, ne'er is pour'd in vain
The sighing of the contrite heart to thee.
Wak'd by thy grace divine, the sinner feels
The quickening impulse of redeeming love;
And from the dark and tombing gulf of sin
(Like him of Bethany, whose sleep of death
In the cold grave the Saviour's mandate broke),
Comes forth obedient to the saving call,
Reviv'd in faith and penitence. Away
Is cast the slough of sin impure: he walks
In holy joy elate; nor joys alone,
For hosts angelic through heaven's concave send
The tidings of salvation, and proclaim,
Striking their golden harps, a sinner sav'd.

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 875.—MARCH 22, 1851.

(Flowering Fern.)

FLOWERS, &c.

No. XXIX.

THE readers of the magazine doubtless recollect an interesting paper by a correspondent entitled "The Fern Family," in No. 750. The remarkable wisdom of God was in that paper well pointed out, as exhibited in this family of comparatively neglected plants.

It is not intended to add, on the present occasion, to what has been so fully illustrated. But the accompanying sketch of a pleasing species of fern may not be unacceptable. Its peculiar delicacy of organization and attractive beauty of form are well calculated to interest. In the least and most insignificant of his works we see the same divine hand that modelled the greater and more imposing portions of creation.

THE IMPORTANCE OF CONCERN FOR THE SOUL*.

I. THERE is a part of yourself distinct from and far superior to, the frail and mortal body whose present disease occasions so much anxiety. You have a soul; a something which can think and feel independently of the body, and will exist when the body is dead. It is this which reasons, reflects, and anticipates; which hopes and fears, loves and hates, grieves and rejoices; acts of which the mere body is utterly incapable. When the dust returns to the earth as it was, the soul returns to God who gave it (Eccles. xii. 7).

II. The soul is immensely valuable. Our Lord Jesus Christ has asked (and he well knew the worth of the soul, for he made it), "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark viii. 36).

One of our poets, in imitation of this solemn idea, has said:

"Knowest thou the value of a soul immortal?
Behold this midnight glory; worlds on worlds!
Amazing pomp! Redouble this amaze;
Ten thousand add; add twice ten thousand more;
Then weigh the whole: one soul outweighs them all."

This is not the language of extravagance. It is simple, unexaggerated truth. Your soul, dear reader, perfectly answers this description. It is capable of the noblest intellectual pursuits, of advancing for ever in the attainment and use of knowledge. It is capable of becoming like its Maker, that great pattern of all that is excellent and holy in the universe. It may become a lively picture of the blessed God, may be adorned with whatever is great or good; so that angels, as they look upon it, shall exclaim with rapture, "This is the image of God."

Again: it is immortal. Our bodies die. The earth is ever crumbling and changing; it will one day "pass away with a great noise" (2 Pet. iii. 10). But the soul is destined to survive these and all such events. It is not affected injuriously by the destruction of the bodily frame. It will stand "unhurt amidst the war of elements, the wreck of matter, and the crush of worlds." God has destined it always to live:

"The sun is but a spark of fire,
A transient meteor of the sky:
The soul, immortal as its Sire,
Shall never die."

III. It must enjoy boundless bliss, or suffer unspeakable misery, during the countless ages which are before it. After it has quitted the body, it cannot exist in a mixed state like the present. It will never slumber. It will never feel, as it does on earth, the influence of distracting objects, marring its pleasures, or lightening the burden of its cares and woes. Well may men tremble at the prospect of entering another world. Alas! that they should tremble, reflect, and prepare so little. "O that they were wise, that they understood this, that they would consider their latter end" (Deut. xxxii. 29)? Think seriously, dear reader, of this certain truth—that there is awaiting your soul in the other world a happiness or misery incomparably beyond anything you have experienced on earth. In one or the other you are destined to live hereafter.

IV. Your soul is sinful. It has naturally a corrupt or sinful tendency. It is prone to depart from God. It prefers the gratification of its own lusts and passions to obedience to his laws. It loves darkness rather than light (John iii. 19). These evil propensities are transmitted from parent to child, and are manifest in all who live to think and act for themselves. Unholy dispositions break out into unholy conduct. All do not sin alike, but all sin. There are the transgressions of childhood, and the sins of riper years. "All have sinned, and come short of the glory of God" (Rom. iii. 23). Let not pride induce you to deny the truth of statements so often made in the book which cannot err. Or, if you feel inclined to doubt the applicability of such statements to your own case, and flatter yourself that you are not as other men, let me beg you, as in the sight of God, honestly to answer the questions which follow: Have you ever indulged pride, malice, or envy? been guilty of dishonesty, falsehood, or uncleanness? violated the sabbath, or profaned the name of your Maker? If so, you are a sinner.

Has your motive ever been wrong when your outward conduct was correct, and even, in the judgment of men, praiseworthy? If so, you have been a sinner in those very things on which perhaps you often think with complacency; for God judges the conduct by the motive; and hence that which is highly esteemed amongst men is often an abomination in his sight (Luke xvi. 15).

Have you ever harboured a dishonest intention, cherished an impure wish, or purposed to commit a crime, and failed only from want of opportunity? God holds you actually guilty of that crime. In his sight an unchaste look is adultery, and the man who hates his brother a murderer (Matt. v. 28; 1 John iii. 15).

Have you ever omitted to discharge a duty, or neglected in any one case to promote the good of a fellow-creature, when you had opportunity? By that neglect you are stamped a sinner.

And supposing that you have always, with the strictest fidelity, attended to the duties of life, that you have injured none, that you have benefitted all with whom you have had to do; still, has God no claims? Dear reader, if your life has been spotless towards men, yet, if you have ever for a single moment failed to love God with all your heart and soul and strength, you are a sinner in his sight. Remember that a life of open and disgraceful wickedness is by no means necessary to justify the charge that you are a sinner. If in only one instance you have offended in any one of the particulars I have mentioned, that charge is just and true; for he that breaketh the law in one point is guilty of all (James ii. 10; Rom. v. 12). By one offence came all the sin and misery now in our world. If you will seriously reflect on these things, it will not be long ere you can adopt with sincerity the affecting language you have perhaps often uttered without feeling, believing, or even caring, to understand what you have said: "Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep: we have followed too much the devices and desires of our own heart: we have offended against thy holy laws; we have left undone those things

* From "Christian Companion for the Chamber of Sickness."

which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us." Such ought to be the language of all men; for there is not a just man on the earth who has always done good, and not sinned (Eccles. vii. 20). "The scripture hath concluded all under sin" (Gal. iii. 22).

V. The soul, having sinned, is exposed to the fearful effects of God's anger. He against whom we have sinned is the moral Governor of all his intelligent creatures; and his proceedings towards them are influenced by a strict regard to holiness, justice, and truth. He is holy, and therefore cannot tolerate sin. He is of purer eyes than to behold iniquity with approval (Hab. i. 13). It is, wherever found, the object of his just aversion. Hence his law is holy. It breathes out threatenings against the ungodly. This is its language: "The soul that sinneth, it shall die" (Ezek. xviii. 4): "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil" (Rom. ii. 8, 9). God is infinitely just, and therefore no respecter of persons. No motives of either hope or fear can be presented to induce him to swerve from his righteous purposes. He is, indeed, so just that he will inflict upon the sinner no more punishment than he deserves; but woe to that man who receives his deserts at the hands of God! God is true. "God is not man, that he should lie; neither the son of man, that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good" (Numb. xxiii. 19)?

Now, let these truths be applied to his own case by every reader of these pages: "I have sinned against the God who made me. He hates sin. He is angry with the wicked every day. He has said that he will turn the wicked into hell, and all the people that forget God. This threatening he has fulfilled in the case of fallen angels, and of many of my fellow-creatures; and his justice and truth are sure and awful pledges that he will not spare me. And who knoweth the power of his anger (Ps. xc. 11)? Who can fully understand what is meant by the second death, the worm that dieth not, the fire that is not quenched, the smoke of torment? My heart trembles when I read those awful words, 'It is a fearful thing to fall into the hands of the living God.' Wretched being that I am, who shall deliver me (Heb. x. 31; Rom. vii. 24)? I cannot excuse my sins, or deny my guilt. Conscience testifies against me. The bible testifies against me. The book, in which an unerring hand has written the history of my life, testifies against me. O, where shall I hide my head when God awakes to judgment? How shall my heart endure, or my hands be made strong, in that day (Ezek. xxii. 14)? Enfeebled with disease, and possibly very near the gates of death, I have to contend with One who is almighty. O, what must I do to be saved?"

VI. This is terrible; but more remains to be told. The danger of which we have been speaking is imminent. Do not think about a future time. The just displeasure of God rests upon you *now*. His wrath abideth on you (John iii. 36), although unfelt, unheard for; and at any moment it may break forth in all its terrors. Every person who is in a state of nature is in the position of a condemned criminal. He is already arraigned, tried, convicted. Sentence is passed, and at any moment the warrant may issue for its execution. Justice does not require that the forfeited life be spared for a single day or hour. Thus it is with the most gay and thoughtless of the sons of men. They are in the hands of an angry God. He is holding them, as it were, over the pit of perdition; and he may at any moment open his hand, and let them fall into the misery they have deserved. They have no just claim for the delay of a single moment. There is no promise, in the whole compass of God's word, which assures them of being, for that brief period of time, out of hell. Dear reader, with a compassionate heart and trembling hand I write that, if you are still in a natural state, this danger is yours. "As the Lord liveth, and as thy soul liveth, there is but a step between you and death" (1 Sam. xx. 3). When you close the volume now in your hand you may sink into sleep, and only awake from it in another world. O, what a world for a being formed for happiness! Sudden and swift as the lightning's flash may be your doom. Your present indisposition is but as the touch of God's finger; let him bring upon you the weight of his hand, and you will be consumed before the moth. Think, at whatever moment God may please, a sinner dies; and, at whatever moment a sinner dies, he sinks into the lowest hell. Strange, that any one should know this to be his own danger, and not at once cry out, in all the eagerness of alarm, "What must I do to be saved?"

VII. Think not, suffering friend, that I would unnecessarily distress or agitate your mind, or that I can feel pleasure in dwelling on the dark features of your spiritual condition. God knows that the very reverse of this is the case. Gladly would I at once pour oil and wine into your wounded, bleeding heart. But one additional statement of an awful kind cannot in faithfulness be omitted. It relates to the duration of future misery. If the danger of which we have been speaking, and which even now hangs over your head, once be realized, if the sword of divine justice once descend, if your soul once enter that place of torment, you are lost for ever. We have already seen that the soul will never die. It is also an infinitely solemn truth, that, as it enters eternity, so it will remain for ever. Eternity knows no change, save that of progression from good to better, from bad to worse. For the lost there is no deliverance. Purgatory is a fable. The idea that heaven can be merited by a spirit in hell, which even on earth was incapable of entitling itself to God's favour, is the extreme of absurdity. Not less so would it be to suppose that he, who on earth was proof against all the mercy and terrors of God, should relent, become humbled, make to himself a new heart, and implore forgiveness, when God has banished him into outer darkness and woe. As far as the lost are concerned, God hath forgotten to be gracious: he hath in anger shut up his tender mercies (Ps. lxxvii. 9). The pains they suffer are intended not for correction, but for punishment. No bible visits them: no invitations, no promises, no avenues of escape are theirs. They have no throne of grace to which to come. Should they wildly call for mercy, no answer is returned; or if any, it

is but that of conscience remembering and repeating the awful words: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: then they shall seek me early, and shall not find me; for that they hated knowledge, and did not choose the fear of the Lord" (Prov. i. 24-29). Concerning these wretched beings, we read that "the smoke of their torment ascendeth up for ever and ever" (Rev. xiv. 11). Awful thought! to live under the wrath of God, and in a world of woe, for ever. But to this every sinner is hastening. A few hours, and all this misery may have come upon him, and the fearful sentence have been pronounced: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still" for ever (Rev. xxii. 11).

VIII. And yet, blessed be God, salvation may be obtained. The vilest of sinners who is still living in this world may escape from the wrath to come—may escape so completely, as that he shall never be hurt by the second death (Rev. ii. 11). The word of God makes frequent references to his mercy, and to the plan of salvation he has devised for perishing men. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live" (Ezek. xxxiii. 11). The name under which he has been pleased to reveal himself is, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth," not retaining "his anger for ever, because he delighteth in mercy" (Exod. xxxiv. 6; Mic. vii. 18). He says: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else" (Isai. xlv. 22). With him there is forgiveness, that he may be feared" (Ps. cxxx. 4).

If there is a world of misery, there is also one of bliss; and its joys are endless as the sorrows of which we have been speaking. In that world are now congregated millions who were once sinners on this earth. The apostle John beheld there a multitude which no man could number; and it was said of them, "These are they which have washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 9-17). They were sinners on earth; they are now saints in glory. Once they had no prospect but that of endless misery; now they are in the presence of a reconciled God, enjoying his favour, and to go out no more for ever. O happy men! O amazing blessedness! Dear reader, despair not: every spirit in that goodly throng is, as it were, addressing you in the language of encouragement. All say to you, "Be a follower of us." Each one there is a pledge to you that salvation is possible, and that, as he was delivered, so may you be, from the wrath to come. Take, I beseech you, that encouragement. Try the value of that pledge. Seek salvation. Improve, by attending to this object, the time, be it little or much, which God has allotted you here. To you that blessed Saviour says: "Come unto me; and I will give you rest" (Matt. xi. 28). Rejoice, suffering fellow-sinner, that you may yet obtain salvation.

IX. Nevertheless, the bible teaches us, that to be saved is no easy matter; that it requires diligence, self-denial, watchfulness, constant care, and habitual dependence on the grace of God. This sentiment is contained in the following, with many other passages of scripture: "Watch and pray, lest ye enter into temptation" (Mark xiv. 38): "So run, that ye may obtain." "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection" (1 Cor. ix. 24-27): "Work out your own salvation with fear and trembling" (Phil. ii. 12): "Labour for that meat which endureth unto eternal life" (John vi. 27): "Let us therefore labour to enter into that rest, lest any man fall after the same example of unbelief" (Heb. iv. 11). And in another remarkable passage, our Lord says, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able" (Luke xiii. 24). On this last text a few remarks may be not unprofitable, partly as tending to explain, and enforce on your mind, the sentiment contained in all the passages you have just read, and partly as removing from that text itself a difficulty with which many have felt it to be encumbered. When our Lord says that many shall seek to enter in, and shall not be able, he does not allude to the door of salvation now, but to that of heaven at the last day. "When once the master of the house is risen up, and hath shut to the door," and sinners begin to say, "Lord, Lord, open unto us," then will he answer and say unto them, "I know you not whence ye are." No one will in the present life sincerely desire and earnestly seek salvation in vain.

> "The happy gates of gospel grace
> Stand open night and day."

But hereafter many will seek in vain admission to heaven. And who are they? This question we cannot answer by referring to individual names; and God be thanked that we cannot. He has drawn a veil over the secrets of eternity; and it would be presumption confidently to affirm over the dead body of any man that he was certainly lost. Who that witnessed the disobedience of Jonah, the storm arising, the apparent end of the prophet, and the immediately succeeding calm, would not have been ready to conclude that he had perished under the wrath of God, and was beyond the reach of mercy? (Jonah i.) Yet how erroneous would have been such a conclusion! (Jonah ii.). But, whilst we cannot speak with certainty of the loss of individuals, unless, as in the case of Judas, the Spirit of God has assured us of the fact, we may speak of classes; we must feel, with respect to men of certain descriptions of character, the awful certainty that, if they seek to enter in at last, they will not be able.

This is true of those whose convictions of sin and desires for salvation have not been sufficiently strong or lasting to lead them to a denial of themselves, and a rejection of the world and sin. It is true of such as seek salvation, but in an unscriptural manner. Their striving will avail them nothing, because they strive not lawfully (2 Tim. ii. 5). It is true of those whose religious profession has been insincere; who are to external appearance Christians, but in reality hypocrites. How large a portion, we have reason to fear, of

those who are called Christians, are included in these three classes! How sad their destiny! "Many, I say unto you, will seek to enter in, and shall not be able." Is it so? Are we assured of the fact not by a mere prophet, but by the Omniscient, by him who sees the end from the beginning (Isai. xlvi. 10); who will be the Judge of quick and dead (2 Tim. iv. 1); who openeth, and no man shutteth, who shutteth, and no man openeth? (Rev. iii. 7). O how unspeakably important that we should give all diligence to "make our calling and election sure" (2 Pet. i. 10); that we should earnestly ask, What must I do to be saved? and act in accordance with the scriptural answer!

How delightful, how cheering the thought, that salvation may be obtained! that there is a certain way of deliverance from the wrath to come! May it abundantly encourage your heart, and produce in you fervent gratitude to the Author of all mercies, the God of all grace! But, because you may be saved, do not take it for granted that you certainly will. A mistake of this sort may prove fatal to your soul. Let me beg you to examine and to compare the word of God and your own heart; and invite the searching eye of Omniscience to detect any evil way which is in you, that you may be led into the way everlasting (Ps. cxxxix. 23, 24). No man was ever yet ruined by doubting the safety of his state; but thousands, it is to be feared, have, by too easily satisfying themselves that they should certainly be saved. No soul has ever been lost through having too eagerly sought salvation; but indifference and indolence have conducted many to perdition amidst the means of grace, and in possession of a confident hope of glory. What our hands find us to do, let us do it with all our might (Eccles. ix. 10). Let us not rest in a form of godliness, in supposed penitence and fancied prayer. Let us inquire for, and walk in, the one narrow path; for in the words of Bunyan, "There is a way to hell from the gate of heaven, as well as from the city of destruction."

Read Matt. vii. 13-29; Heb. iii. iv.

"What is the thing of greatest price,
The whole creation round?
That which was lost in paradise;
That which in Christ is found.

"The soul of man, Jehovah's breath!
It keeps two worlds at strife:
Hell moves beneath to work its death,
Heaven stoops to give it life.

"God, to reclaim it, did not spare
His well-beloved Son;
Jesus, to save it, deigned to bear
The sins of all in One.

"The Holy Spirit sealed the plan,
And pledged the blood divine,
To ransom every soul of man—
That price was paid for mine.

"And is this treasure borne below,
In earthly vessels frail?
Can none its utmost value know,
Till flesh and spirit fail?

"Then let us gather round the cross,
This knowledge to obtain,
Not by the soul's eternal loss,
But everlasting gain."

MONTGOMERY.

THE ORIGIN OF MONUMENTS IN CHURCHES*.

SEPULCHRAL monuments were originally constructed to contain the remains of the dead or to mark the exact spot of their interment; consequently, in the primitive age of Christianity, when the presence of a dead body was considered defiling to the house of God, such memorials were necessarily excluded from churches. Burial within churches arose out of the doctrine of prayer for the dead: such prayer, it was conceived, would be more effectually secured in those who came to church to worship, if they were perpetually reminded of the departed by the presence of their tombs. Burial in churches, thus regarded as a special privilege, was first granted to distinguished ecclesiastics, to the founders and other liberal benefactors of churches†. The first instance on record in England is that of Augustine, the Roman missionary to the Anglo-Saxons, who was buried in the church of SS. Peter and Paul, founded by himself, and standing just without the walls of Canterbury. He was first interred outside the church, then in an unfinished state; but after its completion his body was removed into the porch‡. After this example the practice gradually increased. From the porch burial proceeded to the body of the church, but was at first limited to recesses made for the purpose in the walls of the lower part of the church.

The aisles and nave becoming filled, or the chancel being considered a more holy, and therefore more privileged part, tombs were, as an special favour, admitted into it. Lanfranc, arch bishop of Canterbury, introduced, A.D. 1075, vaults in the chancel, and permitted sepulture even under the high altar§. In the year 1091 the body of Augustine was removed and re-interred near the altar, and an epitaph inscribed on his coffin.

Additional space was soon required as interments multiplied or persons of rank desired separate burial-places for their family. To meet such cases distinct aisles and chapels were added to churches, and exclusively devoted to this purpose, and were oftentimes endowed with an annual stipend in perpetuity, or for a limited period, to insure the daily services of a priest to chant requiems for the souls of those buried therein. In a few centuries our churches thus became crowded with tombs, adorned with various monumental devices, according to the character of religious opinions, and the several styles of architecture extant at the respective periods of their erection. Many, very many, of these ancient memorials have perished; yet happily there are still left us numerous examples of each successive era from the Conquest to the present time. These are to be looked for, not only

* From "Notices of Sepulchral Monuments in English Churches." By rev. W. H. Kelke, B.A., rector of Drayton Beauchamp. London: C. Cox. Aylesbury: Pickburn. 1850. This is a paper read before the Buckinghamshire Architectural and Archæological Society, and published at the desire of those who heard it. It is a very interesting work, evincing considerable research, and enriched with a profusion of woodcut illustrations.—ED.

† Chauncy's History of Herts, vol. ii. p. 485.

‡ Ib. Hasted's Kent, vol. iv. p. 676, n Weever, pp. 243, 244.

§ Kennett's Parochial Antiquities, p. 593.

in magnificent cathedrals, where they usually abound, but in all our ancient churches scattered over the face of the country. Early and beautiful specimens may not unfrequently be found in the most obscure and remote districts, where the humble and dilapidated appearance of the church would lead the stranger to expect nothing worthy of notice; but, on entering the hallowed temple—

"Around are tombs of many an age and date:
O'er gaudy blazonry carved cherubs weep:
Languages dead and living celebrate
Virtues and races wrapped in death's dull sleep.

"Rigid in marble lies the Norman knight,
His cold hands clasped as in perpetual prayer;
His helmet hangs above, no longer bright:
His breastplate, 'dented with old blows, is there.

"Beside him sleeps the dame he bravely won,
In courts and minstrel's lay once wont to shine;
And there he lies, his valiant day's work done,
Who wore the blood-red cross in Palestine."

MRS. ACTON TINDAL.

SKETCHES.

BY THE REV. DENIS KELLY, M.A.,

Minister of Trinity Church, Gough-square, Fleet-street, London.

No. XXIV.

THE COLONIAL BISHOP.

"Like him, cross'd cheerfully tempestuous seas,
Forsaking country, kindred, friends, and ease."

COWPER—"HOPE."

THERE is to my mind something most interesting in the elevation of a clergyman to the episcopal office, where the destined sphere of labour, or where the diocese lies in some far distant land, as yet but partially enlightened by the gospel, and almost beyond the boundaries of civilization. The rank, the dignity, the social position, which are associated with the "mitre," where the field of labour is at home, and where shires and towns and villages and hamlets in our own civilized country are placed under episcopal jurisdiction, may blind us somewhat to the difficulties and trials and responsibilities of the arduous office of the bishop. But ignorance and prejudice itself must own that the office of a bishop is "a name of labour rather than of honour" (to quote the ancient adage) when some far distant and almost uncivilized land is to be the episcopal charge. Every one must feel that he who is raised to a "mitre," under such circumstances, has been called to make personal sacrifices from which most persons would shrink. Every one must feel that such a one is called to cast in his lot with a class who we are in the habit of supposing require decision and firmness and energy of no common order—those who emigrate to far distant lands. To quit one's native shores, perhaps for ever; to sever the ties which bind one to home; to encounter "the perils by land and perils by sea"; the voyage of many months' duration; the privations and toils and anxieties which fall to the lot of one who is invested with such an office—all must admit that no common firmness and decision are required to sustain this; especially when the home that is relinquished has been a happy one—a home blest with friends, respectable station, and the advantages which attend an honourable position in life. Yes; all must acknowledge that he who is raised to the episcopal office under circumstances of this kind is called to make sacrifices and undergo toils which bring to mind the names of those who in the primitive ages bore the sacred and honourable office of a bishop, and that he who is elevated to high ecclesiastical rank is called to be foremost in labour and anxieties and responsibilities.

The individuals themselves too, who are for the most part selected for this honourable office, enhance the interest felt on behalf of it. They are usually chosen from amongst those clergymen who have no other claim to patronage but what their zeal and activity and self-denying labours in a subordinate capacity in the church have given them. We find them, for the most part, raised from the ranks of what are termed "the working clergy" to their high ecclesiastical dignity; so that, in the case of most of them, we see in the new bishop one whom the subaltern clergy saw but as it were the other day "one of themselves." This is at least the case with him whom I have now more immediately in view, and to whom these few lines would pay a tribute of respect and esteem. It was but as the other day we saw him, who is now raised to the highest ecclesiastical rank, one of ourselves, and professing no other pre-eminence except that which his superior zeal and talent and piety gave him. He has now left our shores. He is now steering his way through the mighty waters to the remotest corner of the globe. But distance will not efface the recollection of him which we fondly cherish. Separated from him "in person, we are with him in spirit." The prayers, the best wishes, the hopes of many, go along with thee. The qualities which endeared thee to us while in a subordinate capacity are still in our vivid remembrance. I remember thy zeal and activity and unaffected piety. I remember thy fine sanguine temperament. I remember thy open, sunny look; thy cordial, hearty welcome; thy joyous laugh; thy perpetual flow of conversation, so instructive and animated; the ready wit; the acute reasoning powers; the earnest and vivid eloquence; the buoyant spirits; the vivacity (and yet who could be more serious, who more solemn and earnest when the theme called for grave remarks?). I remember that energy and perseverance which no difficulty could repress. I saw thee placed in one of the least promising and encouraging fields of labour; but, under thy fostering and diligent hand, through divine grace, it soon presented a new aspect. A change took place, such as piety and philanthropy rejoiced to see; and interest was awakened. Numbers gathered around thee. Thou didst teach them to discover in themselves a fount of charity, which they had been unconscious of possessing. The general attention was attracted to the spot; and soon the crowded church and the crowded schools were seen where before all was neglected and sterile. The ardour of thy active, enterprising spirit communicated itself to those around thee. They rejoiced to unite with thee in "thy work of faith and labour of love";

to strengthen thy hand, to nerve thy heart. They saw that "thine eye was single," that "thy heart was honest in the sacred cause," thy piety sincere, thy love for the "work" heartfelt, and thy strength from the right source. Thou didst recommend religion: thou didst exemplify its power. A happy atmosphere seemed to diffuse itself around thee. Thou wast full of life and hope and animation; and men were glad to be "of thy company."

Surely it is such a one as thou art whom one would select as most fitting for the high and holy office to which thou hast been called by divine Providence. I applaud the discernment which made choice of thee to preside over the church in the most distant of our colonial possessions. Many miss thee, indeed, from amongst us. Many mourn thy loss. The regrets, the prayers, the wishes of thousands follow thee. But thou art called to a post wherein those qualities and virtues which endear thee to so many here, will have a wider and more glorious field for exercise. For I believe that in going thither thou dost carry with thee all high and holy aspirations, all generous sentiments, noble, philanthropic purposes. For thine is the heart to rejoice in communicating to those far-distant islanders the blessings of which thou art the honoured bearer. Thou, who didst so exult in removing the blindness and almost heathen ignorance which exist at home, will rejoice no less in imparting the light of the gospel to those who sit "in the land of pagan darkness" abroad. Thou, whose delight it was to "train up the young in the nurture and admonition of the Lord," wilt rejoice no less in bringing the children of the aliens in those distant colonies into the fold of Christ, that they may be lambs of his flock. "Feed my lambs," was thy favourite motto at home: "Feed my lambs," will be a word alike dear to thee in that "farthest isle of the sea." We know not what difficulties and discouragements may await thee in thy new and distant sphere of labour; but thine is not the spirit to be soon or easily depressed by them. Before talents, energy, and perseverance like thine, and a simple reliance on divine strength, we see those difficulties vanish. Hope beckons thee on: charity attends thy going. Thou art gone to a sphere in which those qualities which we admired in thee will be more fully developed, strengthened, and matured. Ah! it is beautiful to see the soldier of the cross thus going forth in the strength of the Lord to achieve those bloodless victories which are registered in heaven—the conquests over barbarism and vice and ignorance and idolatry. To raise the tone of morals; to nurture and foster the domestic virtues, and all the softening charities of life; to diffuse the blessings of civilization; to promote love and harmony and brotherhood in those benighted regions—these are the blessed fruits we hope to see result from thy labours of love. Thou wilt make the name of Britain a loved and honoured one in that "farthest island of the sea." The ties which bind thee to that land will grow stronger and dearer as time rolls on. Thine affections will strike root deeply in its soil. Thou wilt love thy adopted land with a warmth which a heart like thine own can alone conceive. I believe that thy life and doctrine will beautifully exemplify what the Christian bishop should be—mild, yet firm; zealous, yet candid; ruling by love; liberal and enlarged in mind and feelings; generous, unsuspecting; "the lover of good men"; regulating thy household on Christian principles; simple in habits and tastes; manly and straightforward, intelligent and penetrating, yet untainted with the arts of the world; thy heart filled with that true philanthropy which Christianity alone inspires; "that charity which suffereth long and is kind, which beareth all things, believeth all things, hopeth all things."

The devout prayers of many are ascending to the throne of grace in thy behalf, that the Lord "may bless thy going out," and bestow upon thee richly those graces and virtues which thy honourable and arduous post of duty calls for. And, "going forth, as now thou dost, in the name of the Lord," and in reliance on his strength, triumphant faith sees the mountains of difficulties levelled to plains: she beholds the moral desert clothing itself with verdure and beauty. Hope looks into the volume of the future, and sees thy name inscribed upon its page—an honoured and respected and beloved one—the first of a long line of pastors, that will vindicate, as by a graduated scale, the advancing civilization and piety and happiness of that "farthest island of the sea."

CASE OF ORPHANS JOHN AND EDWARD PHELAN*.

THE parents of those two boys were in respectable business in Kilkenny, and both had been Roman-catholics; their mother being a near relative of the late doctor Marum, the Roman-catholic bishop in that city. Their business not being prosperous, they removed to Dublin, where the father obtained a situation; and, being a man of a serious turn of mind, he availed himself of the many opportunities here afforded to attend to the things which belonged to his eternal peace. Happily he was led to attend the preaching of an eminent and pious minister of the gospel; and its fruits were evidenced by the fact that, when, shortly afterwards, he was laid on a bed of sickness, and foresaw that his end drew near, he resolutely opposed his wife's earnest entreaty to bring the priest to him; and, to her amazement and dismay, requested that she would go for the clergyman above referred to. She obstinately refused: she entreated and warned him: she wept for his apostacy; she brought the priest; but he steadily refused to hear him; and, having no confidence in the flesh, he died, rejoicing in Christ Jesus. The wife's account of what followed was in these words:

"Just as he had departed, a kind of horror came over me; and then the light seemed to come into my mind, and I said to myself, could it be a wrong faith that made him die full of peace and hope?"

The light had indeed shone on her benighted soul; and she walked in that light during all the remaining days of her pilgrimage. Of course she was immediately assailed by all her popish relatives; and, persevering in her refusal to hearken

* From "Brief View of the Constitution and past Proceedings of the Protestant Orphan Society." We have frequently spoken in high terms of this valuable institution.—ED.

to them, she was left to struggle for the support of herself and six young children. About this time her case was made known by a clergyman, who knew her in Kilkenny, and took the kindest interest in her welfare, to a member of the committee of this society; and, by the help of occasional assistance which he procured for her, she struggled on for upwards of three years. During that period she was in the greatest poverty, and her health was fast declining; while she was continually beset with applications from her popish relatives, who offered the most liberal provision for her and the family, if she would return to their church, which she had publicly renounced; and, those attempts failing, inducements were held out to her to give up the children, with the promise that they should be provided for. She continued stedfast in the faith. Fast sinking into a premature grave, she held fast the beginning of her confidence unto the end; and, when she lay on her death-bed, the members of the committee of the Protestant Orphan Society came to visit her children, with the view of taking the youngest two under their protection; and, deeply interested by the piety and resignation of the dying mother, they frequently repeated their visits to her, and spoke in the warmest terms of the great things which the Lord had evidently done for her soul. The result of the investigation was conclusive as to the admission of the children: two of them were immediately received under the protection of this society; and on the twelfth day after, full of joy and peace in believing, their mother entered into her rest.

Weekly Almanac.

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

MARCH.	MORN. LESSONS.	EVEN. LESSONS.
23. Sunday, 3rd in Lent	Gen. xxxix. / John x.	Gen. xlii. / 2 Tim. i.
24. Monday	Judges xvi. / John xi.	Judges xvii. / 2 Tim. ii.
25. Tuesday (Annunc. of Virgin	Ecclus. ii. / John xii.	Ecclus. iii. / 2 Tim. iii.
26. Wednesday	Judges xviii. / John xiii.	Judges xix. / 2 Tim. iv.
27. Thursday	Judges xx. / John xiv.	Judges xxi. / Tit. i.
28. Friday	Ruth i. / John xv.	Ruth ii. / Tit. ii. iii.
29. Saturday	Ruth iii. / John xvi.	Ruth iv. / Philemon.

THE IMPRECATIONS IN THE PSALMS:

A Sermon,

By the Rev. Beaver H. Blacker, M.A.,

St. Mary's, Donnybrook, Dublin.

Psalm xxxv. 4-6.

"Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind; and let the angel of the Lord chase them. Let their way be dark and slippery; and let the angel of the Lord persecute them."

My brethren, the book of psalms, I need scarcely remind you, has furnished the pious of every age with devout formularies of prayer, and suitable songs of thanksgiving. It even seems to have been the manual of devotion (if we may so term it) used by him who left for a season the bright glories of heaven for our instruction and redemption; since we find it recorded that, after his last supper, he retired with his disciples to sing a hymn—which hymn, it is generally supposed, was selected, according to the custom of the Jewish people, from the psalms of David; and it is certain that, when in agony upon the cross, he exclaimed, in the words of Ps. xxii. 1, "My God, my God, why hast thou forsaken me?" adding, soon after, as in Ps. xxxi. 5, "Father, into thy hands I commend my spirit." Thus he, who had not the Spirit by measure, whose wisdom was infinite, and who spake as man never yet spake, when sorrows came upon him, and death was close at hand, sought comfort in these inspired writings, and at last breathed forth his soul in David's words rather than in his own.

Nothing, surely, could convey to our minds a higher idea of any book, or give us stronger reasons for using it and meditating on its contents. It cannot, however, have escaped your notice that these psalms, the compositions of holy men (for they were not all composed by David), and containing such admirable lessons of piety, have many severe expressions against the wicked, and every kind of bad wishes or imprecations against enemies. For example, as in the words of my text, where David prays for his own safety and his enemies' defeat: "Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind; and let the angel of the Lord chase them. Let their way be dark and slippery; and let the angel of the Lord persecute them." And again in Ps. lxxi. 13: "Let them be confounded and

consumed that are adversaries to my soul: let them be covered with reproach and dishonour that seek my hurt." These and similar passages have again and again perplexed the pious reader of God's word. Have you ever felt surprise at an apparent inconsistency, in this particular, between different portions of that blessed book, which, having been dictated by the same Holy Spirit, must prove harmonious in what it teaches?

"How precious is the book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

"This lamp, through all the tedious night
Of life, shall guide our way;
Till we behold the clearer light
Of an eternal day."

Those who are anxious to find the gospel a "cunningly-devised fable" gladly seize on this and similar discrepancies, in order to bring discredit upon a system which they do not choose to follow. The pious have often stumbled at passages of this kind; and unbelievers have gone even so far as to assert that the book which varies so greatly in its contents, and inculcates such opinions as those set forth in the text, is not inspired, and should be totally disregarded. This, then, being the case, I propose to devote the present opportunity to an explanation of the meaning of these violent and angry passages; to prove to you that in the doctrine of forgiveness the Old Testament does not in any wise contradict the new covenant of Christ; and, with the assistance of divine grace, which alone maketh human efforts effective, to show that, since that doctrine emanates from both Testaments, enforced by prophets, preached by apostles, commanded by Jesus Christ himself, and also strikingly exemplified in his life and conversation—that, since it comes before us with sanctions so weighty and awakening, we must each one of us carefully put in practice what is plainly taught. May God, "without whom nothing is strong, nothing is holy," and who is pleased, when he thinks it good, to render useful the very feeblest instrument, bless what may be said, to the welfare of our souls!

Now, be sure you understand fully the object I have in view.

Finding in Psalms xxxv., lxxi., lxxxiii., and elsewhere, certain angry and revengeful sentences, while in the New Testament we are commanded to forgive freely, or we shall never be forgiven our manifold trespasses by our heavenly Father, I wish to prove to you that nevertheless there is no disagreement. This, indeed, may appear at first sight somewhat paradoxical; yet hear me patiently; and I trust you will agree with me in thinking that, as the Holy Spirit enlightened the prophets of the Old Testament and the writers of the New, so sincere and universal charity is recommended and enforced under both dispensations. Our Saviour, it is true, has said (John xiii. 34): "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." But the moral law had already commanded men to "love their neighbour as themselves" (Lev. xix. 18). He therefore implied that reciprocal and special love of believers to each other, of which he spake, and which was now to be explained with new clearness, enforced by new motives and obligations, illustrated by a new example, and obeyed in a new manner. It was in this sense "a new commandment."

But here, again, I can imagine your surprise, when you call to mind what our Saviour said to his disciples in his sermon on the mount: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. .... Thou shalt love thy neighbour, and hate thine enemy" (Matt. v. 38, 43). Do you infer from these words that it was Christ's intention to repeal an old law, and to substitute one of a milder character; and therefore that retaliation and revenge were actually permitted by the divine law as delivered by Moses? You need not draw any inference of the kind; inasmuch as I can show you that no such law ever existed amongst the Jews, except so far as it was introduced by their "vain traditions"; by which, indeed, we are told by the highest authority, they had made the law of God in many respects of "none effect." The hardness and corruption of their hearts had made many unauthorized changes; and, with regard to that precept which we find in Lev. xxiv. 19, 20, the unauthorized change is manifest. We there, indeed, read that Moses commanded, "breach for breach, eye for eye, tooth for tooth." But the context shows that private revenge never was in the law giver's contemplation; that in every case where this principle of retribution was to be applied, legally-appointed judges were to ascertain the nature of the offence, and public officers to execute the sentence. Thus tradition (that fruitful source of error in ancient as in modern days) had dared to add to this law what nullified its good effect; teaching, in addition, that men might individually hate their enemies, provided they loved their friends; and that each man should decide his own cause, and carry his own sentence into execution. What a sad perversion! To condemn it, and to set his followers right,

our Saviour delayed not, as his words already quoted, so clearly prove.

This removes the objection which I assumed on your part, in order to refute it. Let me now show that the temper of mind which the gospel inculcates, as essential to the Christian character, has been as strongly recommended in the Old Testament. And, for the sake of brevity, I will refer only to three passages, in three different writers of three distinct periods—namely, Moses, Job*, and Solomon. They believed, and they taught, that "vengeance belongeth only unto God"; that enemies must be forgiven; and that evil must be recompensed with good.

To ascertain what Moses would have men to practise, I refer you to Exod. xxiii. 4, 5, where these words appear: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." Does Moses here inculcate hatred and revenge? The gospel does not breathe a purer spirit than this.

In Job xxxi. 29-31, where] the afflicted patriarch is alluding to those circumstances under which he might justly have incurred the anger of the Lord, and assigns the indulgence of revenge as a reason why he should have been severely punished; it is written: "If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him; neither have I suffered my mouth to sin, by wishing curse to his soul. If the men of my tabernacle said not, O that we had of his flesh! we cannot be satisfied." Do these words authorize us in saying that kindness towards an enemy is a grace peculiar to the Christian dispensation? Do they not rather prove that angry retaliation formed no portion of his belief? Yes; his spirit, it seems, was refreshed by the consciousness of having done good to those who had done evil to him. He anticipated the injunction of St Paul: "Recompense to no man evil for evil. .... Be not overcome of evil; but overcome evil with good" (Rom. xii. 17, 21). In short, so far from hating his enemies, or revenging himself upon them, Job protested that, as he valued the favour of God above, he had not allowed himself to rejoice or triumph when mischief befel them, or to wish them any harm; nay, when his dependents were so enraged at those who injured him, that they were ready to devour them, he would by no means permit them to follow the impulse of their vindictive feelings"*.

In like manner, with regard to Solomon, we discover that St. Paul, when writing on the subject of charity, in Rom. xii., actually expresses himself in words quoted from Prov. xxv. 21, 22, where we may read that well known and much-admired Christian precept: "If thine enemy be hungry, give him bread to eat; and, if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head; and the Lord shall reward thee." While, again, in Prov. xx. 22, we have the following admonition: "Say not thou, I will recompense evil; but wait on the Lord; and he shall save thee."

Now, let me ask you, my friends, do not these passages, taken from the writings of Moses, Job, and Solomon (one of which, moreover, was adopted by an apostle of Christ to express his own sentiments, and to remind us, as it were, that there had not been any change in this respect), clearly prove that retaliation and revenge, in the common acceptation of the term, were no more tolerated under the Jewish than under the Christian dispensation; that, if forbearance and forgiveness prevailed not amongst the Jews, it was because the doctrine had been perverted through their ignorance and hardness of heart; and that the charge is without foundation which declares that "the law, the Psalms, and the prophets," are at variance with the words of Christ and his apostles?

Having cleared up this point, I trust, satisfactorily, it remains, before we enter upon the application of the whole subject, to state, and then to refute, the sole objection to the arguments which have been advanced.

Frequently has it been urged that, even admitting the Christian spirit of those writings, still there are some declarations, like the one in my text, in the book of psalms, which savour strongly of hatred and revenge. But does the psalmist contradict Moses, the prophets, Christ Jesus, and St. Paul? If his compositions be inspired, how can this variation be explained? If he has erred, why are not his false lessons discarded? The truth is, the objection can very easily be refuted, the dilemma may be at once unravelled, by referring to the language in which the psalms were written.

It is admitted by those who are skilled in the Hebrew tongue, that expressions in the original scriptures, which in our version have been rendered "let them be confounded," might likewise have been rendered "they

* This is upon the supposition that Job himself was author of the book, or of the greater portion of the book, that bears his name.

* See Scott's Commentary, *in loco*.

shall be confounded"*. Now, if we view them in this light, are not these obnoxious passages completely changed? Instead of being malignant curses, they are merely strong and awakening predictions; simple declarations of the sure and certain destruction of the wicked; declarations founded on that prophetic knowledge which this man of God possessed. And an excellent illustration my text supplies; for, read it in its amended form, and see how appropriate it becomes. "They shall be confounded and put to shame that seek after my soul: they shall be turned back and brought to confusion that devise my hurt. They shall be as chaff before the wind; and the angel of the Lord shall chase them. Their way shall be dark and slippery; and the angel of the Lord shall persecute them." And when, in addition to this, we perceive from the remainder of the psalm that a firm belief in the protection of a watchful God inclined the writer to wait with patience, surely we must acknowledge that there is nothing in these terrifying sentences unnecessarily harsh, or unchristian, or inconsistent.

But, besides this, there is another consideration assisting much to soften all the harsh expressions in the book of psalms; of which we have a striking example in Ps. lxxxiii., which abounds with angry sentences against his enemies. One glance, however, will suffice to show the religious motive which induced the psalmist to speak in this manner; even admitting that he prayed, and was not predicting. Was it revenge that roused him to desire that the ungodly might be "like a wheel, and as the stubble before the wind"? No: for in the concluding verses it is expressly declared that the conversion of the wicked was the great object of his anxiety: "Let them be confounded," he says, "and troubled for ever; yea, let them be put to shame, and perish; that men may know that thou, whose name alone is Jehovah, art the Most High over all the earth" (ver. 17, 18).

My Christian friends, do you condemn this species of intercessory prayer, considering it a harsh and cruel mode of asking God to awaken the enemies of truth? If so, I would propose a simple but analogous case. Conceive a fellow-creature advancing rapidly and carelessly to a deep and yawning precipice, reckless of the consequences, and deaf to all intreaty; and would you not consider him to be a real, yea, a tender friend, who interposes by striking him to the ground, and by thus inflicting a stunning blow, the effects of which are merely temporary, saves the wretched man from certain death? Conceive, too, a fellow-sinner rushing headlong from one kind of wickedness to another, sullenly regardless of eternal punishment, and "living without God in the world;" and would you not deem it an act of charity to pray earnestly for his conversion to the paths of righteousness? I even ask you, would it not be your duty to intreat your heavenly Father, who, we are assured, never willingly or wantonly afflicts us, to chasten him with heavy judgments, which might arrest him in his mad career of sin, compel him to reflect on his latter end, warn him of never-ending woe, and thus lead him to a godly and saving sorrow? This we all, in truth, have done, when we prayed God to "turn the hearts of our enemies, persecutors, and slanderers." For how, suppose ye, are the hearts of the wicked most effectually turned? Is it by continuing to heap blessings, and prosperity, and kindness upon those who are unthankful for what they have received? No: the human heart requires a more potent remedy. Affliction and chastening sorrows, as experience shows, are far more likely to subdue the hardened sinner; and, feeling this, the psalmist does not hesitate to declare, "Before I was afflicted I went astray; but now have I kept thy word. .... It is good for me that I have been afflicted; that I might learn thy statutes" (Ps. cxix. 67, 71). Whenever, therefore, we pray for the improvement of our persecuting enemies, and are praying in a good spirit, we ask, in reality though not in words, that, if expedient for their souls' good, sorrow and distress may visit them; not that we may be avenged, but that they may be softened; that they may be induced to seek the Lord while he may be found, and may be taught that he is not to be resisted or disobeyed; but that he, whose name alone is Jehovah, is indeed the Most High over all the earth.

Moreover, when you consider that many of the strong expressions introduced into the psalms were directed by the writer, not against his own enemies, but against the enemies of the Lord, it will be manifest that the Jews perverted the merciful doctrines of the Old Testament by exacting in private life "an eye for an eye and a tooth for a tooth;" that the book of psalms does not inculcate cruelty and encourage vindictive feelings; and, consequently, that this portion of the sacred volume is not at variance with any other. Thus every objection falls to the ground. The unbeliever need not boast, while on the other hand the believer need not take offence; since those angry expressions, which meet his eye, are either prophetic

* For an example of somewhat similar phraseology, see Sermon on "The Athanasian Creed," Vol. xxviii. p. 347 (25th May, 1850).

announcements of what will happen to the ungodly, or temporal judgments asked for under circumstances in which the most pious Christian would not hesitate to join. And happy indeed shall I feel if this brief explanation of a scriptural difficulty proves satisfactory to those amongst you who may have felt the doubts which it has been my desire to dispel. It may be that my allusion to the subject has drawn your attention for the first time to it, and that the explanation now offered, from its unavoidable conciseness, is not sufficiently clear. Should this be the case, remember that the subject admits of further investigation; and it will afford me pleasure, I assure you, to complete my duty, by giving to every one who does not fully understand, more explicit reasons for the statements which have been advanced.

We have yet, my dear friends, to make this work of critical exposition practically useful to ourselves.

Not to dwell upon the evidence which we have here of the truth of that book, which has been "written for our learning"—an evidence founded upon the wonderful harmony that pervades the entire volume, though written by different hands and in different ages—I hasten to impress upon your minds the great necessity of forgiving those who injure us, and of cultivating that disposition of heart which would prepare us for the meek endurance of the most painful offences. And I rest my strongest argument for its necessity on the simple fact that the duty is taught, recommended, and enforced in every portion of the bible; that from the beginning it has been represented as a disposition lovely to cultivate, a condition to be carefully observed, a command to be faithfully and implicitly obeyed.

Now, to stimulate us to a strict attention to this duty, it appears, from our Saviour's own words (Luke xxiii. 34), that it was the latest thought which occupied his suffering soul; and he has plainly said that our own pardon is inseparably connected with the full and free forgiveness of those who trespass against us (Matt. vi. 14, 15). O, could a more affecting example have been exhibited than that of Jesus? or could a more awakening motive be assigned to selfish creatures than that which tells us that, in order to be forgiven, we must forgive? You cannot deny that the Lord has much, very much, to require at your hands. You are his helpless creatures; and all you have, you have received from him. You are his subjects; for often have you pledged your faith to him as to a king; and he has adopted you as his children. Consequently you owe him ready obedience, respectful homage, and filial affection. Have you performed these proper and reasonable services? With your hand upon your heart, and with eyes devoutly raised towards heaven, you dare not appeal to him, and say, "O Lord, thou knowest all things; thou knowest that we love thee, as thou first lovedst us." Such an appeal, in the great majority of cases, would be blasphemy; because the worldly tempers, the angry feelings, the envyings, and the jealousies which prevail, attest too plainly, even to short-sighted man, that the hateful temper of the murderous Cain is alive and active throughout the earth. But does God retain his anger for ever! Has he forgotten to be gracious? Hear for your encouragement, but to your shame, his tender messages to the contrite sinner: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18): "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Jer. xxxi. 34; Heb. viii. 12). O, what are we, or what are our mutual injuries, when viewed in the light which shines upon us, as it were, to dazzle and confound! In fact it is manifest, and I am speaking without exaggeration when I say that the most aggravated offence of a fellow-mortal is literally nothing when compared with the insults we offer to our heavenly Father and King. The strongest ties of duty and affection (and, believe me, they *are* strong) are feeble in comparison with those which are uniting us to God; and, consequently, a violation of those earthly ties is insignificant when we think upon our neglect of spiritual duties. If God, then, is willing to forgive the debt of ten thousand talents, and is waiting to be gracious long before we are wishing to return, is it reasonable for us, under any circumstances, to refuse the remission of one hundred pence—the pardon of those injuries which, when weighed in the balance of the sanctuary, prove to be lighter than vanity itsrlf? If we consider ourselves disciples, and prize that precious gift of salvation, so dearly purchased, yet so freely offered; if Christ's forgiving conduct in the agonies of a bitter death can affect our hearts and influence our lives; if it is our great desire, as it was the martyr Stephen's, to commend our parting spirits into the hands of God, and to abide with him in endless glory, we must learn now (for "this is the accepted time") to be his followers, like dear children, meek and docile, forgiving one another, even as God for Jesus' sake hath promised to forgive us. As you hope for mercy

in time of need, let no circumstances, however distressing or insulting, induce you to suppose that in your case pardon is impossible. The divine law is peremptory: there can be no exception; and therefore, if you do not comply, each time you kneel in supplication, and address to him that heaven-taught form of prayer, you invoke upon your heads not a blessing, but a curse. In vain will it be to plead the difficulty of the task; for, being commanded, it is indispensable; and, being indispensable, with God's assistance it can be done. To flesh and blood, indeed, to the unrenewed and unsanctified heart, it is no easy matter to pardon injuries, to endure insults, and to bear with patience the attack of enemies. But we are taught that in our weakness God is strong; and that, with his aid, it is our duty and our high privilege to combat and subdue every unholy disposition.

Therefore, my beloved, if you are sufferers, seek diligently that heavenly aid which enables the sinner to possess his soul in patience, and imparts to all who seek aright a meek and humble spirit. If you are sufferers, seek this transforming grace without delay; and let not the sun go down upon your wrath, leaving you to lay dark schemes of hatred and revenge. "Agree with thine adversary quickly, whiles thou art in the way with him" (Matt. v. 25). You may possess Christian graces, fair and promising; your zeal may be fervent; your services may be frequent; you may have eaten and drunk in God's presence, and have had much and close communion with him; and yet, if there be that within you which makes you envious, harsh, and unforgiving, under any circumstances whatsoever, you have that which, like the worm in the opening bud, will bring a canker on the blossom, and blight your fondly-cherished hopes of future bliss. Be assured, with pride and hatred and revenge lurking in your breasts you could not be admitted into the courts of heaven, nor join the choir of angels around the throne. Then, "cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (Ezek. xviii. 31, 32).

May the fearful doom of the unforgiving servant bring shame and alarm to every resentful heart! May humility, such as Jesus manifested, spread and increase amongst you! May you daily more and more perceive your own unworthiness! for thus only can you perceive the wonderful love of Christ. And may that most excellent gift, the gift of charity, which is "the bond of perfectness," and of all virtues, be poured into your souls for the sake of Jesus, through whom alone you can hope for mercy, and expect the forgiveness of your innumerable sins!

THE TWO GENEALOGIES OF CHRIST COMPARED*

Every reader of God's word is aware that the bible contains many genealogies; and these portions of scripture are usually deemed so unprofitable and unedifying, that we are apt to omit them altogether in reading, and to wonder that they should have been inserted at all in that book whose great design is to teach us how to live and how to die. We see in these genealogies nothing but a barren list of names, and are not able to apprehend any practical purpose attained by their insertion in the record of inspiration. Faith, however, should conduct us to a different conclusion: we ought to be convinced that by the Holy Ghost they were not indited in vain; and, in point of fact, a very brief consideration will suffice to discover sundry most important purposes they serve, both in exhibiting the completeness and symmetry of the gospel system, and promoting its practical influence on the hearts and lives of men.

For instance, it is not uninteresting to remark how the oneness or unity of the bible is thereby maintained. These genealogies constitute, as it were, the connecting chain which links the earliest of inspired narratives with the last, and therein the first ages of the world's chequered history with the consummation of all things. Through their instrumentality the history of redemption may be discerned as a complete whole; the garden of Eden being connected by a chain of uninterrupted sequences with the garden of Gethsemane—the first Adam, who was of the earth, earthy, with the second Adam, who was the Lord from heaven.

But again, the genealogies of scripture furnish a test and evidence of the truth of the scripture narrative. In many respects the bible is a wonderful book, but in none more remarkable or noteworthy than on this account, that it not only admits of having its truth tested by every conceivable means, but positively invites or provokes such an investigation. Let it be remembered that the bible consists of many writings, composed by a large number of different authors, who lived in different countries and in different ages, spread over a period of fully two thousand years; and it must be obvious to any man that a severer test could not be imagined of its truth and divine original than what is supplied by the very structure and composition of the book. Yet it is con-

* From "Discourses on some of the most difficult Texts of Scripture;" by the rev. J. Cochrane, M.A. Edinburgh: Paton and Ritchie. 1851. The idea of this book is a good one. We are not indeed always satisfied with the mode in which the author has endeavoured to solve the difficulties he has chosen to encounter; but we are bound to say that there is much interesting matter, much information displayed, and considerable aptness at deducing useful practical reflections. The style is too ambitious: the author would write better if he would aim at greater simplicity.—Ed.

sistent throughout. The same spirit, the same doctrines, the same precepts, the recognition of the same historical facts are everywhere apparent. When, moreover, we consider that the bible is, to a large extent, a historical document, describing many events also in which other nations were concerned besides the Jews, we shall not fail to perceive that the means are indefinitely multiplied of detecting the falsity of its alleged facts, if any falsity attached to them. Now, genealogies are just condensed history: and the genealogies of the bible being partly the lineage of Messiah from Adam downwards, and therefore covering the whole course of time, and partly the lineage of other historical persons or families, not a few of them coincident and contemporaneous, and some of them consisting of many hundreds of names, it is plain that an attentive and competent examinator would soon discover inconsistency and discrepancy did such things exist. But the innumerable investigations to which the bible and its evidences have been exposed, have never, even to the slightest extent, conducted to such a conclusion. Considering this, we can thank God for thus, in so many ways, challenging men to detect fraud or falsehood in any portion of the written word; and dry, and, to the general reader, so uninteresting though the genealogies are, rejoice most cordially because they are there.

But, independent of this, there are many lessons of a practical nature to be learned from each separate genealogy—lessons which are not apparent at first sight. They contain specimens of the good and bad, the righteous and the wicked: they show how, in every age and amongst every class and condition of men, human nature has always been exhibiting the same features; and in God's dealings with them they illustrate the uniformity of divine Providence. Seeing thus who have been approved of God, and who the reverse, and observing through what varying circumstances Providence may lead the saints, we are taught many a lesson of godliness, humility, gratitude, and resignation. But, above all, let us see in these genealogies that every man is known to God, had his own place assigned him, and is reserved for a judgment to come. Many names recorded in scripture are obscure enough. We know nothing of the persons to whom they belonged but this insertion in such or such a genealogy; yet they occupy a place in the book of God. They lived, they fulfilled their earthly destiny; but though man knows little of them they are not forgotten before God. Who does not see in this the analogy and counterpart of a momentous fact, in which each of us has a personal concern? We are now alive, and busy with the trifles of our respective places and callings: a few years, and we shall drop into the grave and be forgotten; but, as God Almighty called us into being to fulfil some providential purpose, so will he keep us in remembrance, and bring us to the grand reckoning of the judgment-day. The obscurest individual in this assembly occupies his own place in the roll-book of eternity; and in the great day God will be his judge.

In the sequel of this discourse, I trust to make it appear that much improvement, both doctrinal and practical, may be made of the genealogies o our blessed Lord, now before us. Previously however, to our attempting this, it is necessary to elucidate at least the main difficulty with which they are encumbered. This difficulty relates to the manner in which the two may be reconciled. On inspecting both, it will be discovered that the names from Abraham to David, in the two genealogies, perfectly coincide; but that in the entire list, from the great Hebrew monarch down to Jesus, this correspondency entirely disappears, the only mark of similarity being found in the names of Salathiel and Zorobabel. How, it is asked, can this be accounted for? Both Matthew and Luke profess to furnish us with the ancestry of the great Founder of the Christian church; but, throughout a large portion of the line, the names are plainly and palpably different. By what means can this be explained?

Now, an easy and very satisfactory explanation of this difficulty is found on the hypothesis that Matthew supplies the genealogy of Joseph, the husband of Mary and reputed father of Christ, and Luke the genealogy of Mary, his actual mother. This hypothesis also, is in accordance with the entire voice of antiquity and the sentiments of the best scripture interpreters. Both Joseph and Mary were of the seed-royal, and therefore sprung from David, but of course by different lines. Matthew gives the direct and strictly royal line, through Solomon, Rehoboam, and so on, till the Babylonish captivity; Luke, the more private line, through Nathan, another son of David, and brother of Solomon, until these lines meet in the person of Salathiel, at the time of the captivity. After Zorobabel, the son of Salathiel, they diverge once more, until by the marriage of Joseph and Mary they are again united.

The hypothesis now explained, not only puts an end to all discrepancy betwixt the two genealogies, but accounts for the peculiar constitution of each. We have reason for thinking that Matthew wrote his gospel more specially for the use of the Jews; and, in that view, it was incumbent on him to demonstrate that Jesus was not only sprung from Abraham and David, but was the true and legal representative of both. The Redeemer's Messiahship actually depended upon this being clearly established, as is apparent from the very first verse of the chapter, where Matthew announces Jesus as the son of Abraham and the son of David. Now, although Jesus was not the actual son of Joseph, and could not be, in consistency with the eternal provision of God that his humanity should be sinless, the seed of the woman, and not the product of ordinary generation, yet by adoption, and therefore in the eye of the law, he was undeniably Joseph's son; and, whatever rights and privileges appertained to the reputed father, these also belonged to the reputed son. Accordingly we have, in Matthew's gospel, the lineage of Joseph, and therein the proof that Jesus was the legal and undoubted representative of the royal family of Israel, and the entire line of their venerated monarchs. Nothing was better fitted to meet the feelings of the Jews, or make a deeper impression on their mind, than the evidence which the evangelist thus adduced from the authentic registers of the country, that Jesus was the legal representative of their ancient kings, and entitled, by all the laws and customs of the Hebrew commonwealth, to bear the proud designa-

tion of the Son of David, and the heir of David's throne. It is not a matter of trifling import, but a fact of momentous consequence, that Jesus Christ is the rightful King of Israel. As the King of the Jews was he announced to Herod by the wise men from the east: as King of the Jews was he repeatedly saluted during his public ministry; and as King of the Jews did he witness a good confession before Pilate on the night preceding his crucifixion and ignominious death. The title, though sometimes given him in mockery, belonged to him of right; and the evidence of the fact Matthew here adduces in a manner which no Israelite, at the time when the archives of the nation were yet in existence, would venture to dispute.

On the other hand, the evangelist Luke does not seem to have had any special reference to the Jews in the publication of his gospel. On the contrary, from his preface we should infer that his narrative was, to no inconsiderable extent, compiled from others already extant, and that it was intended for the use of all churches, and especially those among the heathen. There was no occasion, therefore, for any special allusion to the principles of the Hebrew monarchy, or the claims of our Lord to be king of the Jews. The most important matter was to show him to be emphatically the Son of man, the seed of the woman that had long ago been predestined to crush the serpent's head. This accordingly Luke does, by inserting in his narrative the private genealogy of Mary, as descended from David; not through Solomon and the Jewish kings, but through Nathan and his uncrowned descendants. While, therefore, Jesus was thus demonstrated to be literally the son of David and son of Abraham, another object was attained, namely, the displaying of the Redeemer in the light of real humanity, descended from Adam, and, through Mary, truly the woman's seed.

I enter not at present into any further details on this subject, any minute criticism with a view to show still more fully that Matthew furnishes the genealogy of Joseph, and Luke that of Mary. Unquestionably this hypothesis satisfactorily reconciles the two evangelists; and I consider it unnecessary, therefore, to abstain longer from the practical and experimental improvement of this passage of scripture.

I remark, then, that these passages of scripture furnish the fullest and most satisfactory evidence that our blessed Lord is truly a man.

There was a period in the history of the church when many doubted and others denied the true humanity of Christ. Most cordially did they acknowledge his divinity. They had no difficulty in confessing him to be God. They recognized him as the Son of the eternal Father, one invested with all the attributes and perfections of supreme Jehovah; but, when they thought of the Almighty condescending to clothe himself in the infirmities of human flesh, they were altogether overwhelmed with wonder and amazement. Many, accordingly, could not acquiesce in the statement, and took refuge in the fancy that the human body which walked the streets of Jerusalem, was agonized in Gethsemane, and bled and died on Calvary, was a body only in appearance, a mere phantom or likeness, without any real substance. Such was a form of heresy not uncommon in the early ages of the church. It was the very reverse of that form of heresy which is maintained by modern Socinians, who entertain such transcendental notions of the spirituality of God, as to conceive that the Deity, in no circumstances whatever, can be united with what is material; and, therefore, while admitting the true humanity of Christ, deny his divinity. With the ancient heretics Christ was God, and only wore the appearance of a man: with the modern heretics he is a man, and nothing whatever more. Singular that such opposite and conflicting opinions can be entertained with respect to the same object! Formerly, men were so convinced of the Godhead of the blessed Redeemer, that nothing would satisfy them but that it should extinguish his humanity altogether: now, individuals are to be found who, seeing that the Saviour spoke, felt, and acted in all respects as a human being, demand of us to shut our eyes to all the proofs of his supreme divinity, which, to the conceptions of the early church, were so full and overwhelming, and deem him a man, and nothing more. When will human reason learn to distrust itself, and humbly acquiesce in the teaching of God's word and Spirit?

It is the fundamental and most glorious doctrine of Christianity that Jesus Christ is God. Like the principle of gravitation in the material universe, it gives unity and coherence to the whole framework of sacred truth. The destruction of the sun in yonder heavens would no less surely be followed by the destruction of every orb which moves around him, than would every doctrine of revelation lose its point and significancy, were it possible to reduce Christ to the level of mere humanity. It would be preposterous to affirm that the death of a mere man could be the propitiation for the sins of the whole world; that towards a creature we are justified in exercising the faith and adoring reverence which the bible everywhere calls upon us to show towards the incarnate Redeemer; or that the word of a man, and nothing more, should be able to accomplish the wonderful work of spiritual conversion now, and summon untold millions from their graves hereafter. But, blessed be God, the Lord whom we worship has been declared to be the brightness of the Father's glory, the express image of his person, the word made flesh—nay, God over all, blessed for ever! Glorious, therefore, is the doctrine of Christ's divinity: it is the adamantine rock on which rests the fabric at once of gospel truth and man's redemption. But, if there is another doctrine which is like to it in glory, it is that of Christ's true and literal humanity. The Godhead and the manhood being thus conjoined in one person, demonstration is made before the universe of the Almighty's wonderful condescension towards the human race, and of the lofty destiny he must be preparing for them in the kingdom of glory, notwithstanding of their present vileness and degeneracy. The reconciliation of God and man is palpably shown forth—God taking pity, man rescued, sanctified, and saved.

Now, we cannot read these genealogies without being satisfied of the true humanity of Christ. He is the seed of the woman, miraculously, indeed, conceived in the womb of the virgin, but yet

the son of Adam, and sprung from the first man through a lengthened line of mortal men. Although, therefore, we have before us a bare and dry catalogue of names, these are suggestive of a doctrine of essential consequence in the Christian faith. The humanity, which belonged to Adam and Abraham, David and Zorobabel, is identical with that which was transmitted to Christ; and in the lengthened list of our Lord's ancestry here detailed we have the completest proof of that fact. They had all appeared, during their day, on the stage of time, and enacted the part there allotted to them; but now they were in their graves, and Jesus was their living representative, inheriting that very nature which alone could transmit to their posterity. "Verily he took not on him the nature of angels, but he took on him the seed of Abraham."

O, brethren, have you never felt any internal gratulation, as well as gratitude to God, on account of the fact now specified? This human nature of which we are all partakers is identical with that which the Redeemer now wears at the throne of Almighty God. How condescending in him! how ennobling to us! Who does not see in it a token of profoundest grace and goodness towards our fallen race, and a most sure indication of the exceeding glory that is awaiting us, when death and sin are swallowed up in the final victory—when that which is perfect is come, and that which is in part is done away? When I think of my own personal littleness, when I mark the insignificant place which even the whole world occupies in the boundless field of creation; above all, when I contrast both with the inconceivable majesty of the Eternal One, I am ready to shrink into nothing, and deem myself unworthy of notice on the part of heaven. But when, again, I reflect that the Son of God was literally born of woman, and that the God of universal nature is, therefore, literally and at the same time my brother man, I cannot help feeling that, amidst all my felt meanness and present degradation, there is somewhat of intrinsic nobility in this nature which I wear, and that I may look upwards with adoring exultation, gratitude, and love. Surely a higher honour never was conferred on any order of created intelligencies than that which, by the incarnation of Emmanuel, has been conferred upon man. The Son of God is one with us in nature, and we are one with him. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." How ought we to rejoice in this alliance with heaven! What gratitude do we owe to the Most High, who, notwithstanding all our unworthiness, has interposed to elevate us to high advancement and heavenly honour!

The Cabinet.

THE PROTESTANT'S PRAYER*.—O most merciful Father, if it be thy holy will, make soft and tender the stony hearts of all those that exalt themselves against thy truth, and seek to oppress the crown and realm of England; and convert them to the knowledge of thy Son, our only Saviour, Jesus Christ. Open their blinded eyes, and enlighten their ignorant minds, that they may see, and understand, and truly turn unto thee, and embrace thy holy gospel; so that they may be unfeignedly converted; and we and they jointly, with one common heart and voice, may thankfully render to thee all laud and praise, and in one godly concert and unity among ourselves, may continually magnify thy glorious name, who with thy Son, our Saviour Jesus Christ, and the Holy Ghost, art one eternal, almighty, and most merciful God. To whom be all laud and praise, world without end. Amen.

* From "Form of Prayer necessary for the present Time and State; ordered by queen Elizabeth, 1588-1590."

Poetry.

THE DEAD ROSE.

(For the Church of England Magazine.)

THE rose is dead—
The sweet, fair flower,
That looked so bright
In its fairy bower,
An hour ago, and its glorious hue
Glitter'd, all wet with the morning dew.

How beautiful shone,
On this cheerless day,
The rosy cup
On its tiny spray!
How full of life, in its loveliest glow,
It revelled awhile on its graceful bough!

How gay it seem'd
As it met my view!
How rich the odour
Around it threw!
Little we deem'd, as we pass'd it by,
That beautiful blossom so soon would die.

That rose so fair
Has pass'd away,
In this cold harsh world
No more to stay,
Where mammon and pride prevail. How vain
To hope so pure a gem might remain!

Still thus below,
Where sin holds power,
Must we mourn the death
Of the sweetest flower.
That rose has gone, like many a dream,
Flung o'er the current of life's rough stream.

On high—on high
Let the spirit soar,
Where treasures abound
For evermore;
Where death and sorrow can never come,
Where mercy welcomes the wearied home.

M. C. L.

Llangynwyd Vicarage, January, 1851.

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 876.—MARCH 29, 1851.

(Saul and the Witch of Endor.)

SAUL AT ENDOR.

THE close of Saul's eventful life supplies an impressive warning to those who have forsaken God. In almost every possible way had that unhappy king disobeyed the divine commandment. He had followed his own will rather than God's precept in sparing the Amalekites: he had persecuted David, who was innocent of offence towards him: he had slain the priests who dwelt at Nob. And, accordingly, by the just judgment of God, he was reduced to the greatest straits; and he could not devise any means of escaping the ruin which seemed impending. In happier days he had had the resource of inquiring of God himself by a prophet, or by Urim and Thummim, and might expect a gracious answer. But now the Lord was turned away from him, and would vouchsafe him no regard. Had he truly humbled himself, even at this eleventh hour, mercy might again have visited him. But he was infatuated and desperate, and only added sin to sin.

Saul had formerly rigorously executed the law which prohibited the toleration of those who had familiar spirits. He knew, therefore, perfectly well how displeasing such pretensions were in God's eye. But now he actually commands his servants to find him a person possessed of the for-

bidden powers; and to a woman living in retirement at Endor, who was reported to him, he repairs in disguise.

Into the particulars of the interview with her I shall not enter: they are familiar to every reader of the scripture. Neither is there occasion to discuss the puzzling question whether it was indeed Samuel or some evil spirit in his likeness that appeared. It is the broad fact that such an application ended only as it might be expected it would end, that I would rather press. Disobedience, plain, wilful, disobedience to God, could not avert, it could only hasten destruction. It is often the case that, instead of returning to him who smites them, sinners choose to wander farther from his law; giving a proof that affliction unsanctified only hardens the heart and confirms in evil, and that the conscience may become so callous as to offer no check against the sins that were heretofore most abominated.

The intelligence which Saul received was most appalling. He was plainly told of the enormity of his guilt: the disastrous issue of the morrow's combat was predicted; and his own death with that of his sons was announced. It seems wonderful that after this he should have ventured on the engagement. But the same reason must account for his conduct as that just adverted to. His sin had hardened and made him desperate.

Let transgressors take warning by the fate of this unhappy king: let them learn that privileges abused, warnings slighted, God dishonoured, must involve their everlasting ruin.

THE LORD'S SUPPER FOOD FOR THE SOUL*.

Among the acts of God's providence and provision for the wants of his creatures, which are enumerated in Ps. civ. it is said, "He bringeth forth grass for the cattle, and green herb for the service of men; that he may bring food out of the earth, and wine that maketh glad the heart of man; and oil to make him a cheerful countenance, and bread to strengthen man's heart." God does not dole out his gifts with a scanty hand: he does not give just so much only as is sufficient to satisfy the absolute necessities of the beings whom he has made. But he is bounteous and liberal. He delights to see his creatures merry and joyful, and therefore he filleth them with good things. He is not such a Father that, if a son ask of him bread, he will give him a stone. Rather he will give to him much more than bread. Man, however, consists of two parts; of body and soul. There is the outer man, so to speak, and the inner man also; a distinction which St. Paul makes in his second epistle to the Corinthians, where he writes, "For which cause we faint not; but, though our outward man perish, yet the inner man is renewed day by day." Now, the bountiful provision, which the psalmist speaks of in the above-mentioned words, relates entirely to the body or outward man. The thought may therefore occur to some, whether the soul has any necessities which require providing for; and if so, what provision has been made for it? For surely it were reasonable to suppose that he, who has so bountifully provided for the wants of the body, would not forget the cravings of the soul. As our Lord himself argued: "If God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" So we may conclude, if God feed the body that perisheth, how much more shall he not care for the soul that endureth unto everlasting life! The inward man requires support, but cannot provide it for itself. The question then is, What provision has been made for it? and where is it to be found? God has provided different kinds of nourishment: such are prayer, and the study of his holy word. But the more abundant store is in the sacrament of the Lord's supper. Here, in an especial sense, he gives bread to strengthen man's heart, and wine and oil to make him a cheerful countenance. For he has given to us his Son Jesus Christ; and he is bread indeed. Himself declared, "I am the bread of life;" "the true and living bread which came down from heaven;" and again, "the bread that I will give is my flesh." And when he appointed this holy sacrament, on giving the bread to the disciples after supper, he said, "Take, eat; this is my body which is given for you." Now, as our Lord spoke of the sacramental bread as his body, and declared himself to be the bread of life, it is not incorrect to say that bread, meaning thereby the broken body of Christ, is provided for the wants of the soul. And, as on another occasion, he spake of himself as the vine, whose juice and liquor are made wine, we may fitly say that he has given to us wine also, meaning by the expression his precious blood shed upon the cross. Here, then, in the same manner as our bodies are chiefly strengthened with bread and refreshed with wine, our souls also are revived and supported by eating of the body and drinking of the blood of Christ. Here Christ is present in this sacrament, and cries as the prophet cried before him: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money and without price." He looks around him and sees a body of his faithful followers pursuing their heavenward journey with flagging wearied step: he sees them sinking beneath an intolerable load, and he has compassion towards them. He calls to them, and says: "Come unto me, all ye that labour and are heavy laden; and I will refresh you." They hear the call; and with fainting but gladdened hearts they approach the sacred table. They there partake of the heavenly feast set before them. They eat of the body and drink of the blood of Christ. Afterwards they withdraw full fed and satisfied, and go on their way rejoicing. With new spirits, with new energy, they follow their onward course; in the strength of the meat they have received, they go forwards, braced, and strengthened, and refreshed. But after awhile they again begin to grow weary and faint-hearted. Hungry and thirsty their souls faint within them. And again they hear the gracious invitation; again with joy and gladness they draw near to the heavenly feast, and eat of the spiritual meat, and drink of the spiritual drink. And thus by partaking of the holy communion as oft as they may, they are strengthened with might in the inner man, and

* From "Lectures on the Church Catechism," by the rev. A. O. Fits Gerald, M.A.

enabled to prosecute and complete life's journey with good success. These are the benefits of worthily partaking of the sacrament of the Lord's supper, namely, health and strength to finish our Christian course with joy, and finally to obtain the golden crown of glory. And would that all of you knew these benefits by your own experience! Again let me assure you that the holy communion is not intended for the aged only, or for the more advanced in piety. Do not the young and healthy require meat to nourish and strengthen their bodies? Can the full-grown man in the prime of life, hale and hearty as he is, do his daily work without eating and drinking his proper food? Does he ever think of getting up and leaving his house just when his chief meal is placed before him? Remember it is only the sick and feverish individual, who turns from his meat with loathing nausea. When the usual appetite fails, it is a sure symptom that something is wrong in the constitution of the body. And it is precisely the same with our spiritual health. When a man has not any appetite nor relish for the food provided for his soul's support at the Lord's table, it is a certain sign that he is diseased with sin. And, if he long continues in that state, the inner man will languish and pine away, and in the end die everlastingly. The soul requires food just as much as the body; and no where can the necessary strengthening nourishment and the refreshing liquor be obtained more readily or more plentifully than at the supper of the Lord.

Weekly Almanac.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

MARCH.	MORN. LESSONS.	EVEN. LESSONS.
30. 4th Sunday in Lent	Gen. xliii. John xvii.	Gen. xlv. Hebr. i.
31. Monday	1 Sam. iii. John xviii.	1 Sam. iv. Hebr. ii.
APRIL.		
1. Tuesday	1 Sam. v. John xix.	1 Sam. vi. Hebr. iii.
2. Wednesday	1 Sam. vii. John xx.	1 Sam. viii. Hebr. iv.
3. Thursday	1 Sam. ix. John xxi.	1 Sam. x. Hebr. v.
4. Friday	1 Sam. xi. Acts i.	1 Sam. xii. Hebr. vi.
5. Saturday	1 Sam. xiii. Acts ii.	1 Sam. xiv. Hebr. vii.

OUR LORD'S DIRECTIONS TO HIS MESSENGERS OF MERCY:

A Sermon,

BY THE REV. E. PHILLIPS,

Incumbent of East Tytherley, Hants.

MATT. x. 11-15.

"Into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And, when ye come into an house, salute it. And, if the house be worthy, let your peace come upon it; but, if the house be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

"WHEN our Lord had called unto him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease," and directed them where to go: "Not then into the way of the Gentiles, nor to enter into any city of the Samaritans, but to go rather unto the lost sheep of the house of Israel." He then added his commission to preach: "And, as ye go, preach, saying, The kingdom of heaven is at hand;" and also to work miracles: "Heal the sick, cleanse the lepers, raise the dead, cast out devils." He then added a hint on the general spirit in which they were thus to serve their ignorant and distressed fellow-creatures: "Freely ye have received, freely give." He then directs them what to provide for their missionary journey: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." And thus our Lord empowered, commissioned, and directed his apostles, when he intended to send them forth to preach the gospel, and to do good to their fellow-men. They were to go and visit cities, towns, and villages for these interesting purposes; but he intimates to them that they would not be well received in every place. They were therefore to act prudently, and, when they came to a place, to enquire what family of house was willing to receive them; and there they were to remain till they had fulfilled their commission, and then to depart elsewhere. He therefore further directed them in the words before us: "Into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence."

Here observe, though in the sight of God we are all upon a level as sinners, and can plead no worthiness before him, yet certainly there

is a comparative worthiness among men; for some are evidently of a more generous and hospitable spirit or temper than others. And it is equally evident that not many are hospitably disposed towards the faithful ministers and friends of Jesus Christ, so as to be glad to see them as such, and to receive them for Christ's sake, and for the spiritual benefit they may impart in his name. They who are thus disposed are here called worthy, because they are willing to show every kind attention to the servants of Christ; and others are accounted unworthy, because they would rather have their room than their company. And such persons close the door of mercy against themselves whilst they are unwilling to receive the messengers of mercy. And the same is true respecting any city, town, village, or hamlet; as our Lord plainly intimates in his solemn denunciation against Chorazin and Bethsaida, in which he had preached and wrought so many miracles; but the people did not believe and repent. Mark his solemn words: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! For, if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." And here is evidently a solemn warning to England as to its several and numerous inhabitants that have the holy scriptures, and a faithful and enlightened ministry according to them; and yet generally they do not believe and repent. And ye inhabitants of this place in particular, the warning is to you; for most of you, it appears, have not received the gospel, which has for a long time been plainly and earnestly preached unto you; and parents and children, and masters and servants, in many sad instances, and especially the poor, appear, by their continued unbelief and impenitence, to be provoking the Saviour to take his gospel from them, and to send it elsewhere to a people who will more worthily receive it.

But observe a further direction of our Lord to his apostles: "When ye come into an house, salute it." Into whatever house they entered, they were to say, "Peace be to this house." And thus they were to show at once the sweet spirit of their Lord and Saviour, and the happy nature and object of their errand, as the angels proclaimed: "On earth peace, good will towards men." And their salutations showed also the becoming sweetness of their own temper—that they were men of peace. And here we remark that the religion of Jesus is no plea for any rudeness or moroseness of temper, in word or behaviour, towards any one. No: pity and courtesy become the gospel of Christ; and therefore Peter thus exhorts Christians: "Be pitiful, be courteous; not rendering evil for evil to any man." Indeed some Christians, who may nevertheless be properly so called, labour under very great infirmities of corrupt nature, as they still retain some remains of that illness of temper to which they were so much addicted before. But it is now a great burden to them. Happy indeed would they be if always they were as much like Christ as possible, humble and gentle, and of a sweet and heavenly countenance, that they may thus set him forth in at least some degree of consistency, and express in the best manner their own good will to men. I wish to say nothing here to soothe false Christians in their vile tempers in which they occasionally choose to indulge, and are disposed to excuse and justify, and for which they are not duly ashamed and humbled; but I am speaking to the humble who are plagued and burdened with the remains of pride and impatience and other abominations of their corrupt nature, and who are unwilling to remain under their power to the setting of the sun.

Observe a further direction which our Lord here gives to his apostles: "If the house be worthy"—if they give you a kind and hospitable reception—"let your peace come upon it;" "but if it be not worthy"—if they refuse you entrance, or coldly and indifferently admit you—"let your peace return to you." And here remark that good wishes for others are never lost, especially when they proceed from a truly gracious and believing heart. Our prayers offered to God for the evil and unthankful will return in blessings upon ourselves, if they procure none for them. How truly blessed are faithful and devout Christians! They are a blessing to others, and particularly to those who know how to value their company and prayers; and, if they are rejected by others, and their company and prayers despised, yet they shall be blessed themselves. But here mark a most awful state of a sinner. He sets his face against the ministers and friends of Christ; nor shall his ears hear their prayers with any desire in his heart to be blessed by them in his soul. O sad state of that sinner for whom God will not hear the prayers of his people! Behold it exemplified in the case of king Saul. How earnestly Samuel mourned and prayed for him! But what was the answer of God? "And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?" And it seems he was not only rejected as a king, but as a man guilty of the most aggravated sins, such as pride, envy, and malice, against the convictions of his own conscience, and

against the life of one of the best of men. And mark, thou despiser, what is written in Psalm cix. 17: "As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him." And, if God be against you, who can be for you? Humble yourself under the mighty hand of God; and the eye of his mercy will be upon you for good, through the merits of his Son Jesus Christ; and then your awful state as a sinner will be changed into that which is truly blessed, that of being a child of God and an heir of heaven.

Again, observe that nothing is lost by being employed in God's service, and in the support and furtherance of the gospel. No money laid out in any way will bring richer returns than in this, if not in kind, yet in comfort. It is the blessing of God that is the great certainty of every needful good, and especially of pure happiness with it. If therefore we cheerfully give to his cause and people, it is easy for him to return it tenfold, and abundance of peace with it. As, for instance, when Obed-edom received the ark of God into his house, as one who revered and regarded it, it is said, "the Lord blessed Obed-edom, and all his household." And, when Potiphar, the Egyptian, saw that the Lord was with Joseph, and that the Lord made all that he did to prosper in his hand, and was thus excited to take peculiar pleasure in him, and to place in him such confidence as to make him overseer over his house, and to put into his hands all that he had—from that time, it is said, the "Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house and in the field." And, on the contrary, if God be against you, how easy it is for him to withhold his blessing from you—the blessing of health in your person or family, and the blessing of success in your affairs! and then, in the former case, what a cost will lie upon you, and in the latter what perplexity will harass you, or what absolute beggary may befal you! But the spiritual curse is far worse than the temporal—a soul harassed and perplexed with guilty fears, or stripped of all that is good and happy, and exposed to everlasting misery. When, therefore, you have an occasion to do anything for God's people or cause, suffer not the opportunity to pass by, but cheerfully help, according to the ability he has given you; and may his blessing be with you.

We will now proceed to notice the remaining part of our Lord's direction to his apostles and messengers of mercy in the passage before us: "Whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." And they were to do so as a testimony of God's great displeasure against them for rejecting his great mercy sent and declared to them by his ministers. And thus they were to testify against their pride, which should be brought low to the dust; and against their covetousness, for their inhospitable conduct towards God's messengers of peace, and selfishly sparing and withholding their good things from them, as if in heart they doted on the dust of such earthly good. And thus also they were to testify against their wilful ignorance, as if blinded with the dust; and to testify an utter contempt of every thing belonging to such despisers, even to a particle of dust which cleaved to the feet of such messengers of peace.

And here observe that they, who reject the ministers of Christ, men of light and grace, reject himself; as they are his ambassadors, whom he selects, qualifies, authorizes, and sends with a message of mercy to rebellious sinners, to beseech and intreat them in his stead to be reconciled to God. For it is in this case as it is with an earthly sovereign whose subjects have rebelled against him: disposed to show them mercy, he sends to them an ambassador with a message of peace, that should represent himself. As, therefore, they receive or reject the messenger, so do they the sovereign who sends him. And hence says our Lord to his apostles, and to all his succeeding ministers: "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me." And elsewhere he says: "He that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." And hence it plainly appears that there is a near and solemn connexion between God the Father, the Saviour Christ, and all true and faithful ministers as their ambassadors. And hence a solemn and important hint to those to whom the word of salvation is sent. For they are too apt to imagine that they may do as they please with the ministers of the gospel; but, if they repent not, they will in the end find it to be doing as they pleased with God himself. And, then, what will the end be? It will be a just God doing as he pleases with them; that is, rejecting them as they rejected him and his dear Son in the persons of their ministers, and inflicting on them judgment without mercy as despisers of mercy. But thus he plainly and solemnly forewarns: "They hated knowledge, and did not chuse the fear of the Lord. They would none of my counsel, they despised all my reproof. Therefore shall they eat of the fruit of their own ways, and be filled with

their own devices." O sinners, "who hath hardened himself against God, and prospered?" Have mercy upon your souls, and submit yourselves to Jesus, whom we declare unto you. We are, indeed, in ourselves men of like passions with you; but we come to you in the name of the Lord, with a message of a free and full salvation, suited to your lost and ruined state as sinners. O listen, repent, believe, and be saved. The Lord incline and help you so to do!

But, further, observe when people in any place slight the gospel, God in his awful justice takes it from them. Yet amazing is the patience of his mercy towards a people whom he favours with his gospel. Though they often provoke him to remove it from them by their love of sin, and by their neglect and abuse of it, yet he continues it to them. And this has been generally your sad case. You have had it now for many years; but, in general, what are you the better? Yea, are you not the worse? And, in this respect, how awfully it is so among the poor, though our Lord has eminently said in their favour: "And the poor have the gospel preached unto them." You seem determined to love darkness rather than light, and for this only reason, the reason which the Saviour himself assigns, "because your deeds are evil." For, says he, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." And what does such love of sin and hatred of the light speak? It says to your merciful God and Saviour: "Depart from us; for we desire not the knowledge of thy ways." We, and our sons and our daughters, will have our own way, and we will spend the sabbath as we please. We will not repent. "Get you out of the way, and cause the Holy One of Israel to cease from before us!" And thus, in general practice, you declare yourselves. Is it not so? Then, certainly God, so awfully provoked, may justly take away the gospel from you, and send it to another people who will repent and believe it, and diligently hear it. And may he not thus declare against you: "If a man, walking in the spirit and falsehood, do lie, saying, I will prophesy unto thee of wine and of strong drink, he shall even be the prophet of this people" (Micah ii. 11). But God preserve you from such a curse!

And now, I beseech you, mark the words of our Lord, which close this interesting passage before us: "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." These are awful words, indeed. Sodom and Gomorrah were cities whose inhabitants were singularly infamous for their wickedness; and the Lord destroyed them by a singular but suitable judgment, for he rained fire from heaven upon them. But they had not the presence of Christ among them as the Jews had, nor had they the gospel as we have. They could not, therefore, add to their great sins the greater sin of rejecting Christ and his gospel. They, therefore, who are favoured with Christ, in his gospel, above the sinners of Sodom, and are guilty of the greater sin of unbelief which rejects and abuses that favour, must be told that it shall be more tolerable for the sinners of Sodom in the day of judgment than for them.

Hear, then, the conclusion, you who have this gospel. There is a day of judgment at hand, where, among the various degrees of punishment which will be inflicted on sinners, none will suffer so awfully as those against whom the dust that cleaves to the foot of the rejected messenger of the gospel shall rise up for a testimony. "Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you."

QUESTIONS FOR YOUNG PEOPLE*.

No. I.

1. BIBLICAL.

1. A HEAVY judgment once fell upon a people in consequence of their king requiring his subjects to be numbered: Wherein consisted the peculiar sin of numbering the people? Also, what was the name of this king, and what were the measures he adopted for the removal of the punishment?

2. Is there any circumstance recorded in the scripture history which may be regarded as the probable origin of the custom of keeping what is commonly called a thrift-box—*i. e.*, a small box or chest for saving or collecting small sums deposited in it through a hole in the lid?

3. It is related of our Saviour that, on two occasions, he miraculously multiplied a few loaves of bread and some small fishes into a quantity of food sufficient for a company of some thousands: Is there any similar miracle recorded in the Old Testament? If there is, by whom was it performed, and on what occasion?

4. A prophet, mentioned in sacred history as a dealer in sorceries and divinations, was surprised in his course by a singular miraculous interposition

* These questions have been furnished by a respected correspondent, who originally had them arranged on cards. We insert them, in order to younger readers searching for which to search the scriptures. We must add that we do not invite answers.—ED.

from God: What was his name, what was the circumstance alluded to, and what was the end of this singular character?

N.B.—Was this wicked diviner ever employed by God to foretell future events?

5. A singular and striking event occurred at the taking of a certain city, formerly lying westward of the celebrated river Jordan: Required, the name of that city, the nature of the event alluded to, the number of the inhabitants saved, and the particular manner in which the city was besieged. Also, the name of the leader of the victorious army.

6. What was the name of that king who had his thumbs and toes cut off? And how does it appear that in this circumstance a judgment happened to him peculiar to his character and deserts?

7. Required the name of that prophet who appeared between the last of the judges and the first of the kings of Israel; together with the particulars of his birth and call, and the names of his father and mother.

8. Required, the name of the high-priest who figured about the end of the Judges, with those points in his character and history which distinguish him, not only from other high-priests, but from all other scripture characters.

9. Give a description of the "ark of the covenant." State the time when it was made, the use to which it was put in times of peace and war, and the consequences which ensued whenever the law, respecting the persons to be employed in moving or touching it, chanced to be violated.

10. Required the name of a certain island, rendered illustrious in scripture history for having proved a place of refuge to a large company of shipwrecked persons, and for the miracles afterwards performed (by one of them) among the natives discovered there. Also, the situation of that island, and the name by which it is known in modern history.

11. Required the name of the individual who is first called a prophet in holy scripture.

12. A striking and important event (and to the people chiefly concerned a lamentable one) occurred twice over in the Jewish history; each time on the same day and month of the year, and the second after the lapse of about 620 years from the first: What was that event? And with what peculiar circumstances and consequences, on each occasion, was it attended?

13. Is there any instance recorded in the scriptures of prayer offered to God in behalf of the dead? If not, on what is the practice of the Roman-catholic church on this subject supposed to be founded?

14. What was that peculiar tradition of the Jews, by which, as our Lord told them, they made the fifth commandment of none effect? And what was that tradition, for having unceremoniously broken which the disciples were so much blamed by the Pharisees?

15. In the year B.C. 588, the first Jewish temple, built by Solomon, was destroyed; and in 534 B.C., by the order of a heathen monarch, it was rebuilt: What singular and affecting circumstances attended the laying of the foundation? And in what respect was the second structure thought to be less glorious than the first?

THE SPIRIT AND WORKING OF ROMANISM IN LONDON ANNO 1850*.

THE following case illustrates the spirit of the papal agents, and the kind of influence which they seek to exercise over their followers. The case is narrated from the journals of a scripture-reader, and some further details furnished by the clergyman of the district; it occurred only last month (December) in a locality immediately adjoining a Roman catholic chapel.

1. "Mrs. —— was the daughter of a pious man, and early brought sorrow to her parents by her perversion to Romanism. She married in early life a profligate midshipman, who spent all her fortune, and reduced her from comparative opulence to circumstances of the deepest distress; and who, being convicted of theft, is now under sentence of transportation. She was visited by the scripture-reader in the course of his rounds, and was induced by him to come to church, where she derived benefit, under God's blessing, though coming with fear and trembling.

"A few days since she fell down stairs, and was laid on a bed apparently in a dying state. The Roman catholic priest visited her while in the state of insensibility, and anointed her with extreme unction. On coming to her senses she sent for the scripture-reader, and subsequently for the clergyman, under the deep and expressed conviction that none but Christ could save her soul. This was touchingly shown by her exclamations at the reader's first visit after the accident, and when she had again relapsed into a state of unconsciousness. She supposed him to have been her priest, and kept raving out, "Go away! go away! your penances and mortifications will do me no good. Alas, no! leave me alone in my dying hour!' And again, in a fresh paroxysm, 'Take him away! O, take him away! Yes, dear father, I am coming to you in heaven.' (Her father, she said, had appeared to her in a dream the night before, telling her to look to Christ alone). Then she continued, 'O Jesus, save me! Lord, have mercy upon me! pardon me!' The priest subsequently got access to her, and, finding her alienated from him (for she waved her hand for him to depart), used these awful words: 'I see what it is, you are a damned heretic: I breathe over you God's curse: you are cursed of God, you are cursed of man; you are damned on earth, you are damned in heaven, you are damned to eternity in hell.' He afterwards offered half-a-crown if she would only receive the wafer and be reconciled to the church.

"Next day the 'sisters of mercy' called, tempting her with relief, and inquiring if any had been given to her. She said, 'Yes, that she had received much kindness from the protestant gentlemen by whom she was visited.' They were very angry, and wished to know how such 'protestant fiends' could be allowed by her bed-side. The answer was, 'That, had it not been for their kindness, she should now have been in eternity.'" The reader concludes his last notice of her case with the words, "She seems to be going on very favourably in mind; and I do hope that the sense of her sin has in truth led her to the Sacrifice for sin."

* Occasional Paper of the London Scripture Readers' Association. No. X. January, 1851.

NOTICES OF BOOKS.

We have received—

"The Family Almanac and Educational Register for 1851." London: J. H. Parker. This is a very convenient volume. In addition to the usual contents of an almanac, there are accounts of the universities, lists of the foundations and grammar-schools in England and Wales, and of the exhibitions attached to them, with a vast variety of useful information. It is to be continued annually, and will doubtless be welcomed by very many families.

"The Idol demolished by its own Priest; an Answer to Cardinal Wiseman's lectures on Transubstantiation." By J. Sheridan Knowles. Edinburgh: A. and C. Black. London: Longmans. 1851. This is a very searching examination of Dr. Wiseman's productions, exhibiting much logical acumen and diligent investigation of scripture. We think the public is much indebted to Mr. Knowles for his book. We do not see how the Romish disputant could present even a plausible answer to it. Our readers will thank us for directing their attention to it.

"Cuff, the Negro Boy;" a Story for Christian Children. Translated from the German of Dr. Barth. Edinburgh: Paton and Ritchie. 1851. This is a little book of the same class with that from which we have given a lengthened extract in the present part, viz., "Christmas Morning." We may say of this, as of the other, that we think it a volume which may desirably be put into youthful hands.

"Protestant Lyrics from many Lyres." Collected by a lady. London: Wertheim and Co. The pieces inserted in this little volume are, as might be expected, of very various merit. Among them are some of considerable poetic power; and we think the collection made at a seasonable time.

"Christian Joy;" a tract, by the rev. B. H. Blacker, M.A., St. Mary's, Donnybrook, Dublin. London: Wertheim and Co. Dublin: Curry and Co. 1851. A pleasing piece.

On the Romish controversy we have received many pamphlets; such as "The glorious Liberty of the Children of God;" a letter addressed to the common people of the Roman-catholic laity, by Emancipator. London: Whitfield. 1851. "Scripture the sole Rule of Faith; the substance of a sermon, by the rev. W. B. de Moleyns, B.A., curate of Westbury. Bristol: Jones. "A new Tract for the Times: practical Suggestions for the present Crisis;" by a Layman. London: Seeleys. This is the production of either an enemy or a simpleton. "The Aggression of Rome;" by the rev. T. G. P. Hough, M.A., incumbent of Ham. London: Hatchards. 1851. A sensible tract. "Can the Roman Church give a true Exposition of Scripture?" a Letter addressed to Cardinal Wiseman by a member of the church of England. London: Aylott and Jones. 1851. Worthless. "The Protestant Catechism:" the leading Errors of the Church of Rome exposed and refuted in a Catechetical form. Dublin: Oldham. "Romanism Questioned:" the leading Errors of the Church of Rome questioned and refuted out of the Douay version of the Scriptures. Dublin: Oldham. These two are useful tracts. "The Pretensions and Ground of the Papacy:" two sermons, by the rev. J. Ayre, M.A., minister of St. John's Chapel, Hampstead. London: Hatchards. 1851. "Protestantism contrasted with Popery," by the rev. G. Croly, LL.D., rector of St. Stephen, Walbrook. Three speeches. London: Mortimer. 1851.

We have also received "The National Cyclopædia." Part XLVIII. First half. London: Knight. This very valuable work is now near its completion.

"Du Bourg; or the Mercuriale;" by Miss Barber, London, Nisbet, 1851, has reached us since the preceding lines were in print. We shall notice it next month.

The Cabinet.

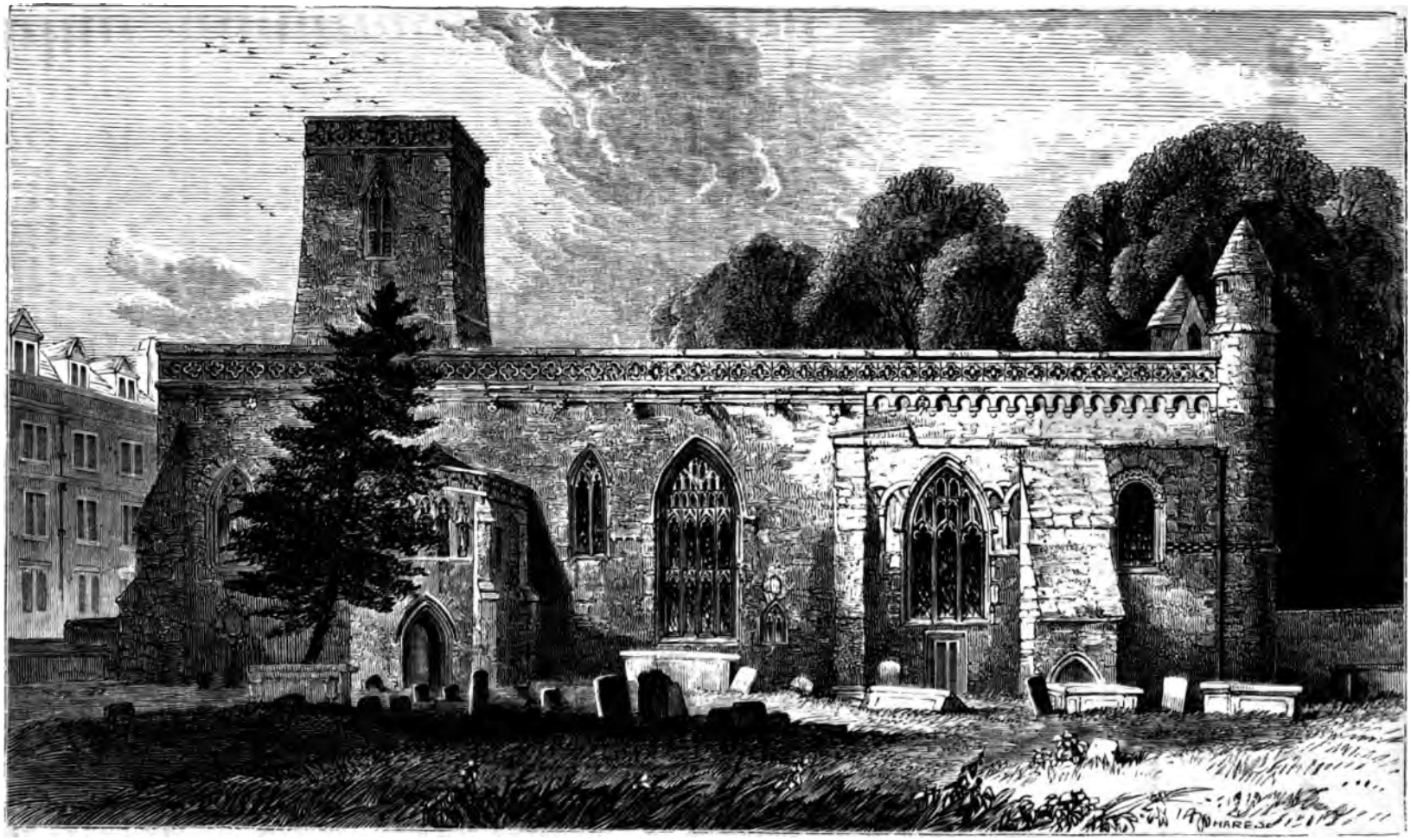
THE KINGDOM OF CHRIST IS AN EVERLASTING KINGDOM.—This kingdom of God, or of Christ, is an everlasting kingdom. For, as even to the world's end the church shall be on earth, howsoever this world and the prince of the world do rage, so the faithful after judgment shall live and reign with Christ, happy for ever both in body and soul. For the Lord saith in the gospel: "The gates of hell shall not prevail against the church," Also the last times shall be as the days of Noe were, wherein, though the wicked did far in number exceed the church of the faithful, yet Noe and his were saved in the ark, but the wicked were destroyed with the flood: in such sort surely shall iniquity by all means prevail in the end of the world; but in the meanwhile those that are elected into the kingdom of Christ shall be saved by Christ, whom they shall look for to be their judge, and shall see their Redeemer coming in the clouds of heaven. Daniel also, in his prophecy, describeth the rising and falling of all kingdoms, and of antichrist also; but attributeth no end to the kingdom of the saints, or holy people, but witnesseth that it shall be everlasting. The same doth the prophet Zachary also in his twelfth chapter. For the saints reign on the earth by Christ; and, being translated from the earth into heaven, they shall reign together with their king, Christ, for ever. And the scripture is wont, oftentimes, to speak of one of these kingdoms only. Of both these kingdoms we understand many places of scripture: first of all, that which is spoken by our Saviour: "When ye pray, say, Our Father, which art in heaven, hallowed be thy name, thy kingdom come. For we pray that he would reign in us while we live on earth, that we also may reign over the world and the prince of the world; and that we be not ruled by Satan, neither that sin reign in us, but rather that we here being governed by himself, may in time to come reign with Christ in heaven.—*Bullinger's Decades.*

YOUTHFUL PIETY. — There are difficulties; but many a young man has overcome them. Moses was a young man of like passions with yourselves; but see what is said of him in scripture: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward" (Heb. xi. 24-26). Daniel was a young man when he began to serve God in Babylon. He was surrounded by temptations of every kind. He had few with him, and many against him. Yet Daniel's life was so blameless and consistent that even his enemies could find no fault in him, except "concerning the law of his God" (Dan. vi. 5). And these are not solitary cases. There is a cloud of witnesses whom I could name. Time would fail me if I were to tell you of young Isaac, young Joseph, young Joshua, young Samuel, young David, young Solomon, young Abijah, young Obadiah, young Josiah, young Timothy. These were not angels, but men, with hearts naturally like your own. They too had obstacles to contend with, lusts to mortify, trials to endure, hard places to fill, like any of yourselves. But, young as they were, they all found it possible to serve God.—*Rev. J. C. Ryle.*

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE NEW YORK
PUBLIC



ST. PETER'S IN THE EAST OXFORD.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 877.—APRIL 5, 1851.

ST. PETER-IN-THE-EAST, OXFORD.

One of the churches in the university of Oxford, viz., St. Mary's, has been described in a former number of the magazine. There are, however, other churches which are well worthy of attention in Oxford; and of one of these, St. Peter's-in-the-East, an illustration is now given.

The churches of this city adorn it more than those of the sister university: they are more happily placed, are more open to the view, and are grouped more gracefully in the distant prospect. The city itself is also much more worthy of the splendid seat of learning; and the inhabitants seem more sensible of the inestimable privilege they enjoy in being linked thereto, and therefore more ready to promote the adornment of the place, than those of Cambridge. Of course in each town it is only the university that gives it its dignity; and any miserable jealousies are as suicidal to the interests of an university town as they are unmanly and foolish.

St. Peter's church stands at a little distance from the High-street, near to Magdalene and Queen's colleges, in rather a sequestered situation. It is supposed to be, in parts at least, very ancient, and consists of a nave, and aisle, chancel, with lady chapel, also a porch and tower. Under it is an ancient crypt.

This crypt, commonly called Grymbald's crypt, is supposed to be anterior to the Norman conquest. It contains two rows of pillars, ranging from east to west, and two of square pilasters attached to the main walls. Each row consists of four pillars; and two of the capitals are adorned with some curious sculptures. The vaulting is composed of semicircular arches, of hewn stone. At the east end there appears to have been an altar. This crypt is 36 feet in length, 20 feet 10 inches in width, and 9 feet high.

The choir or chancel is next in antiquity to the crypt. It is an early specimen of Norman architecture. It has small round turrets, enclosing winding staircases that terminate the east end. The interior is interesting. Two of the four original semicircular-headed windows remain. The groined roof is perfect; and the eastern compartment of it is particularly beautiful. The Lady chapel, standing at right angles to the north side of the choir, was built about 1240, by St. Edmund of Abingdon, the founder of the neighbouring Hall, which bears his name. The lancet-shaped windows, which lighted the chapel on the east and west sides, are still visible in the wall, though they were blocked up when other buildings were attached. The north window is of more recent date. There are some fragments of painted glass in it.

The nave, which is two feet wider than the choir, contains specimens of various styles and dates; a remarkable Norman doorway, deeply set in the wall, and obscured by a porch of much later date, and various windows, probably of the fifteenth and sixteenth centuries. The south wall internally had a zigzag fillet, which may be traced almost to the western extremity of the church. The west end has a handsome window. The north side of the nave is pierced with three fine arches, less acutely pointed than the arch leading from the choir into the Lady chapel, which rest upon some lofty and graceful clustered columns with foliated capitals. These arches are probably of the same date with the north aisle or chapel of St. Thomas à Becket, which is of the decorated style, and is lighted by two windows. In the small chantry, which separates this aisle from the Lady chapel, the altar of St. Katharine formerly stood.

The tower stands at the north-west angle of the building, at the extremity of the north aisle, and is considerably out of the line of the nave and chancel. It is of uncertain date. The quatrefoils which adorn the parapet are not quite similar to those of the choir and porch, but contain, like them, the keys of St. Peter, with the sword placed saltire-wise of St. Paul.

St. Peter's church was in early times the church used by the university for Lent sermons; nor was the practice discontinued till the year 1827. A curious circumstance connected therewith is the fact of the stone pulpit's having two entrances: one for ordinary use; the other by a small stone staircase in the pillar behind, for the university preacher.

At the church-yard gate there was for many years a staple remaining, where some person is said to have been executed in the time of Mary I.

It may be added that St. Peter-in-the-East is a vicarage in the gift of Merton college, and that the population of the parish at the census of 1841 was 1167*.

PEACE IN CHRIST†.

CHRIST Jesus, from whose gracious lips the text proceeded, is the grand fountain and source of peace, the sole but inexhaustible treasury of peace. To possess this exclusive character, he endured "an agony and bloody sweat, a cross and passion, a precious death," and "his glory," the result of the travail of his soul, "he will not give to another." "Having made peace through the blood of his cross," he will have the distribution of this peace confined to himself alone: "he hath the key of David: he openeth and no man shutteth, and shutteth and no man openeth:" "his own arm brought salvation:" "he hath trodden the wine-press alone, and of the people there was none with him:" "his own self bare our sins in his own body on the tree." He was contented to suffer, "that through death he might destroy him that hath the power of death, that is, the devil." A perfect and most glorious victory was achieved by the death of Christ: he "spoiled principalities and powers, and made a show of them openly, triumphing over them in it." He has returned victorious from the battle, and has made his triumphal entrance into the highest heaven, whose "everlasting doors" were lifted up, that the King of glory should come in. "Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance unto Israel and the forgiveness of sins." He is the author of eternal salvation, the possessor of heaven and earth: he has paid the price of an "assured peace," "and he giveth it to whomsoever he will." Rob him of this his sole, his exclusive prerogative, and ye strike at the very heart of that living structure, of which he is "the head," "the sure foundation," and "the chief corner-stone, elect, precious." Receive the truth in the love of it: give to him the glory due unto his name: be looking unto Jesus, waiting upon him continually: rejoice in his holy name, and "count all things but loss, that you may win Christ, and be found in him." Build all your hopes upon him; feel, and be not backward at the throne of grace to acknowledge that your "soul hangeth upon him," "who is our life;" that without him that soul must perish, and be for ever numbered among "them that are lost;" but that through him who is the "true bread which cometh down from heaven, and giveth life unto the world," you shall be nourished unto life eternal. If thus ye believe in Christ, and are found "watching daily at his gates, waiting at the posts of his doors," begging your portion of the children's bread, the effect of this shall be "quietness and assurance for ever;" "for there is peace to thee and no hurt, as the Lord liveth."

"The words that I speak unto you, they are spirit and they are life." Whenever Christ speaks "virtue goes out of him." His word is not as the word of man, a word of mere condolence with the sorrowful, but a word invested with living power, which dries the mourner's tears, and gives him "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." If he "speak the word only," "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up;" "and your heaviness shall be turned into joy, and your joy no man taketh from you."

"Peace be unto you," were the words addressed by the newly-risen Redeemer to his "terrified and affrighted" disciples: their fear vanished as the morning cloud: the Prince of Peace was among them; and, where he is, fear is not—gloom and sadness depart; where he is, there is heaven and heavenly peace; where he is, there is "joy unspeakable and full of glory." "Then were the disciples glad when they saw the Lord." "Blessed are they that have not seen and yet have believed;" for to them shall the Redeemer's promise be fulfilled: "Be thou faithful unto death; and I will give thee a crown of life."

"Unto you which believe he is precious," always precious, but pre-eminently precious in the time of trial—"the day of darkness and of gloominess, the day of clouds and thick darkness." And these are especially the times he chooses, that he may manifest himself to the soul as the one who knoweth our necessities before we ask, and our ignorance in asking, these the seasons he makes choice of to reveal himself as the giver, the alone dispenser of peace.

Look at the widow of Nain: where could one be found in the whole family of man more bereaved and forlorn than this poor disconsolate daughter of Abraham? "When he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother; and she was a widow" (Luke vii. 12). How pathetically might she cry out, "And now, Lord, what is my hope?" Who can measure a widow's grief, or tell the extent of a widow's sorrow, save the widow's heart itself? Yes, but there is one other, who knows thy grief, who pities thy sorrow, "a brother born for adversity," strong to deliver and mighty to save," who sends this message to bind up thy broken heart—"Peace be unto you," and who, moreover, has given this word of promise: "Leave thy fatherless children: I will preserve them alive; and let your widows trust in me" (Jer. xlix. 11). "When the Lord saw her, he had compassion on her, and said unto her, Weep not." He sent his word and healed her: he gave into her bosom her lost child again, to be the solace of her declining years. "Jesus

* This paper is much indebted to Ingram's "Memorials of Oxford."

† From "Peace be unto you;" a sermon, preached in the Mariners' chapel, Gloucester, on New year's day, 1851, by the rev. James Hollins, chaplain. London: Hamilton, Adams, and Co. Gloucester: Davies, Northgate-street. 1851.

said"—he spake the word—"and he that was dead sat up and began to speak; and he delivered him to his mother." "Jesus wept," himself, with the afflicted sisters at Bethany; for "in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest." He himself even lay in the grave; and will ye fear to commit those ye love to the place consecrated by the body of Christ, as their brief resting-place "till he come," when "he will ransom them from the power of the grave, and will redeem them from death? O death, he will be thy plagues! O grave, he will be thy destruction!" "For to this end Christ both died and rose and revived, that he might be the Lord both of the dead and the living."

"Weep not", therefore; for

"They sleep in Jesus and are blessed.

"Sorrow not, even as others which have no hope;" for "I heard a voice from heaven saying unto me, Write, From henceforth blessed are the dead which die in the Lord: Even so, saith the Spirit, for they rest from their labours:" "Thy brother shall rise again." And let thy faith prompt in thee the language of full assurance: "I know that he shall rise again in the resurrection at the last day." Then shall you meet again in the temple of God above, and "go no more out." "And God shall wipe away all tears from your eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away."

Take another example—the storm at sea; an interesting subject for the contemplation of "shipmasters, and all the company in ships, and sailors, and as many as trade by sea." The Lord and his disciples entered into a ship to pass over unto the other side. "And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep, on a pillow", prefigurative of that serenity and ineffable composure which he will possess when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." "And they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still! And the wind ceased, and there was a great calm." Wherever Jesus is, there is a calm; peace prevails, a holy quiet. The heart that possesses him possesses more than all besides—"strong confidence," and "full assurance of hope." "His people shall dwell at ease." He may, indeed, for wise and gracious purposes, to humble them and to prove them, hide away his face, and make as though he does not hear; but this will only be "for a little moment." In the midst of the storm, when "afflicted, tossed with tempest, and not comforted," they shall hear a word behind them. And his sheep shall know the voice of him that speaketh; for "his mouth is most sweet," and his word full of power—"It is I, be not afraid."

I am addressing seamen; men who have braved many a storm, and been "in deaths oft," "in perils in the sea." You know of a surety that "the waves of the sea are mighty, and rage horribly," and could preach a most practical and heart-engaging sermon from such a text. I cannot command language to speak to you, my dear brethren, in adequate terms, on a text so touching as this. You have "more understanding than your teachers" in this respect: you have seen the works of the Lord, and his wonders in the deep. But I can tell you this, which is at once a most awful and yet most cheering truth, that "the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." Who has preserved you to this hour from a watery grave? your own wisdom, forethought, or strength? Nay, but, O vain man, be assured, and be ready with a thankful heart to acknowledge, that he, "who hath measured the waters in the hollow of his hand," and "who shut up the sea with doors when it brake forth," hath kept "the proud waves" from expending their fury upon you. Had the Lord given the word, they would have risen mountains high, and "swallowed you up alive as the grave, and whole as those that go down into the pit."

MAUD BOWERS.

No. IV.

"O, WHAT a miserable contrast does that cottage present to Nanny Cotton's!" Maud exclaimed, as soon as the door had closed behind us.

"Indeed it does," I answered. "In the one the spirit of evil seems to rule almost absolutely; in the other the spirit of the meek and lowly Jesus reigns, and sheds a blessed influence. Pride is Mrs. Warren's bane: she is a clever woman, and under other circumstances and better influences her character might have become an estimable and an useful one; but at present her state of mind and heart is quite awful: she lives in actual rebellion against God's will, and she cherishes a feeling of hatred against all who come under the denomination of 'the rich:' she really seems to regard them all as enemies to mankind in general, and to herself in particular."

"Poor thing," Maud exclaimed compassionately, "and how sad it is to think of the dreadful example daily set to that troop of children—to what a systematic training in the evil way they must be subjected. Cannot you persuade their mother to let them go to school, Mr. Relton?"

"No, Maud. I have tried to do so many times; but she won't hear of their becoming what she calls 'charity brats.' The sin by which the angels fell is deeply rooted in the poor woman's heart: no hand but the hand of God will have power to eradicate it. My words have evidently no power; but in my prayers I remember her; and they I trust may be of more avail."

"What a comfort it must be to a clergyman to pray for those who turn a deaf ear to his advice!" said Maud: "the feeling that he can do so with good hope of being heard must often keep him from despair, when he sees so many of those committed to his care, apparently quite hardened, I should think."

"In what station or profession, or under what circumstances is not prayer the very greatest bless-

ing we have, my dear Maud? and to the shepherd of immortal and sinful souls it does indeed prove an inestimable privilege," I answered.

"Do you think that poor child will come up to see me to-morrow, Mr. Relton? do you think his mother will let him?"

"Indeed I think so," I replied. "Had she not intended to allow it, she would have said so at once; for she is a person who makes up her mind in a moment as to what she intends to do: quick as thought her resolution is taken; and her indomitable pride and self-will never allow her to alter it. O yes, I do think she means to let poor little Ned pay you a visit; and the idea, I assure you, gives me unmixed satisfaction: through that child you may be permitted to win a way to the mother's heart. Who knows, Maud, but that of his mercy God may design you to be the instrument of shedding hope and peace into the dark and troubled dwelling we have just quitted?"

"O, Mr. Relton, weak and wayward as I am, what good can I hope to do?"

"'Out of the mouths of babes and sucklings God has perfected praise,' Maud. Again, what does St. Paul say? 'The foolishness of God is wiser than men; and the weakness of God is stronger than men. ..... God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not to bring to nought things that are; that no flesh should glory in his presence.' These words are familiar to you, Maud; why, then, should you timidly shrink from doing God service? why should you despair of being able to work in his vineyard?

"'O, when thy Saviour calls, arise,
And calmly do thy best;
Leaving to him, with silent eyes
Of hope and fear, the rest.'"

"O," said Maud, "I trust I am not unwilling to do what I can for the poor; indeed I feel as if to 'rest the weary and to soothe the sad' would be the only employment in which, henceforth, I should find either peace or pleasure; and I hope to get quite bold about going into the cottages, and to become quite a skilful nurse; but then feeding and clothing poor people is not doing them real good, you know, Mr. Relton."

"Good to their bodies, surely, Maud; but not to their souls, I suppose you mean?"

"Yes: what I meant was, that I am not good enough myself to preach to others."

"You need not preach at all, my dear Maud," I replied, with a smile. "Kind deeds and friendly words do more towards conciliating people, and drawing them on in the right way, than what you call preaching:

"Mightier far
Than strength of nerve or sinew, or the sway
Of magic, potent over sun and star,
Is love."

And, if I am not much mistaken, Maud, you will soon win the love of your humble neighbours: the poor have so few to cling to for sympathy or kindness, that the least interest shewn for them wins a way to their hearts. And then you will, I am sure, exert the influence which it will give you in the good cause; and do not, in this case, let a sense of your own weakness or unworthiness deter you from doing what you can in the service of your Lord and Master. He despiseth not the day of small things, nor does he disdain to commit heavenly treasures to 'earthen vessels.' Nay, Maud, further than this, from the parable of the talents we are intended to learn that something will be required even of the least endowed of God's servants. If, then, but one talent be committed to your keeping, 'put it out to usury,' and believe me it will bring in goodly returns. Do you know those pretty lines beginning, 'What if the little rain should say?'" I asked. Maud said she did not; so I repeated them to her:

"'What if the little rain should say—
So small a drop as I
Can ne'er refresh the thirsty plain:
I'll tarry in the sky?

'What if a shining beam of noon
Should in its fountain stay,
Because its feeble light alone
Cannot create a day?

'Doth not each rain-drop help to form
The cool refreshing shower,
And every ray of light to warm
And beautify the flower?'"

At this moment the breeze wafted an indistinct sound of bells from the village: it was six o'clock, and the chimes from the old tower of Elford St. Mary were calling the labourer from his work, and announcing to man and beast that the hours of toil were over.

"Can it possibly be six o'clock?" Maud exclaimed.

"Yes, indeed it is," I replied: "the afternoon has passed very quickly, and we have not paid half the visits I had hoped we should. I must just speak one word to Alice White," I added, "and then get back to the village as fast as my old legs can carry me, or my evening class will think I am lost."

"And who is Alice White?" Maud asked.

"Poor Alice! have you never heard me speak of her? She has been a great sinner; but I trust she will one day dwell among the saints: she is most truly penitent, I believe; and, as much has been (she humbly hopes) forgiven her, so she loveth much."

"Is she married?" Maud asked.

"Yes, she has a husband," I answered, "but virtually she is widowed; for she married one of the dissolute companions of her youth, and, three summers since, he left her. It is supposed that he enlisted, and went abroad: at all events he has never been heard of since; and four children are dependent on Alice for support."

"And is she happy?"

"No, not happy. After having led the life which she once led, she feels, and justly, that happiness on this side the grave cannot and ought not to be her portion; but she is cheerful, that is, generally: at times the sins of former days rise in such awful array before her, that

'Within her soul
The thoughts like troubled waters roll;'

and she is obliged to pass hours together in

prayer, that she may be kept, by God's mercy, from despair. But usually she is calm and quiet; and, however great her privations may be, no word of complaint ever passes her lips. But here we are," I said, as I laid my hand on the latch of an old and ricketty door. "You will be able yourself to judge what Alice is." The door opened; and we found a young girl, just past the years of childhood, its only occupant. "Is your mother at home, Lucy?" I inquired of her.

"Please, sir, she's only in next-door, doing a turn for widow Lea, who is gone to see her sister that is laid up. I'll call her in half a minute, sir."

"What a lovely girl!" Maud exclaimed, as soon as Lucy was out of hearing.

"She is pretty," I replied; "but not nearly as lovely as her mother was at her age. When I first knew Alice, she was indeed beautiful: her skin was so bright and clear; and she had the loveliest hazel eye I ever remember to have seen; but, as the flower of the field, so has she faded:

> "Sunk is her eye, and on her emaciate cheek
> Have penitence and anguish deeply drawn
> Their furrows premature, forestalling time,
> And shedding upon thirty's brow more snows
> Than three-score winters, in their natural course,
> Might else have sprinkled there."

"Mother's coming, sir," cried Lucy, running into the cottage; and, a moment after, Alice followed. She walked slowly and timidly; and her eyes, which were raised to mine, fell immediately she saw that I was accompanied by a stranger; while the words of greeting died away upon her lips.

"We are welcome, I know, Alice," I said in an encouraging tone; and to-day I bring you good news: there is a vacancy in the school; and next Monday your boy may take his place in my class: he began to think his turn would never come, I think; and he'll be glad to hear he was mistaken."

"Thank you, sir, most kindly. Johnny will indeed be glad to go to school: he's a good boy, sir—much, much better than I could have ever expected him to be. 'Tis of the Lord's mercy alone he is what he is—'tis none of my doing; for, if he'd grown up to curse his mother, 'twould have been no worse than she deserved."

"God has indeed been merciful to you, Alice," I replied. "You must try and show your sense of his goodness by being as cheerful as you can, and by taking care of your health, for the sake of the children committed to your care."

"O, sir! don't tell me to be more cheerful than I am," Alice exclaimed. "Indeed, indeed, sir, I am not half miserable enough. The load of my sins does not weigh me down as heavily as it ought—I feel it does not. O my sins! my sins!"

"They are not unrepented sins, Alice," I answered: "did I think that there was one of them which you still cherished, or even that there was one, over which you had not spent hours and hours of weeping, I would bid you still lay yourself lowly in the dust, and cry before the mercy-seat with exceeding bitter cries for mercy. But now, Alice, that I believe you to be truly penitent, having watched you narrowly, and having seen, for several years past, in the tenor of your daily life the fruits of faith and repentance, a pleasanter task is mine; and I do not fear, as God's ambassador and your appointed pastor, to assure you of pardon and peace in Christ's name: I bid you be of good comfort, and to believe in your heart that the blood of the spotless Lamb will wash away the foul record of your sins from the book of God's remembrance." I spoke solemnly; for I felt deeply; and my words sank into the poor penitent's heart. She covered her face with her thin hands, but did not speak; and, seeing that her emotion would not allow of her doing so, I opened my little text-book, and read aloud some few verses which I thought most likely to soothe her troubled spirit: "'Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins': 'God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life': God 'sent not his Son into the world to condemn the world, but that the world through him might be saved': 'The blood of Jesus Christ his Son cleanseth from all sin': 'He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him': 'Christ hath redeemed us from the curse of the law, being made a curse for us': 'For, as in Adam all die, even so in Christ shall all be made alive': 'Christ is entered into heaven itself, now to appear in the presence of God for us': 'He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them': 'It is God that justifieth. who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is ever at the right hand of God, who also maketh intercession for us': 'The law was given by Moses; but grace and truth came by Jesus Christ': 'He is the Mediator of a better covenant, which was established upon better promises': 'Jesus came, preaching the gospel of the kingdom of God, and saying, Repent ye, and believe the gospel': 'This is my blood of the new testament, which was shed for many for the remission of sins': 'Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David': 'Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved; but he that believeth not shall be damned': 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners': 'Jesus Christ hath brought life and immortality to light through the gospel': 'There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit': 'For, as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous': 'God commandeth, therefore, all men everywhere to repent': 'Repent ye, and believe the gospel': 'Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin': 'Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord; and he will have mercy upon him; and to our God; for he will abundantly pardon': 'Godly sorrow worketh repentance to salvation not to be repented of': 'There is joy in the presence of the angels of God over one sinner that repenteth.'" Knowing that it was getting late, I laid down my book, and looked at Alice.

her hands were clasped tightly together; her eyes were fixed earnestly upon me; and, as I ceased speaking, she murmured—

"O blessed words! blessed words! and from you, sir, they seem to come with a power that carries them straight into my heart."

"May they abide there, and give you consolation and true peace, Alice," I said. "For such as you (for the truly contrite sinner) the blessed promises of the gospel were especially intended. Be not, therefore, unbelieving; but take them to your comfort. What is so freely offered, do not you so distrustfully refuse; but cling to the hope set before you in God's word; and, while with Mary Magdalen you wash the feet of your Saviour with your tears, visit with her also the cross whence flowed the blood to wash away your sins; and be ready, like her, with holy joy, to welcome your risen Redeemer, and to acknowledge him as your 'Lord and your God.'" There was a pause; for deep thought stirred in each of our breasts; and the high themes on which we had been conversing seemed to swell our hearts within us. Presently I broke the silence; and, taking Alice's hand, I said: "We must be going now, Alice; but I have another word of comfort to speak before we part. You have few to take an interest in you, few to speak to when your heart is troubled. This young lady is come to live near you; and I have brought her here to-day, and have spoken unreservedly to you before her, that you might feel she understood your case; and she, for her part, is anxious to befriend you, and hopes you will turn to her, and let her be a comfort to you." While I was speaking, the poor woman rose from her seat: and then,

> "With quiet mien collectedly, like one
> Who, from intense devotion and the act
> Of ardent prayer arising, girds himself
> For this world's daily business,"

she said firmly, though in a low voice:

"But does she know all? Does she know what I have been? And won't it be soiling her young heart's purity, to have any thing to do with one like me?"

"Miss Bowers knows all your sad tale, Alice," I replied. "She knows you have been a sinner; and she knows you have found a Saviour; and, as she hopes herself to obtain mercy through his blood, so she would, if possible, be a comfort to an erring, but penitent sister, for whom he died as well as for her." A. E. L.

FLOWERS FROM THE GARDEN OF THE SAINTS.

WILLIAM WOGAN, FORMERLY OF CHRIST'S COLLEGE, CAMBRIDGE.

> "While, therefore, Lord, I see
> So vast a balance due to thee,
> 'Less than the least' shall still my motto be"*.

"MY HOUSE AND GARDEN.

"6th April, 1755.

"FAREWELL my sweet retreat at Ealing; farewell my pleasant house and garden: I must leave you soon, and exchange my house for a lodgment in my grave, and quit this garden for an inclosure in a church, free from the troubles and cares of a busy world, and which so long recruited or preserved to me the blessing of health, with so many hours of sweet repose: I must not therefore forget the many useful lessons which my little garden has taught me. It is a true remark of a pious man, well skilled in the art of meditation, that there is no human pleasure which hath so much of antiquity and the state of innocence in it as the 'pleasure of a garden.' Methinks while I walk here, and am out of the noise, tumult, and wicked or vain conversation of the world, and hear nothing but the singing or chirping notes of birds—methinks I am got into Eden again, and enjoy the tranquillity and delights of that garden of innocence and pleasure, which God himself planted for the entertainment of our first parents.

"When I view and smell the beauties and sweet odours of the flowers; when I behold the straight, even, and well-disposed walks and alleys, the orderly rows of trees, designed for fruit, prospect, or shade, and the hedges, neat and well trimmed, it represents that rule and order wherein man was first placed by his Creator. But then the many filthy weeds, which so soon spring up in this plantation of mine, and deform its beauty and regularity, are a melancholy emblem of that corruption which we speedily run into by our unhappy fall, and which I myself so often lapse into. Howbeit, as the charge which God gave to Adam, when he placed him in Eden, was to dress it and keep it, this also is a lesson of most necessary instruction that this poor spirit of mine is not given me for idling my time away in sloth and vanity, but that I should cultivate and improve it; more especially that I ought to cultivate the garden of my mind: here I shall find work enough to do. Do not my walks and alleys require repeated sweeping and cleaning? and do they not run into disorder again very soon after they are cleared, swept, or mowed? So do my ways and this wretched nature of mine soon grow disorderly and wild, even after the strictest examations and acts of repentance. Do the buds and borders produce variety and plenty of weeds, and soon o'ertop and outgrow the plants that have been set or sown for use? So, alas! do the corruptions and vicious habits of my heart spring up apace, and choke the virtues and graces which God had planted there. .... As I find it not sufficient to crop away the stem of these garden-weeds, in order to kill and destroy them, without plucking up their roots, so fares it with some of the weeds of my corrupted nature—they soon spring up again, except they also be plucked up by the roots. Alas! I find my garden a copy of myself. .... What shall I say of the stones and pebbles which abound in my garden? What of the worms and vermin which annoy it? What of the frequent blights and noxious winds, which blast and destroy my crops and most pleasing hopes? Alas! I everywhere read myself in this little spot; so that my garden not only supplies me with what is good for food, but for instruction also. It is my school, my monitor, my counsellor, to teach, correct, admonish, and advise, as well as my parade to walk in for refreshment and recreation. ....

"I must hasten to bid you all farewell. Per-

* Close of Wogan's paraphrase of the 126th psalm

haps this year is the last I shall ever behold you*. O that I may learn, and well retain, the many useful lessons that you have so often taught me! O that I may in due time be transplanted to the heavenly paradise, which these so faintly represent, when I shall no longer need the pleasures of this poor spot of mine, much less covet a return!

"GOD MEETING MAN.

"God may be said to meet us when we are in his ways, and moving towards us. So he met Abraham; so he met Jacob; and so he met Mary Magdalene in the garden, when she was seeking him at the sepulchre. Sometimes he meets us in our sorrows, to comfort us; yea, sometimes in our wanderings, to turn us back into the right way. But he never fails to meet him that 'rejoiceth and worketh righteousness,' and remembers him in his ways" (Isa. lxiv. 3); that is, who walks with joy and pleasure in the ways and commands of God. The way of God, and the right way of man, is the very same; but with this distinction: God is in heaven, and we upon earth; his way thus leading from heaven to us: ours, if right, leadeth from earth to him. His way, by which he comes to us, are his attributes; particularly his communicable attributes of truth and holiness, mercy and goodness; and, to say all in one word, in his Son, the Lord Jesus Christ, who is the way and the truth, by which we come to God, and God to us. God and man unite and meet together in him; for he is both God and man. Whoever, therefore, is in Christ, and a living member of his body, meets God there rejoicingly; for God meets him graciously, as a Father, as a Saviour, as a Comforter.

"THIRST FOR THE WATERS OF LIFE†.

"O, my God; I ask not for these waters to refresh me, this 'wine' to comfort, this 'milk' to feed my soul: they are ready to my hand, they are offered to my lips; but I ask an appetite for them; an hunger and thirst to constrain me to accept them; to take and eat, in remembrance of him who died to obtain these mercies for me; and to feed on him in my heart with thanksgiving.

"LIFE AND THE HOUR-GLASS.

"Our life is shortened even by increase of age; and the addition of hours, days, and years is, in truth, a lessening of our time, while it lengthens our age. It is a figure still deducted from the sum, a sand distilling from our glass, which hastens to make way for those that follow, and to put an end to the current hour, while it seems to protract the course of time. Nor is it the last sand only which empties the hour-glass, but rather those which went before; so the last hour of life cannot so properly be said to bring death, as to complete it. There is not a day passes over our head but death shares it with us: that we 'die daily' is then most true in a natural sense, and O that it were so in the apostolical and spiritual meaning! Happy were it, if we so died to the world, as the world is daily dying unto us" (Letter to Mrs. H——, last day of the year 1735).

"GOLDEN MEDIOCRITY.

"I have reason to thank God for my state of golden mediocrity. I have had frequent opportunities of raising a large fortune; yet still have I always been kept in low and moderate circumstances, neither very rich nor very poor: like the Israelite in the wilderness, when I had gathered much, I had nothing over; and, when I had gathered little, I had no lack." Yet, even with his scant estate, this true child of Christ was "a liberal giver"; for in a letter to Mrs. Bethel, of 1st Nov. 1740, he says: "To quote my own practice may savour of vanity; but, meeting with the example of pious Jacob, I resolved from my first entrance into a religious course of life, to set apart, as the patriarch vowed to do, a tenth part of what God shall bless me withal." And he says subsequently: "The settled measure of a tenth part is to be considered as a rent and acknowledgment owing to God himself as landlord and proprietor of all we hold and enjoy from him. If our minds be sincere and religiously bountiful, our charity will not stint itself to a bare tenth: no; it will overflow its banks." "In truth," observes his biographer, "his charities were unbounded, impoverishing his finances. .... On many occasions, when he felt the effects thereof, his exclamation was, 'Jehovah-jireh!'"

H. S.

* He died at Stonesham Aspall, in Suffolk, 24th Jan., 1758, and was buried at Ealing, on the 29th of the same month.

† Isa. lv. 1.

Weekly Almanac.

"Ye do dishonour me."—St. John viii.

We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. Amen.

APRIL.	MORN. LESSONS.	EVEN. LESSONS.
6. Fifth Sunday in Lent.	Exod. iii. / Acts iii.	Exod. v. / Heb. viii.
7. Monday	1 Sam. xvii. / Acts iv.	1 Sam. xviii. / Heb. ix.
8. Tuesday	1 Sam. xix. / Acts v.	1 Sam. xx. / Heb. x.
9. Wednesday	1 Sam. xxi. / Acts vi.	1 Sam. xxii. / Heb. xi.
10. Thursday	1 Sam. xxiii. / Acts vii.	1 Sam. xxiv. / Heb. xii.
11. Friday	1 Sam. xxv. / Acts viii.	1 Sam. xxvi. / Heb. xiii.
12. Saturday	1 Sam. xxvii. / Acts ix.	1 Sam. xxviii. / James i.

"Their (the Romans) extolling and exalting him (St. Peter) above the rest is not for his cause, much less to the honour of his Lord and Master, Jesus Christ; for he is injured and dishonoured by it; but it is in favour of themselves. The further preferment which they give to this apostle, is not in good-will to St. Peter, but in the desire of 'primacy.' And, if ever it had any such right, we may confidently say it has forfeited it long ago, by departing from St. Peter's footsteps, and from his faith; and retaining too much those things wherein he was faulty, namely, his unwillingness to hear of and consent to Christ's sufferings. His 'Master, spare thyself,' or 'Far be it from thee'—in those they are like him; for thus they would disburden and exempt the church from the cross, from the real cross or afflictions, and, instead of that, leave nothing but painted or carved or gilded crosses: these they are content to em-

brace, and worship too; but cannot endure to hear of the other. .. Again, they are like him in their undue striking with the sword, not the enemies, as he, but the faithful friends and servants of Jesus Christ" (Abp. Leighton).

THE CORN OF WHEAT, DYING AND FRUITFUL:

A Sermon

By the Rev. T. W. Thompson, B.A.,

Perpetual Curate of New Buckenham, Norfolk.

John xii. 24.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but, if it die, it bringeth forth much fruit."

It was said of our Lord Jesus, that "he spake as never man spake:" when he opened his lips the people "were very attentive to hear him;" and "they wondered at his gracious words." It is our blessing to have on record a great deal of his discoursing. We have enough to afford ample reason for the astonishment which prevailed. His words are so full of thought, so wise, so striking, and yet so simple. The philosopher sees enough in them to fill him with amazement; and the peasant may run and read them. There is depth that the most learned cannot fathom, and streamlets through which any man may walk. The wise might well be "astonished at his doctrine;" and yet "the common people heard him gladly." How like was his teaching to his works! They are marvellous and amazing; and yet his plans and designs are often "easy to be understood."

The words taken for our text are very simple; but their teaching is very important and very grand. May the Spirit of God assist the preacher and the hearers, that we may rightly divide his words, and you profit by that ye hear, for the sake of Jesus Christ.

We are told, in ver. 20 preceding, the occasion of the delivery of our text: "There were certain Greeks among them that came up to worship at the feast." These Greeks were, of course, a portion of the Gentiles; who were, for the greater part, living without hope and without God in the world. Their only objects of worship were fancied deities, which, in fact, had no existence; or figures of wood and stone, which they themselves had carved and sculptured. This handful of Greeks were the subjects of greater light. They had turned from their dumb idols to serve the living and the true God. Having left their heathenism, they embraced the religion of Moses, and with it all the various observances which it enjoined. From their rending them from their old superstition, we are sure that they were men searching after truth. They were anxious to be right in those matters, about which none calling themselves immortal ought to be indifferent, namely, their religious views and doctrines. Possessing this inquiring spirit, they come to Philip, and say unto him, "Sir, we would see Jesus." Philip informs Andrew of their anxiety; and then Andrew and Philip go in company and tell Jesus.

We might have thought this circumstance of small importance; but the Saviour treated it as of a character very different. He saw in these inquiring Greeks something like the first streaks of morning, to be followed by the world's general illumination. He looked at them as a conqueror on the first captives of a kingdom he had subdued and made his own. He regarded them as a handful of a plenteous harvest with which he was to be enriched. "Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come that the Son of man should be glorified." "The Gentiles are coming to my light. I shall have the heathen for mine inheritance, and the uttermost parts of the earth for my possession." I behold in these Greeks, saying "We would see Jesus," a hostage, a pledge, an earnest. "All the ends of the world shall remember themselves, and be turned unto the Lord." But there is one thing to be done ere this can be accomplished. A few of the Gentiles have crept into the church; but the door is still unopened which shall receive them in a mass. Here is a small gathering; but the great sowing must yet take place. Let this be done, and then shall come the harvest. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but, if it die, it bringeth forth much fruit."

He did not go on to explain his meaning. He took it for granted that they understood his drift; or he left it to their consideration, and for after expressions to make clear.

To you, beloved, it presents no difficulty. You see at once that Jesus Christ spake to them of his decease, and of the large increase of believers which should follow as a consequence. You understand him to be saying, "The Son of man is about to be glorified by a great accession of disciples. These few inquiring Greeks are a handful of the multitude. But, ere they shall join him, it is ordained that he shall die the death. Not before, but afterwards certainly, shall that

blessed event take place." He spoke, subsequently, without a figure, saying, "I, if I be lifted up from the earth, will draw all men unto me." Observe, he commences his reply to Andrew and Philip, "The hour is come that the Son of man should be glorified," and finishes with these words, "I, if I be lifted up from the earth, will draw all men unto me."

How beautiful is the text as illustrative of this great and grand result! Let a corn of wheat lie by you, it shall look very fine and sound; but if it remain there it will never increase. Take it up, and put it in the soil, it shall die and rot. Soon then shall you see the blade appearing; and soon, instead of that corn being alone, it will have become an ear, with thirty, sixty, or a hundred grains. How great the ignorance which would keep stored the wheat because we would not lose it! The losing it is the way to find it, its dying to its multiplying, its rotting to its beauty. So with Christ Jesus: had he not died, he had been as the corn of wheat alone: his religion had not spread: his followers had been few. But, when he was crucified, dead, and buried; when the rulers of the people and the Jews thought Christianity was crushed with the slaughter of the Saviour, they only caused the corn of wheat to die that it might bring forth much fruit. "The wise were taken in their craftiness; God had them in derision, and turned their counsel into foolishness." As, at our emancipation from the papacy, "the blood of the martyrs was the seed of the church," so, since Christ by wicked hands has been crucified and slain, "of the increase of his government and kingdom there shall be no end." He shall see of the travail of his soul, and be satisfied. Without the pangs there had not been the offspring, but now they shall be as the stars in the sky for multitude. There shall be a reward for the pains which he endured. The twenty-second psalm begins with the lamentation, "My God, my God, why hast thou forsaken me?" It continues with a description of his sufferings and agonies. It ends with the assurance, "A seed shall save him: it shall be accounted to the Lord for a generation. They shall come and declare his righteousness unto a people that shall be born, whom the Lord hath made." This promise of a vast company of believers is perpetually fulfilling. Christ's name is widely known and honoured; and greater glory still remains. In the morning lesson, which we read between the days for commemorating the crucifixion and the resurrection (that is to say, while the corn of wheat lay buried), Zechariah proclaims that "his dominion shall be from sea to sea, and from the river unto the ends of the earth." More and more shall bow at the name of Jesus. Nations and tongues shall bend to his yoke and love his sceptre. The last rebellious shall at length be made willing; and the exulting anthems shall peal through the vault of heaven, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ."

Thus have we endeavoured to give a correct interpretation of the text. Its language is simple, but its meaning is grand; its figure plain, but its significance is great. Surely it is not unfitting for the season now so near, when we shall have the blessed truth brought before our eyes that Christ can die no more, death hath no more dominion over him; that the victor has risen, has burst the bars of the grave; that the buried corn is come up again, and "much fruit" it is destined to produce.

But we shall be warranted if at Easter we give our text an accommodated meaning. When we hear Christ saying, "Except a corn of wheat fall into the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit," we may think of the glory with which in heaven he has been invested for his sufferings. "He went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified." His mediatorial exaltation followed upon his dying "for us men, and for our salvation": "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" Had his vile treatment driven him to weariness, or had he by any possibility declined the bitter cup, the Son of man had abided without his rewards; but, since, "being formed in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, God hath highly exalted him, and given him a name which is above every name." "I have glorified thee on earth: I have finished the work which thou gavest me to do; and now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Surely, then, the dying of "the corn of wheat," and its rising in augmented beauty, may suggest to us the remembrance of Jesus dying, and rising again with rich rewards. "We see Jesus made a little lower than the angels; for the suffering of death crowned with glory and honour":

> "For the pains which he endured
> Our salvation hath procured;
> Now he reigns eternal King
> Where the angels ever sing, Hallelujah!"

"Looking unto Jesus, the author and finisher

of our faith, who for the joy that was set before him endured the cross, despising the shame." "He was clothed in a vesture dipped in blood," and he hath on his vesture written "King of kings and Lord of lords."

Another truth is suggested to us suitable to the approaching season. St. Paul adopted our Saviour's figure in combating Grecian infidelity. He wished to demonstrate that blessed doctrine which formed so prominent a subject in his preaching, namely, the resurrection of the body: "Some man will say, How are the dead raised? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body." The Saviour's body is glorious after its lying in the tomb; and thus shall it be with all those who depart this life in his faith and fear. A corn of wheat, except it fall into the ground and die, abideth alone. Let it be buried, and rot, it will come up a beauteous ear, more precious far than the lonely, single grain. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory." "All that are in their graves shall hear the voice of the Son of God, and shall come forth." "The trumpet shall sound; and the dead shall be raised:" "This mortal shall put on immortality:" "Death is swallowed up in victory."

O why should we mourn departed friends? why dread the falling into the ground of those we love? why tremble ourselves at the awful tomb, and shudder at decay? How can we be sorry as those that have no hope? That buried friend who fell asleep in Jesus was sown in weakness; but he shall be raised in power. For him whose loss you apprehend, and for yourselves, if faithful followers of the risen Lord, there is little need for dread. What so to be deprecated in going into your chamber from whence you shall come out robed with glory, honour, and immortality! "Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but, if it die, it bringeth forth much fruit."

Let us now apply what has preceded to our feelings and our practice. We have seen how largely fraught with blessing to the cause of Christ is his death, followed by his resurrection. Did the corn of wheat not rise, there would not be the fruit; and, had not Jesus revived as well as died, there had been no increase of his government and kingdom. But Jesus Christ is risen:. "Rejoice in the Lord then alway, and again I say rejoice. Rejoice in the Lord, ye righteous; for it becometh well the just to be thankful. Are you grateful for your Saviour's meritorious death and passion? Do you love him? value the knowledge of his gospel, and the way of salvation? Have you a due sense of his inestimable love in our redemption? Surely, then, you will commemorate with gladness every event with which is connected any of his honour; from which results of necessity the extension of his kingdom and glory. One said of old, "Rivers of waters run down mine eyes, because men keep not thy laws;" and will not your eyes brighten with the event we shall so soon commemorate, which already has added, and yet shall add, an innumerable company of obedient subjects unto Christ, of every kingdom and tongue and people and nation; from which shall come the accomplishment of the prediction, "The earth shall be filled with the glorious knowledge of the Lord as the waters cover the sea"?

Lastly, how far is each of you worthy of being reckoned among that "much fruit" which proceed from the dying and rising again of this "corn of wheat"? Like comes of like: wheat yields not tares. "If any man have not the Spirit of Christ, he is none of his." "He, that saith he abideth in him, ought himself also to walk even as he walked." Who knows not that wheat is in scripture a favourite emblem of true Christians? Christ prizes such now, and will for ever prize them. When the tares shall be bound up in bundles to burn, he shall say: "Gather my wheat into my barn." They that are such are men of humble minds, men of penitent hearts, obedient believers in the Lord. As "the corn of wheat died and rose again," you must reckon yourselves to be dead indeed unto sin, but alive unto God. How beautiful is that sentence in the service of burial! The prayer opens with our hope of a resurrection. Our dear brother's body is committed to the ground in the persuasion that it will rise again: then with feelings filial, earnest, and solemnized, we pray for ourselves surviving: "We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness." Now, have you who lived in wickedness or forgetfulness been raised after this sort? O be not deceived: God is not mocked. Of all particulars we cannot speak; but have you who fell into uncleanness risen unto purity? you that were grovelling in covetousness, have you risen to liberality? you who were sunken in drunkenness, have you risen to sobriety? you who were swallowed up with worldly-

mindedness, have you risen to spirituality? Has the sabbath-breaker, the profane, the indifferent, awakened to devotion, watchfulness, zealous affection, and activity? Whatever were the weight which suppressed religion, or the sin which so easily beset, has that weight been laid aside and that sin wrenched away, that you may rise to newness of life? As for the glories of Christ, and the Christian's blessed hope, in these he has no interest, part, or lot, who disregards the strait gate and refuses the narrow way.

O, beloved, the man who thinks of Christ's death and burial must not regard the approaching season as a time of carnal gratifition or worldly vanity, or speak of it merely with the lips, or observe a religious ceremony: he must arise from sleep, and cast off the works of darkness, come up from the dead, and put on the armour of light. Let the irreligious become godly, the sinner a saint, the man who in the land of the living walks before the Lord, and there is the man who is always keeping Easter. Such a corn of wheat shall fall into the ground and die; but he shall rise again when the heavens be no more, "bearing much fruit," and "full of immortality."

MISSIONARY RECORDS.

No. LXIX.

THE REDEEMED IN HEAVEN.

"Around the throne in rich array,
Perfect and sinless are they now,
And in God's temple night and day,
Before the shrine of glory bow:

"The Lamb himself their food supplies,
And on his fulness they can feed,
Who follow him with tearless eyes,
Where paths to living fountains lead."

R. MONTGOMERY.

HANOVER.—*The Lord's Day.*—The mayor and council of the city of Osnaburg promulgated an ordinance on the 24th January last, which opens by declaring that "one of the most lamentable features of the present times is the constantly increasing desecration of the Lord's day. The royal authorities therefore recognize it as their duty to contend against this evil with all the means which are at their disposal, and the more so as their attention to this momentous subject has been drawn to it by an appeal from the minister of the home department, at Hanover. They re-establish, therefore, in full force, the decree of the government, dated 25th Jan., 1822, which enacts that no public assemblies that militate against the due observance of the sabbath shall be allowed on Sundays or at Christmas, on New year's day, at Easter and Whitsuntide, or on Ascension day. All agricultural and industrial labours, as well as professional and commercial ones, are to be suspended on those days, unless with the special sanction of the police. No skittle-playing, sledge-trains, or musical performances to take place until after three o'clock in the afternoon. No warehouses or shops to remain open during the celebration of divine service; nor any merchandize or provisions, save medicines, to be sold. All inns, public houses, wine, beer, and spirit shops, as well as coffee rooms, to be cleared during such service, save and except in the case of travellers. On the days above-mentioned, all dramatic performances, public balls, and such like public amusements, are prohibited. This regulation to attach equally to fast days. In short, the prohibition affects every employment and occupation which is adverse to the solemn purpose of those holy days. Penalties varying from three to sixty shillings, to be inflicted on all offenders, according to the nature of their offence. Heavy penalties are attached to the carrying on of any work whatever, or the opening of any shops or places of public resort between the hours of nine and eleven on the mornings of the days enumerated. The ordinance closes with these words: "Past years have shown but too evidently that in this injunction we are seeking to remove one of the monster-evils of the day; and we feel assured that the ready support of the community will not fail us on this occasion."

RUSSIA.—"The whole number of Romanists in the Russian empire, (anno 1849), amounted to 2,847,104. They had 3,326 ecclesiastics and 2,512 churches and chapels. The other dissenters from the national church (the Greek) consisted of 367,075 Gregorian Armenians, 18,461 Armenian catholics, 1,729,386 Protestants, 37,012 Reformers, 1,189,808 Jews, 2,320,810 Mohammedans, 190,002 Lamaists, and 163,130 idolaters. In the same year 1,473 Romanists, 2,703 protestants, and 11 Gregorian Armenians embraced the Greek faith, besides 1,787 Jews, and 1,150 idolaters. 3 protestants apostatized to Romanism, and 47 Romanists embraced protestantism" (Report of the minister for the home department).

LOO CHOO.—The last intelligence of the mission in this quarter states that the bishop of Victoria (Hong Kong) had landed at Nupa, where he had spent some days with Dr. Bettelheim, who, though favourably received and listened to by the peace-loving islanders, was the object of relentless persecution on the part of the Japanese authorities. The bishop himself had begun to preach to a large audience under the walls of the citadel, but had not proceeded ten minutes in his discourse, when his auditory dispersed upon the admonition of the Japanese officers. Both he and the commander of the steam-frigate which brought him had urged the exhibition of a more kind and tolerant spirit upon the chief Japanese authorities; but it was scarcely expected that Dr. Bettelheim would find greater favour in their sight from this interposition.

PRUSSIA.—According to the statistical returns, the total population of the kingdom amounted, in 1849, to 16,331,187 souls; of whom 10,016,798 were protestants, and 6,079,613 Romanists. Of the former, 249,366, and of the latter 173,117 were in the army. Over and above the two principal classes of the population, the Greeks numbered 1,269, and the Jews 218,098, of whom 962 only were in the ranks. The number of protestant

ecclesiastics attached to the army was 41, and that of those of the Roman church 11.

CHURCH MISSIONARY SOCIETY.—There were last year in the service of this society 147 ordained missionaries in its various missions, 13 of them being native clergymen; besides upwards of 1,500 native teachers, as catechists, schoolmasters, and scripture-readers, with about 40,000 scholars. The spiritual blessings which have descended upon its missions, through the grace of the Holy Spirit accompanying the labours of the messengers of the "glad tidings," have also of late years been rich and increasing. Formerly the missions drew forth the language of faith and hope: it was then a time of sowing, not the season of reaping. But now what numerous and what intelligent flocks does not the society number! And month by month are converts being added to the church, who are holding the faith in all godly simplicity. What more cheering too, than the increase in the number of communicants?

In 1837 they numbered..		1,514
1841	....	4,693
1845	....	9,628
1849	....	13,278

These have been admitted to the Lord's table after much instruction, and careful examination of their religious character, and only after giving satisfactory evidence to their missionary pastors of their being spiritual worshippers. This considerable awakening of the heathen mind from the death of sin to the life of righteousness has led not only to the building of the native church, which is seen rising in most of the society's stations, and the gathering of native Christian churches, but to the steady increase of a native Christian ministry, the future permanent pastors over a gathered flock, or evangelists to the surrounding heathen, who are yet to be sought out and brought into the fold of Christ. There are now, in the different missions, eleven native colleges, in which about 150 native youths are receiving an education for the ministry, if found called of the Lord. They are under European tutors of mature experience, sound evangelical principles, and sterling piety. .. .. Such is the enlarged scale of the society's operations in heathen lands, and such the blessed fruits of its labours. Nothing but the lack of adequate means stands in the way of its doubling those operations in extent and in importance; for untrodden fields are open to them; and even those in which it is labouring admit of being widened to what in many quarters may well be termed an incalculable extent. It speaks loudly in behalf of the care and vigilance which have marked the management of the society, that, even under the pressure of a diminished revenue (as hereunder shown), its work has been enlarged instead of having been circumscribed.

Total income ..	1847	£101,855
	1848	88,812
	1849	89,754
	1850	92,254

CHURCHES IN INDIA. — "England," said Burke, "has erected no churches. And, when the indignant orator shot forth his "winged words," the declaration was substantially true. Even as late as 1814, when bishop Middleton first reached India, in the presidency of Bengal there were only two churches. But now there are in it upwards of ninety consecrated churches belonging to the church of England: sixty-five in the Madras presidency, and twenty-five in the Bombay presidency, besides a large number of smaller churches that have not been consecrated; and over and above all these the chapels reared by the dissenters. Nearly all these have been added since the renewal of the charter in 1813. So that the natives of India have not been alarmed by the introduction of Christianity among them, but have thought all the better of us for it.

ADAM'S-BRIDGE (A Brahminical Legend).—"You may remember the series of rocks, islands, and sand-banks across the Straits of Manaar, between India and Ceylon, known from Mohammedan traditions, under the name of 'Adam's-bridge.' This, according to the Hindoos, is the remains of a celebrated bridge, constructed by their great hero-god, Rama; when, with his army of monkeys, he invaded Ceylon to recover his wife, Sita; who, like another Helen, had been stolen away by the demon-potentate of that distant isle. The whole story is rehearsed at length, with a hundred episodes, in the Ramayan of Valmiki. The hero applied to Nala, one of the chiefs of the monkeys, to throw a bridge across the waters. The latter consented, as Brahma had conferred on him 'the extraordinary power of causing stones, trees, and rocks to float on the waters at his touch.' By the rest of the monkeys huge forests were soon cut down, and rocks torn up, and brought to Nala. Hanaman, king of the monkeys, proceeded to the north, ascended the peak of a large mountain, and by one kick broke it into a thousand pieces. These pieces he attached to as many of the hairs as grew on his body. Fastening one mountain to his tail, taking one in each hand, and placing several on his head, he was seen marching with amazing rapidity southward, through the azure void. In the vicinity of Delhi there are various rocks, knolls, and undulations, which local tradition declares to be some of the fragments that fell from the body of Hanaman, when swiftly passing along the empty sky. The wondrous bridge speedily advanced: multitudes of squirrels assisting in filling up the crevices. In one month it was completed; extending eight hundred miles in length and eighty in breadth: its parapets of pure gold, and its middle paved with resplendent silver! Such is the authoritative Hindu account of the origin of Adam's-bridge; and a very moderate specimen it is of the wild exaggerations indulged in by the professedly inspired writers of Hinduism. The real bridge, it needs scarcely be said, is simply a natural phenomenon. In that part of the Straits, the distance between the mainland and Ceylon is about eighty miles; and it looks as if the two had been formerly connected by an isthmus, which has been rent, shattered, and partly sunk by some tremendous earthquake or volcanic convulsion" (Duff's Lecture on India and its Evangelization).

BAGDAD.—*The Jews.*—There are many Jews ing Bagdad (writes Mr. Stern, the missionary from the London Society for Christianizing the Jews), who through reading the gospel have learned the truth, and would willingly come forward and declare their unfeigned belief; but

the fear of being separated from their wives and their children, and ejected from the bosom of their relatives and friends, still deters and prevents them. Of this number are Ezekiel and Isaac, two interesting individuals, who had been for weeks under instruction. They were anxious to demonstrate their sincerity, and therefore shaved their beards; which, among eastern Jews, constitutes a public renunciation of the Jewish creed. I was extremely sorry at this, since it would not only bring upon them many indignities, but also lead the Jews to suppose that they had done it in derision of them. In the afternoon they went home to their families; and, in passing through the bazaars and streets, where thousands of Jews were loitering about to beguile the tedious hours of the sabbath, their strange appearance attracted great crowds, who hooted and ill-treated them till they reached their homes. Ezekiel's wife and family are favourably impressed with the Christian verity, and at once admitted him. Isaac was less fortunate: his wife bolted the door; and, full of rage and vengeance, she daubed her face with soot, and with dishevelled hair rushed upon the terrace of the house, uttering yells and shrieks, which attracted the savage rabble, who loaded Isaac with maledictions and menaces. The poor man was exposed to their groans and hisses, curses, and every other ill-usage, till near sunset, when they gradually dispersed, and he was enabled to make his way to my house. I gave him such counsel as he required, and then recommended him to go home. He did not like the idea of going to his family, who had subjected him to such indignities; and I was the same evening informed that he had not been able to endure the violent assaults of his wife, who had attacked him with most offensive missiles, and that he had left town the next morning. Ezekiel continued coming to me a few days more; but at last the entreaties, promises, and menaces of his friends prevailed with him; and he informed me that he was prevented from having any intercourse with me, but that he still trusted in Christ for pardon and salvation.

NORTH-WEST AMERICA.—The rev. J. Hunter, making his report for the year ending Aug. 1, 1850, says: "During the past year we have been enabled to carry on our work with much comfort and peace, and our people are making perceptible advances in the knowledge and love of the Saviour. The means of grace have been well attended; and family prayer has been regularly kept up, both in their houses and tents (viz., at Cumberland station). Several new houses have been completed, and others begun to be built. Some have commenced farming for the first time, this spring; and, if I had more seed to give them, they would gladly have sown it. They are becoming clean and neat in their persons and homes, and anxious to appear decently clothed in the house of God. They manifest much love and affection to me personally; and I think I have so far won their confidence that they are convinced I am desirous to do them good, and to promote their highest interests. The bishop arrived at this station on the 24th of June last, and remained here until the 8th of July. On the 5th the confirmation took place, when 110 were confirmed; and on Sunday, the 7th, the bishop administered the Lord's supper to fifty-two communicants. These services were most interesting, and will long live in the memories of the people. Five years ago there was neither church nor mission-house at this place; but God has so blessed our labours that we now enjoy them both. During the same time the morning and evening services have been translated into their language; and sabbath by sabbath they sing the praises of redeeming love, and join in the beautiful prayers of our church in their own tongue. I have taught them the church catechism in Cree; and on Sunday afternoon, the 28th of July, I made my first attempt to preach to them in their own language; so that my people can now say, with those of old, 'We do hear them speak in our own tongue the wonderful works of God'" (Correspondence of the Church Missionary Society).

H. S.

THE SCRIPTURE DOCTRINE OF THE EUCHARIST*.

LET us briefly compare the false teaching of the church of Rome on this great question with the scriptural view held by the church of England.

First, the church of Rome declares "that in the sacrament there is really present the actual body and blood, together with the soul and divinity, of our Lord Jesus Christ; and there is a change of the whole substance of the bread into his body, and of the whole substance of the wine into his blood"†.

Now such a declaration as this is as opposed to the plain words of scripture as it is plainly contradicted by our senses; since we see and taste that the bread and wine after consecration, and when we actually receive them, still continue to be bread and wine, without any change or alteration whatever. Again, was it possible for Christ, when he appointed the Lord's supper, to take his own body and his own blood into his own hands, and deliver them to every one of his apostles? Neither could the apostles themselves have understood our Saviour's command to drink his blood literally, when they were forbidden, under the severest penalties, to taste blood, by the law of Moses, of which law they had up to that time been strict observers. Instead of this, they did not express the least surprise or reluctance when Christ delivered to them the bread and wine, which they must have done, had they thought they were commanded to eat the real body and drink the real blood of their Lord and Master.

The bread and wine, therefore, must have been considered by them as signs or symbols of his death and blood-shedding; and the words, "This is my body, which is given; and this is my blood, which is shed"—(his body not being yet broken, his blood not being yet shed)—must have been understood as figurative of what was about to

* From "The unscriptural Teaching of the Church of Rome compared with the Prayer-book of the Church of England." By the rev. T. Dowell, B.A., incumbent of Christ Church, Wellington Heath, Herefordshire. Ledbury: Baylis.

† Creed of Pius IV., art. 5; council of Trent, A.D. 1551, session xiii.; decree concerning the eucharist, canon i.

happen, as they are now of what has actually happened. Moreover, our Saviour called the wine, after it was blessed, "the fruit of the vine" (Matt. xxvi. 29), which implied that no change had taken place in its real nature. And St. Paul says: "We are all partakers of that one bread"; and again, (1 Cor. xi.): "As oft as ye eat this bread ye do show the Lord's death till he come." So that it is still bread, and not Christ's flesh, which we eat.

Can we, then, doubt that the words, "This is my body, and this is my blood," upon which the church of Rome pretends to support the doctrine of "transubstantiation," were used in a figurative sense, and must have been so understood by the apostles to whom they were originally addressed? Surely we must from our hearts agree with the decision of the church of England (in the twenty-eighth article), where it condemns this gross perversion of the word of God, asserting "that the Romish doctrine of the change of the substance of bread and wine is opposed to the plain words of scripture."

Further, it maintains (in the same article), "that this very doctrine has given rise to many superstitions." Now this will be equally clear, if we consider a second declaration of the church of Rome, as regards the holy sacrament, which professes "that in the consecration, or blessing of the bread and wine, by the priest, there is offered a true, proper, and propitiatory sacrifice for the living and the dead"*.

In answer to this (in the thirty-first article) it sets forth the great scripture truth, that "the offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other sacrifice for sin but that alone; wherefore the pretended sacrifices of the Romish church, in which it is commonly said that the priest did offer Christ for the quick and the dead to have remission for their pain and guilt, are blasphemous fables and dangerous deceits."

In addition to this monstrous assertion of "a sacrifice being offered in the holy sacrament," it is a settled portion of the ceremonial of the church of Rome, at her services of the mass, that the officiating priest shall elevate the consecrated bread as their Saviour and their God, in the sight of the assembled worshippers; and then the whole assembly prostrate themselves before it, and worship it in the same manner as they would Christ himself. It is also customary in the church of Rome to carry this piece of consecrated bread through the streets of Romish cities, with gay processions, under gorgeous canopies and splendid hangings, with music and hymns, and all those characteristic accompaniments which, in more ancient times, belonged to the pomps and processions of the divinities of heathen Rome. And then, as if Jesus Christ were visibly present, they bow and prostrate themselves, and worship the piece of bread as it passes.

This is the principle and practice of the church of Rome. "The holy council," says the council of Trent, "declareth there is no room for doubting that all the faithful people of Christ, according to the custom of the catholic church, always received, should render in reverence to this most holy sacrament the highest worship that is due to the true God*.

Such practices as these are not warranted by Christ's ordinance, or by any authority of scripture, but plainly take their rise from the false doctrine of "the change of the bread and wine into Christ's body and blood."

Whatever apologies may be made for the worshippers and their mistakes and their inventions, yet it is evident that the church of England, which knows that these men are worshipping that which is only a piece of consecrated bread; the church of England, which knows that these men are worshipping that which is not God, and adoring that which is not Jehovah; the church of England, which knows nothing of the intentions of their hearts or the mistakes of their minds, and has only the fact presented before her, can pass no other judgment than that these men are guilty of idolatry. At the end of her communion service, therefore, she strongly condemns this idolatrous custom, declaring "that, as the sacramental bread and wine remain still in their very natural substances, they must not be adored (for that were idolatry to be abhorred of all faithful Christians); and the natural body and blood of our Saviour Jesus Christ are in heaven, and not here;" and (in the twenty-eighth article), "The sacrament of the Lord's supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

So far, then, we have considered the unscriptural teaching of the church of Rome, and at the same time the declarations of our church, which condemn this teaching.

Let us now briefly gather from her admirable liturgy the true scriptural sense which she attaches to our receiving the holy sacrament. If we turn to the communion service, we find in the exhortation that the minister, having first warned those who mind to come to the holy communion of the body and blood of our Saviour Christ, that they have need "diligently to try and examine themselves before they presume to eat of that bread and drink of that cup," proceeds to set forth the benefit of receiving the sacrament worthily, *i. e.*, "with a true penitent heart and lively faith" ("for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us"). Here, at the commencement of the service, it is manifestly designed to shut out all idea of a corporeal presence. "The dwelling of us in Christ, and Christ in us," "our being one with Christ, and Christ with us," are the necessary consequences of this spiritual communion of Christ's body and blood. For by our dwelling in Christ is surely meant our continuing in obedience to his laws; and by Christ's "dwelling in us" is meant the continuation of his favourable presence with us; and by "our being one with Christ, and Christ with us," is meant that in a spiritual sense we are more and more closely united to our Saviour, even as the members of the body are united to the head, and that we do from him receive those spiritual influences

* Creed of Pius IV., art. 5; council of Trent, A.D. 1562, session xxii.; concerning the sacrifice of the mass, canon i.

* Council of Trent, session xii; concerning the worship to be paid to the holy sacrament, canon vi.

and gracious assistances by which our souls are strengthened and invigorated in holiness*.

These are the spiritual benefits we derive from a right partaking of Christ's appointed ordinance. He has himself told us that "his flesh is meat indeed, and his blood is drink indeed"—sustenance and refreshment to the souls of men. While St. Paul hath told us, if needs be, still more expressly, that "the cup which we bless is the communion"—that is, the communication to us, of the blood of Christ; and the bread which we break, of the body of Christ; meaning "that by a faithful partaking of the holy sacrament, we are admitted to a saving union with him, and therefore of the benefits procured to us by his death"—even "forgiveness of our offences"; for Christ hath said, "This is my blood of the new testament, which is shed for the remission of sins"—an increase of the gracious influences of the Holy Ghost; for St. Paul affirms, "We are all made to drink into the same Spirit," "and everlasting life"; for, "whoso eateth his flesh, and drinketh his blood, dwelleth in Christ, and he in him; and he will raise him up at the last day."

How well does all this consist with that spiritual eating the flesh of Christ, and drinking his blood, which the exhortation at the first declares to be the mode of communion with him! and how perfectly does it harmonize with that further intention of the holy eucharist for which we are reminded it was ordained: "To the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us, he hath instituted holy mysteries as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort."

Again, in the consecration prayer we pray, "that, receiving the creatures of bread and wine, according to our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, we may be partakers of his most blessed body and blood." Here, again, we see nothing of a corporeal presence: we behold "the creatures of bread and wine"; and we know them to be as yet no more. But we desire that they may be made to us "the body and blood of Christ"; that, although they remain in substance what they were, yet to the worthy receiver they may be something more excellent, which nothing can effect but the Spirit of that Word which made all things out of nothing.

The doctrine of the gospel, and the doctrine of the church of England according to the gospel, is, "that the creatures of bread and wine, when consecrated by holy prayer to God, to be used for a commemoration of Christ's death, though they do not cease to be what they were before, yet they begin to be something which they were not before consecration"; that is, "they become now to us "visible signs of an inward and spiritual grace," and do not merely figure to us the breaking of his body, and the shedding of his blood, but are a pledge of that inward and spiritual grace which they represent.

* This spiritual nourishment and assistance is set forth by St. Paul (Eph. v. 29, 30) in an expression which is plainly to be received in the same figurative sense as that used by our Saviour in appointing the holy sacrament.

What that grace is we are taught by the "catechism of the church of England," when it tells us that it is the "body and blood of Christ, which are verily and indeed received of the 'faithful' in the Lord's supper"; that is, they have a real part and portion given them in the death and suffering of the Lord Jesus, whose body was broken, and blood shed for the remission of sins; and they truly and indeed partake in the merits of his bloody sacrifice, whereby he hath obtained an eternal redemption for us.

This is the meaning of this holy communion with Christ; and this "spiritual eating and drinking" is once more plainly set forth in the concluding prayer, after the sacrament has been administered: we pray, "Almighty and everlasting God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ, and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people."

While in the twenty-eighth article, to which we have already referred, it is maintained "that the body of Christ is given, taken, and eaten, after a spiritual and heavenly manner, and the mean whereby the body of Christ is received and eaten is faith." So that to such as rightly, worthily, and with faith, receive the sacrament, "the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ."

From these words, and from those expressions already mentioned in her communion service and catechism, we cannot but learn it is the design of the church of England to teach us that Christ is in some especial manner present in the holy sacrament to every sincere partaker of it. In short, that she fully allows the saying of our blessed Lord—"Take, eat; this is my body. Drink ye all of this; this is my blood"—to have some further meaning than a command merely to eat bread and drink wine in remembrance of his death and passion.

This remembrance is one part of the design of our Lord's institution; but it is not all. She therefore affirms that in the blessed ordinance, "the body and blood of Christ are verily and indeed taken and received," and our souls thereby, in some mysterious manner, "strengthened and refreshed." She warns us, indeed, against the proud pretensions of the church of Rome, but does not herself "shun to declare unto us all the counsel of God," and calls upon us to believe in those holy mysteries which his written word may contain.

The Cabinet.

PROGRESS OF SIN.—When Hazael heard from Elisha of the horrible acts that he would one day do, he said, with astonishment, "Is thy servant a dog, that he should do this great thing?" (2 Kings viii. 13); but he allowed sin to take root in his heart, and in the end he did them all.—*Rev. J. C. Ryle.*

Poetry.

LINES:

SUGGESTED BY HEARING A FRIEND EXPRESS A WISH TO LIVE HIS YOUTH OVER AGAIN.

(For the Church of England Magazine).

I LOVED the roseate sun of youth while fancy lit its ray,
And pictured visions bright and fair to gild life's opening day;
But vanished soon those fairy dreams: their dazzling charms are gone,
Life's noontide beams are fading too, and sober eve steals on.

Yet, when I ponder o'er the past, and bygone joys review,
I would not for youth's brightest charms my pilgrimage renew;
'Tis well when life's delusive sun has lost that dazzling light
Which casts beguiling haloes round each wild and fond delight.

With sorrowing heart when I look back, and early sins lament,
'Twere vain to wish for youth again more deeply to repent:
O youth is such a buoyant age, so perilous its path,
I should but add fresh sins to those which now deserve God's wrath.

When memory turns to friends of youth now sleeping in the grave,
My heart still fondly yearns for them, and mourns each pang I gave;
But selfish and unkind 'twould be to wish for youth again,
To wrest them back from heaven's blest home to earthly care and pain.

Now on life's journey far advanced, its wildest struggles o'er,
Behind me lies a treacherous world, a peaceful home before.
Say, would the sea-tost mariner desire to launch anew,
His roughest course securely past, his haven full in view?

Far better to blot out my youth than live it o'er again:
Its charms would less delight me now, its sins inflict more pain:
Thankful I leave the past with him who cancels sin and shame,
And humbly ask his grace to live more worthy of his name.

What though my thoughts be sober now, my pleasures all serene,
Sweet is the peaceful calm within, amid each changeful scene;
And visions, true and lovelier far than youth's impassioned dreams,
Allure me on to realms of bliss where glory ever beams.

O no: I wish not to revive the days of bygone time:
A happier life I now would live, and in a holier clime,
Where pure enjoyments ever last, where youth knows no decay,
Where cherished friends unceasing live, and never pass away.

Drayton Beauchamp. K.

SONNETS*.

BY ELIZABETH B. BROWNING.

BEREAVEMENT.

WHEN some beloved, 'neath whose eyelids lay
The sweet lights of my childhood, one by one
Did leave me dark before the natural sun,
And I astonied fell, and could not pray,
A thought within me to myself did say,
"Is God less God, that thou art left alone?"
Rise! worship, bless him, in this sackcloth spun,
As in that purple." But I answer, nay:
What child his filial heart in words can loose,
If he behold his tender father raise
The hand that chastens sorely? Can he choose
But sob in silence with an upward gaze?
And my great Father, thinking fit to bruise,
Discerns in speechless tears both prayer and praise.

COMFORT.

SPEAK low to me, my Saviour—low and sweet
From out the hallelujahs, sweet and low,
Lest I should fear and fall, and miss thee so,
Who art not missed by any that entreat.
Speak to me as to Mary at thy feet;
And, if no precious gums my hands bestow,
Let my tears drop like amber, while I go
In reach of thy divinest voice complete
In humanest affections—thus, in sooth,
To lose the sense of losing! As a child,
Whose song-bird seeks the wood for evermore,
Is sung to in its stead by mother's mouth;
Till, sinking on her breast, love-reconciled,
He sleeps the faster, that he wept before.

A THOUGHT FOR A LONELY DEATH-BED.

(Inscribed to my friend E. C.)

IF God compel thee to this destiny—
To die alone, with none beside thy bed
To ruffle round with sobs thy last word said,
And mark with tears the pulses ebb from thee,
Then pray alone, "O Christ, come tenderly!
By thy forsaken Sonship, in the red
Drear wine-press, and the wilderness outspread,
And the lone garden, where thine agony
Fell bloody from thy brow—by all of those
Permitted desolations, comfort mine!
No earthly friend bring near me, interpose
No deathly angel 'twixt my face and thine;
But stoop thyself to gather my life's rose,
And smile away my mortal to divine."

* From "Poems." 2 vols. 12mo. Chapman and Hall. 1850.

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No 878.—APRIL 12, 1851.

(Christ weeping over Jerusalem.)

CHRIST'S COMPASSION FOR SINNERS.

THE last entry of our Lord into Jerusalem, a few days before his passion, presents some circumstances of peculiar interest. It was then that he commanded his disciples to prepare for him the ass's colt, on which, according to the prediction of Zechariah, he was to ride into the city. The apostles seem to have imagined that he was now about to assume the royal authority which they wondered he had not long ago taken into his hands. And they were, perhaps, confirmed in

their anticipations by the extraordinary sensation which his approach caused among the inhabitants of Jerusalem. For great multitudes thronged around our Lord; and loud shouts of gratulation hailed him from every quarter, to the evident alarm of the governing body, who, fearing to use any harsh measures, pretended that such cries were unbecoming, and required Christ himself to stop them.

On this occasion, when only sights and sounds of joy occurred, when it seemed as if Judah were really ready to own her rightful Lord, when his followers were full of hope and his enemies were awed into silence, what was the demeanour of Jesus himself? Did he advance with boastful step? did he manifest great exultation? or did he count upon the attachment of those who were so loudly welcoming him? Nay, in that hour of tumult his thoughts were mainly fixed upon the awful woes which were blackening around the devoted city for the rejection of himself. He knew how speedily and how fatally the acclamations would be changed into revilings. He had all hearts open before his eye. And, when he saw so much fickleness and unbelief, so much disregard of his claims and ignorance of God's word, such perverse refusal of his love, his compassionate heart was melted, and his tears flowed fast as he looked upon the city, and exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke xix. 42).

Surely the tears of the Saviour over Jerusalem should move our souls, and make us lament for our own sins, and induce us to receive into our hearts One so merciful and gracious. Let his name and person be precious to us, and all that offends him become most hateful.

PERSECUTION OF THE CHRISTIANS AT ALEPPO*.

Most of our readers have probably seen the fragmentary notices that have appeared from time to time in the English journals, of the outrages committed by the fanatical Mohammedans of Aleppo upon the Christian population of that city, towards the end of last year. We are enabled to present a detailed account of these tragic events, in a translation of an Arabic letter, written by a Christian of that city, in the form of a journal, for the general accuracy of whose statements we are able to vouch; and the best guarantee that can be given for the truth of his narrative—as all persons at all conversant with the east will at once understand—is that, although a Latin Christian himself, yet he describes with equal impartiality the sufferings of the other Christian communities, heretical or schismatical, as he must consider them.

Time was, when the recital of such atrocities as these would have kindled a general feeling of indignation throughout the length and breadth of Christendom. The enthusiasm of the crusades was instigated by barbarities even less revolting. We have no wish to see that precedent imitated; but we do say, that it is a lamentable proof of indifference in the Christian powers to allow such flagrant acts of violence to be practised upon their co-religionists in the east, when a word from them might put a stop to them for ever. The Ottoman empire exists but by their sufferance and for their convenience, simply to adjust the balance of power; and it is a disgrace to all that their mutual jealousies and prejudices should secure impunity to such oppressions and persecutions as are detailed in the following letter.

We are happy, however, to find that the indifference of the government is not shared by the whole community of this kingdom. We rejoice to learn that an association has been formed in London, in consequence of these late outrages, the object of which is to procure and to circulate trustworthy information concerning the condition of the oriental churches, and to endeavour to prevail on the government authorities to use their influence with the Porte to lighten the grievous burden of the Christians, which the reviving fanaticism of the Moslems is threatening to make more galling than ever*. We heartily wish this philanthropic association the success which it deserves, and shall be happy to co-operate with it to the best of our poor ability. We trust we are doing something to secure it sympathy and support, or, certainly, to prove the necessity of such an agency, by giving, *in extenso*, the following painfully interesting letter from Aleppo:—

"Wednesday, 16th October, 1850, which is the second day of the Turkish festival of Zel Heggi, a little after sunset, the Turkish inhabitants of Karlak, Nabkoosi, and Bab el Neirab, in fulfilment of a plot which they had meditated (with the knowledge of Abdalla Bey Babinsé and the heads of the Anksharies), armed themselves, and proceeded to Abdalla Bey Babinsé's house, and told him, 'We intend to go and plunder the Christians;' whereupon he answered them, 'Wherefore come ye to ask me? would ye that I should appear guilty before the government? No, my friends, I am afraid for my head: go and do as you please.' They then left him, and proceeded to the houses of the chief Turks, and informed them of their design, and returned about an hour and a-half after sunset, and began to pillage the houses, shops, and stores of the Christians, which formed the suburbs of the quarter known by the name of Saleebé. Not content with that, they dishonoured both the women and the girls, killed some Christians, wounded many, and then proceeded to the quarter adjacent, and burned the church of St. George, after having despoiled it of its ornaments to the value of 700 purses, or about £3,500 sterling, robbed two houses in the quarter Mhallé, and killed Mr. Yusef Kassab, Austrian protegé; while others were only saved from sharing his fate through the intercession of Sheik Halal, one of their party. By this time the Turkish inhabitants of Aleppo had armed themselves, and joined the villains in plundering houses, burning churches, dishonouring women, violating girls, killing the Christians, cursing the cross, &c., &c.; so that of the Turks there hardly remained ten of a hundred that did not these things.

"About three hours after sunset, whilst the Christians of Saleebé and Mhallé were yet ignorant of the turmoil in the town, the gate of one of

* From the "Irish Ecclesiastical Journal."

* This association is called "The Levant Society."

these quarters was broken down, and twenty or thirty armed men entered, and proceeded to the house of Mr. Michel Sola, her Britannic majesty's chancellier, where they found him, and informed him of what had already occurred, and pretended that they came to stand by him and his family in order that they might not be hurt. They had hardly finished their speech when the cries of dishonoured women and girls were heard above the din of the villains' voices, and told the tale that already plunder, bloodshed, fornication, and other crimes had begun. Ten houses in the quarter Mhallé, next adjacent to the quarter Saleebé, were plundered of valuable articles, the shops and stores of the Christians were ransacked, and shared the same fate, whilst such articles as the plunderers could not carry, as large mirrors, crystal chandeliers, &c., &c., they broke. The villains further entered the pantries of the various houses, and spoiled their annual provisions (as the Christians in the east provide for the whole year) by mixing the molasses with the flour, the butter with the honey, and lentiles with oil, &c., &c. Nor did their atrocities end here: the Christians were insulted in their person, their religion, their wives, their daughters, their sons, and everything that bore the sign of the cross.

"Thus continued affairs during all that dreadful night. The authorities had been made well aware of what was taking place under their immediate eye, but did not interfere for reasons best known to themselves.

"On Thursday, October 17th, early in the forenoon, the Turks besieged the gates, and, having forced entrance to the various quarters, they commenced, or rather continued, the plunder and rapine of the preceding night; for they had not in the interval ceased, not even for rest. The first that was killed this day was a Maronite priest, priest Gubrael Kuldany. They then killed Mr. Naom Homsi, the most respectable Christian and the principal merchant of Aleppo, his servant, a Mr. Ajoori, and another. Besides killing these, they wounded many others—some indeed were mortally wounded; among these latter was the Syrian patriarch (whom they mistook for the Greek-catholic patriarch, Maximus Mazloom) and two of his clergy. They then plundered the patriarchate and the church, and robbed the Christians who had taken refuge within its sacred walls. They here killed Mr. Fathalla Bakeen, trampled upon the altar and the sacraments, plundered all they could, and then burned it, as also the larger and lesser patriarchates, the library, the school, and six adjacent houses belonging to it. In short, the whole soon became a heap of ashes. Whilst the fire was going on, the patriarch was lying where the villains had left him, in a very precarious state, at the point of death: his janissary had compassion on him, and carried him to the house of a Turk close by, brought him a surgeon, and bound up his wounds. During all this operation the patriarch was insensible; and some doubted whether he lived. The loss of the Syrian patriarchate is estimated at 4,000 purses, or about £20,000 sterling.

"Leaving the above patriarchate the ruffians proceeded to the Greek orthodox patriarchate, which they plundered and demolished as above. They also burned two houses adjacent, and three silk and gold lace factories. This patriarchate estimates its loss at 2,000 purses, or about £10,000 sterling.

"The Greek catholic patriarchate then shared the same fate, with the schools and houses adjacent; and its loss is estimated at 3,000 purses, or about £15,000 sterling.

"Then followed the fate of the Armenian patriarchate, whose loss is estimated at 1,500 purses, or about £7,500 sterling, besides the treasury of the bishop, which is said to have contained a large sum.

"The fate of this patriarchate was followed by the robbery of the Maronite church, which was then only in course of building. The loss of this church is estimated at 500 purses, or about £2,500 sterling.

"The sacred vessels of the several churches, with the canonical robes of the various clergy, and indeed everything that bore the sign of the cross, was defiled and trodden under foot.

"Considering the conclusion of this day's work, happy indeed would it have been to the Christian population had the ruffians here paused; but no: whilst some were burning and plundering the churches, others, as if their plot had been long in meditation, were more barbarously engaged in the dishonouring of wives and the violating of daughters in presence of the husbands and the parents, and in wounding and killing the latter, besides other atrocities to which I would rather not give utterance: others also were engaged in robbing and demolishing the houses, and insulting the Christians and their religion.

"Of those who died of their wounds were priest Shukralla Ayoub, Maronite; priest Gibraiz Raad, Greek catholic, and many men and women whom time will not allow me to enumerate. One hundred and sixty-four houses were plundered in the quarter Salcebé, and this loss is estimated at 24,000 purses, or about £120,000 sterling. Only thirty-eight houses of this quarter remained, not untouched, but not totally robbed, and that through the influence of some of the Turks, who were well repaid by thousands and tens of thousands of piastres from the poor owners: these latter, however, did not trust their lives and honour to their perfidious guard, but ran away, and, like others of other quarters, hid themselves in caverns, inns, the houses of such friendly Turks as did not lend a hand to these barbarities, the houses of the Europeans, but mainly in the house of Monsieur De Lespez, French consul, who received into his house a large number of the Christians. The clergy, the rich, the poor, all alike shared of his bounty, and found room at his table. To the wounded and sick he appointed surgeons and doctors to attend them at his own cost: not content with this, he ordered a crier to cry in the streets, 'Whoever is in need let him come unto me.' Thus ended this memorable Thursday, 17th October, 1850.

"Night came on, and in the quarter Saleebé none remained save the Maronite bishop, two of his clergy, and eight or ten of the laity, who kept watch over their church, and two other Armenian churches adjacent, lest the enemy should come by night and burn them.

"On Friday, the 18th October, some of the Christians went to their deserted houses, to see if

they could find anything for their families to eat, as the shops and ovens were shut, with the exception of those in the Turkish quarter, where the poor Christians dared not go. What eye could remain unmoistened, what heart could remain untouched, at the sight of the miseries of the Christians seeking their provisions with downcast looks, whilst contrasting them with the scornful and contemptuous looks of the Turkish women, who were going in droves from house to house, to see if anything had been left by their hardier relations, which they might take themselves?

"Things remained in this state till about three o'clock in the afternoon, when a turmoil was again occasioned in the town, because the governor had seized about one hundred and fifty of the ruffians, lodged them in prison, and had their beards shaved —a sign denoting that he was going to levy them as conscripts. The occasion of the turmoil was, therefore, the running of their friends to the hospital, where the governor was, to demand their release. They approached Abdalla Babinsé and some of the principal Anksbaries, and told the governor that unless he released their comrades they would do such things as had better be avoided, and that the result of his not immediately conforming to their wishes would be fearful. The governor, therefore, released them. Slumber did not that night visit the eyes of the poor Christians; and many had for their beds the earth, and for their covering the firmament.

"On Saturday, the 19th October, the principal rebels appeared before the governor, and had an interview with him, which resulted in a crier going about the streets with an order from the pasha and Abdalla Bey, Kiamakam, to this effect: 'Peace and safety, and no more molestation, and let each man return to his vocation, and there will be no more taxes, and no more levying conscripts, and our sovereign the sultan is gracious, and the past will not be repeated.' This order took place at mid-day; and hardly half an hour had elapsed when the rebels made a descent on the government depôt, broke the doors, and carried off all the arms.

"On Sunday, the 20th October, an interview between the governor and the rebels took place, with this effect: that the governor, with the heads of the divan and the various consuls, on the one part, should write to the Turkish government, and obtain a pardon for the rebels; and, as a security, they were to pledge their names that the pardon should be procured; and Abdalla Babinsé and the heads of the Anksbaries, on the other part, would pledge themselves to this effect—that neither the governor, Christians, nor Europeans should be any longer molested.

"On Monday, the 21st October, the pasha visited the consuls in their houses, and had private interviews with them.

"On Tuesday, 22nd October, the pasha, with the nobles and the heads of the divan, assembled in the hospital, and ordered Sadek Aga, son of Mohammed Ameen Aga, the treasurer, to go to Bab El Neirab, and hold an interview with the chiefs of the rebels, which should pacify them into reconciliation. This functionary, at first, refused to go, alleging that his head would be the price of his mission. He was, however, prevailed upon to go, and did go, and sat in a caffé at Bab El Neirab. Here his life was threatened by the rebels; but he told them that everything would would now take place as they pleased, and to this end requested an interview with the principal rebels. After great difficulty, and a deal of trouble, two or three came; and he told them that he would guarantee to them anything they might desire, so long as they agreed to a reconciliation; but they were wiser than he, and answered his overtures, 'Very well, on condition that we remain under arms till the pardon comes from the government.' Thus ended this ridiculous interview.

"Tuesday, 22nd, Wednesday, 23d, Thursday, 24th, and Friday, 25th October, saw the rebels engaged in drawing up a petition to the government, and in getting the signature of the pasha and Abdalla Bey and others, as guarantees to the supposed forthcoming pardon.

"On Saturday, 26th October, the consuls were requested to be present at an interview, and witness the conditions agreed upon between both parties. This took place; and thus one day was succeeding another as usual; but who, during the interval, can describe the contempt in which the Christian religion was held by these fanatic rebels? or who can describe the fear of the agitated Christians, when every now and then they heard their Turkish neighbours say, 'Now, or this minute, or next minute, or to-morrow, we will put an end to your lives; your spoliation does not finish our plot: it was your lives we wanted, but your riches have occupied us'? And, indeed, this is most true; for the Christians are very rich, and the plunderers feared that, whilst one was losing his time in murder, another would take the prey.

"From Sunday, 27th October, till Monday, 4th November, nothing particular took place, save that the Christians fell into a dejected state on account of their being turned out from their houses penniless, without the means of sustenance.

"On Monday, the 4th November, Monsieur De Lespez, the French consul, issued a circular to the heads of the various Christian sects, requesting them to give him the names of all their needy members. This they did; and he at once ordered a butcher and a baker to provide for them at his own cost. For this act this magnanimous and generous functionary has earned for himself and his country, as an imperishable reward, the never-ending thanks of the eastern Christians.

"During all these days the governor and Abdalla Bey Babinsé were, to all outward appearance, on good terms: such their outward conduct expressed, though both were acting with duplicity. The governor, on the one part, unable to help himself, was obliged to appear satisfied; on the other part, whilst Abdalla Babinsé was appearing deeply grieved at this outrage occurring, he was actually privately encouraging it. This the pasha knew full well, but was waiting for the time when he could act with effect, as the sequel will show. Abdalla Babinsé, thinking that his outward grief was not lost upon the governor, continued to all outward appearances to exert himself in bringing the rebels to punishment, and in returning the plundered articles; and, to this end, invited two or three interviews with the Christian ecclesiastical superiors. He even went so far as to prevail upon the weaker rebels to give up *some* of their *worth-*

less plunder, which he deposited in the hospital, along with other articles which the soldiers had forced from the hands of the mob; and appointed Sadek Aga and Ragab Aga as commissioners to receive the stolen articles. The pasha had by this time collected (in small detachments, so as not to occasion surprise and fear) about 800 soldiers round him, and waited till the day following to carry his long-concealed design into execution.

"On Tuesday, the 5th November, there was running to and fro in the town, and no one knew of the cause; it was, however, occasioned by the pasha sending to request the attendance of the heads of the divan, as also of Abdalla Babinsé and his followers, in the seraglio, to hear a firman which had come from the Sublime Porte. All went, with the exception of Mohammed, cousin of Abdalla Aga. When they arrived there they were surrounded by about 800 soldiers, who had lain in wait privily for them, and escorted them to the hospital; this aroused the suspicion of the populace, and the mob ran to see what was the matter. On arriving at the hospital, Abdalla Bey was lodged in prison. His cousin, Mohammed, no sooner heard this than he put himself at the head of the mob, and besieged the hospital, firing at the Turkish sentinels and soldiers, in the hopes of forcing a passage into the building and rescuing Abdalla Bey. The pasha, on seeing this excessive boldness on the part of the mob, immediately ordered the soldiers with their musketry, and the artillery with their heavy cannon, to return their fire, and the conflict became general. Night, which succeeded to three hours' fighting, separated the combatants. Fear reigned that night in the town. The din and clatter of arms and armed men were heard from without. O, what a fearful night! The Christians had by this time returned to their deserted houses; but what a night! Thirty armed rebels entered the quarter Saleebé, robbed two houses, dangerously wounded some Christians, and robbed another of 400 piastres, or about £4. When the remaining Christians heard of this night's affray, they returned to their former hiding-places—the caverns and the wells—awaiting their doom. O, what a night! What tongue could express, what pen could describe, the sufferings of these poor Christians?

"On Wednesday, the 6th of November, the inhabitants of Karlak, Nabkoose, and Bab el Neirab prepared to fight. The pasha ordered the soldiers to be divided into three divisions, and to open a well-directed fire on the mob, whilst the artillery were also ordered to put their knowledge to practice and their cannons to use; and again a general engagement ensued: on the afternoon of that day the mob offered to submit, and thus ceased the conflict for the day.

"On Thursday, the 7th November, the festival of St. Demetrius with the easterns, it was found that the rebels, instead of submitting, had prepared fortifications during the night, intending to stand it out. Another engagement ensued, with the same result as on the two preceding days, when, by a military manœuvre, the Turkish army retreated; this gave the rebels a bold air, and they immediately sent messages to their various comrades that they had won the day, and to the Christians to prepare for execution. Who could describe such an hour, in which the Christians foresaw inevitable death, in the event of the rebels, in whom they recognized nothing short of fiends, winning the day? but God saw otherwise. The retreat of the troops was only to tempt the mob to quit their fortifications, and follow. This design succeeded: the rebels followed; when the troops, availing themselves of their advantage, closed round the assailants, and brought the conflict to an end. Many of the mob were killed, and the remainder were taken prisoners. The soldiers were then allowed to plunder the houses of the mob, and then burned those in Nabkoose, Karlak, and Bab el Neirab.

"Friday, the 8th of November, saw a termination of this tragical affray. The janissaries were going from place to place, and, seizing upon the insurgents, sent them to prison. Mohammed, cousin of Babinsé, was caught in his hiding-place, at Mr. Molinari's house, Sardinian consul. Ramadan Aga was also caught, having hid himself at the French consul's house. The various other heads were caught and imprisoned.

"P.S.—*Aleppo, 30th January*, 1851.—The distinguished mussulmans at Aleppo have proposed to give the Christians half of the loss sustained by the pillage; but the Christians are not satisfied.

"The Turkish government seems very well disposed towards the Christians; but the subaltern authorities do not carry out the benevolent instructions issued to them on the subject.

"The pasha ordered a divan to take place at the Greek-catholic patriarchate, consisting of Turkish and Christian commissioners, to estimate the lost property of the Christians. Here the fanatic moslems again displayed their contempt of the Christians by valuing their property at quarter value, for the double purpose of underrating the estimate which the Christians presented to the Porte of their losses, and to prove it false, and in order to give back only so much.

"This the Christians could not brook; and, finding the subaltern authorities reluctant to carry out their instructions from the Porte, protested against this treatment, and appealed again to the Porte, in a petition which they forwarded through sir Stratford Canning, her Britannic majesty's ambassador at Constantinople.

"In this petition they requested the favour of being allowed to emigrate to other countries, where they may enjoy their religion unmolested; as the moslems of Aleppo were getting more intolerant every day, and they dared not trust their lives, honour, and property in the hands of their perfidious neighbours. They have further proposed to present themselves at the high court at Constantinople, and there submit their grievances, as the government agents do not intend to carry out its good intentions towards its Christian subjects.

"In estimating their lost property, the Christians were conjured by their bishops not to overestimate any article; and for this reason the estimate presented to the Porte of their losses, amounting to 31,000 purses, or about £155,000 sterling, falls far below the real loss.

"Three hundred of the fanatic insurgents are in prison. A part of the losses of the Christians have been recovered to the value of 1,500 purse or £7,500.

"This restored property consists of brass utensils, bedding, furniture, and such like; but the gold, silver, diamonds, precious stones, Cashmere shawls, and such valuable articles, have not been returned. Even the restored articles were, some purposely spoilt, and others actually changed."

THE LAST DAYS OF DU BOURG*.

WHATEVER might have been the feelings of justice or friendship, which actuated the different members of the court towards Du Bourg, he had signed in his confession his sentence of death, and it was no longer in their power to withhold the victim.

All the former proceedings in the cause were passed in review, as before, in the presence of the assembled chambers—the three sentences of the ecclesiastical courts; the three decrees of the parliament rejecting the appeals from the same; the procès verbal attached to the letters found in the possession of Du Bourg; also the procès verbal containing the execution of the sentence of degradation, passed upon Du Bourg by the bishop of Paris. This was the case against him.

On his side, his former petitions and confessions of faith were laid before the court, and his counsel were once more permitted to plead in his behalf. The chambers then confirmed the previous sentences, and finally dismissed the appeal.

Du Bourg heard the sentence with firmness. Then turning to his judges, he addressed them concerning his faith, his hope, his stedfast purpose to obey God rather than man. Some who heard him were moved even to tears, by the earnestness and pathos with which he spoke: his last words were, "Extinguish the fires of persecution, repent and turn to the Lord, that your sins may be forgiven, and yourselves restored to his favour. 'Let the wicked forsake his ways, and (detesting his errors) return unto God; and he will have mercy upon him.' Live, senators, live happily! Think without ceasing of God, and in God. I go with joy unto death"†.

Early on the following morning, Dec. 23rd, the court met for the last time, and pronounced the fatal sentence, so long dreaded, so long delayed. It was as follows: "The court declares M. Anne Du Bourg, counsellor of the king in the court of parliament, attainted and convicted of the crime of heresy, more fully detailed in the criminal process conducted against him. As a sacramentary heretic, wilful and obstinate, he is condemned to be hung aloft on a gibbet, which shall be erected on the Place de Grève before the Hotel de Ville, and beneath it shall a fire be kindled, into which the said Du Bourg shall be cast, burned, consumed, and reduced to ashes. All his property, lying in that part of the country in which confiscation is allowed, is declared confiscated, according to the edicts and ordinances of the king"*. "It is the will of the court," continued the sentence, and the parliament was true to the last in some feeling of sympathy and compassion for one of their own number, "that the said Du Bourg shall in nowise feel the fire, but shall be strangled before it be lighted, or he cast therein. Nevertheless, should he persist in holding any evil discourse, he shall be gagged, to obviate public scandal." Here again the mercy of the court was shown. The martyrs in the cause of the faith, less honourable in this world, had frequently suffered the cutting out of their tongues, previous to being led to execution†.

Among his judges there were those who still deplored his fate, and said that he was happy to suffer in so righteous a cause. When reproached for the sentence they had thus against their conscience given, they declared they were compelled to do so by the edicts of the king‡, thus "washing their hands," as a contemporary historian observes, "in the basin of Pontius Pilate."

The court was not less prompt in obeying the king's edict with regard to the other victim, the unfortunate Stuart. He, her countryman and subject, had vainly clasped the royal robe of Mary. The youthful queen, as was to have been expected, rejected the appeal. He was sentenced to undergo the torture, according to the king's command. It was administered to him, with great severity, in the presence of the presidents, and several counsellors of the parliament. The torments forced nothing from him. If he had indeed entertained the idea of delivering Du Bourg by force, the secret remained his own: he confessed nothing, he accused none§. He was thrown again into prison, where he remained, "because," says De Thou, "they feared him"‖.

* From "Du Bourg; or, the Mercuriale: a Sketch of the secret Church of Paris in the middle of the sixteenth century." By M. A. S. Barber. London, Nisbet, 1851. The English reader has long been familiar with the affecting story of Anne Du Bourg, an eminent counsellor of Paris, in Mr. Smedley's "History of the Reformation in France;" but Miss Barber has with diligent investigation filled up the picture of which Smedley had given not much more than the outline; and very interesting indeed is the narrative. We have examined this book with much pleasure, and we think that the authoress has done her work well. We therefore cordially recommend it to our readers. It is very necessary that the spirit and temper of popery should be understood; and such histories lay open to the reader the working of that power which has always striven to quench opposition to it in blood. In one of the notes there is a quotation from Guizot, p. 36, which we cannot help noticing for the extraordinary blunder it contains. How could a man of talent and information like Guizot be so demented as to imagine that the three languages which the Roman church considers sacred, and in which divine offices might be performed, were Greek, Latin, and *German!!* —ED.

† The last speech of Du Bourg is inserted by the president De la Place in his work "De l'Estat de la Religion et République." The concluding part is also in De Thou's History: he says he copied it from the report of the registrar (De Thou. liv. 23).

* He belonged, it will be recollected, to a noble family.

† Le Laboureur. When speaking of these atrocities, it is satisfactory to be able to adduce Romanist authorities.

‡ De l'Estat de France, &c. Histoire des Martyrs, 1582. In the British Museum.

§ "De l'Estat de la Religion et République," liv. iv.

‖ De Thou, liv. xxiii. He was detained in prison for some time. There is a letter extant from Francis II. to the constable de Montmorency, of the date of the conspiracy of Amboise, Feb. 25, 1560, commanding him to bring the Sieur de Soucelles and the vicomte de St. Aignan from the castle of Vincennes, and Robert Stuart from the Conciergerie, to be examined touching this conspiracy. De Soucelles was one of those gentlemen who had suffered in the outrageous attack made upon the private dwelling-houses in Paris supposed to belong to the Protestants. La Place says they were brought masked and disguised to the court. They were afterwards imprisoned at Tours. Having heard of the escape of some prisoners confined at Blois, they made the same attempt. The vicomte de St. Aignan fell from a great height, by which he injured himself dangerously, and was retaken. Stuart and

From his cell in the damp and moss-grown Conciergerie, that dismal building where the melancholy splash of the Seine, oozing through the stone-work of the dungeon, and the muffled tread of the multitudes thronging the Palais de Justice above, perpetually resounds, Du Bourg was led on the morning of the same day upon which his sentence was pronounced, to the vaulted chapel of the prison.

A group of persons was assembled there, officers of the court and others. In their presence the registrar of the parliament pronounced to Du Bourg the final decree of the court. "It is now time," added he at the conclusion, "that you think of the salvation of your soul; that you repent of your sins and transgressions, and humble yourself before God, seeking of him mercy and forgiveness, as all good and true catholics are bound to do."

"I render thanks unto God," replied Du Bourg, "that it is his pleasure to call me, and that it is appointed to me to suffer death for the truth's sake. I beseech the Lord to give me grace and strength to endure even unto the end, and grant me to receive the sentence of death passed upon me with patience, especially as the members of the court who have presided at my trial have done their duty according to their conscience, as likewise have the ecclesiastical judges. I pray God to put his Spirit within them, and give them the knowledge of the truth. I charge you with my last farewell to them." Having thus spoken, he commenced singing a hymn*.

Just at this moment the inquisitor De Mouchy, with De Fabet and De La Haye, doctors in theology, entered the chapel. The law officers retired; and the ecclesiastics spent some hours in endeavouring to persuade the counsellor to make a recantation of his faith. The abbé de Montebourg, curé de St. Barthélemy, who was also present, argued a long time with him, bringing forward many texts of scripture. He repeatedly urged Du Bourg to confess to him, offering as his parish priest to give him absolution for all his sins, in virtue, he said, of the grace and power given him by God.

At two o'clock the officers of the law returned, according to the instructions delivered for that purpose by the procureur-général. Du Bourg was now subjected to a final examination concerning the plot which had been formed for his deliverance; the Guises thus making a last attempt to possess themselves of the secret of the dreaded conspiracy which afterwards, only half formed, burst upon them in the tumult of Amboise.

"Have you heard," was the official interrogation, "of the conspiracy formed to deliver you out of the prison of the Conciergerie?"

"No," replied the counsellor; "I have been always watched, always under the guard of two men, who generally have had their eyes upon me"*.

Int.—"Do you know a Scotchman named Stuart?"

Du Bourg.—"I do not know him, nor any other of the Scottish nation, except a few archers of the Scotch guard, who led me prisoner to the Bastille, and whom I know by sight only."

"It is not to be believed," pursued the registrar, "that you neither knew, nor have heard of, the conspiracy and enterprise set on foot by this Stuart for your deliverance;" and then he exhorted him to speak the truth, for his own conscience and for justice sake. "I know not," replied the counsellor, "even what it was."

Baffled upon this point they fell back upon the other, and again attempted to induce him to give them some information regarding the secret church and its members; those who assisted in the memorable communion, at which he was present. "I have several times," replied Du Bourg, "given a true answer upon this subject to the court. I have named four persons of my acquaintance who were present upon that occasion; as for the others, each person was masked (couvert), and disguised, which the fear of being recognized induces many to be, in such assemblies." "In what houses," continued the registrar, "are these meetings held and this supper celebrated?" The counsellor replied in the very words he had used before the royal commissioners: "The streets of Paris are so unknown to me, that, being conducted to the place by those who brought me the information, I cannot point out the houses in which such meetings are held."

Here the curé of St. Barthelemy again interfered, and earnestly exhorted him to return into the bosom of the Romish church.

The official train then made preparations for leaving the prison, and proceeding to the place of execution. The registrar informed Du Bourg that he held orders from the court, that if, when they passed the gates of the Conciergerie, he should presume to dogmatize, or speak any thing against the honour of God, and of the holy mother church and her laws and commandments, upon that very spot in which he spoke the gag should be placed in his mouth. "I desire not," replied the counsellor, "either to dogmatize or to speak against the honour of God and his church, nor to give occasion of offence to the people." He was then delivered into the hands of the executioner, bound in the customary manner, and placed in the cart which was to conduct him to the Place de St. Jean en Grève; the assistant priest of the curé of St. Barthelemy seating himself at his side†.

So strong was the fear of a rescue, that two hundred horsemen armed accompanied the procession. To deceive the populace as to where the execution was to take place, faggots had been

De Soucelles got off safely. Arrived in a place of security, they addressed to the cardinal of Lorraine a letter, the raillery of which greatly annoyed him. They told him that the escape of the prisoners at Blois had excited their regret, on account of the pain which they knew it would occasion to his eminence; that they had taken the resolution to fly also, in order to catch the fugitives; and when they had caught them, as they hoped they should do, they would not fail to return well accompanied.—De Thou, liv. xxv.

Stuart was afterwards taken prisoner in the battle of Jarnac, and poignarded. It is believed to have been he who, in the battle of St. Denis, fired the shot which killed the constable de Montmorency.—Mémoires de Condé, vol. i. p. 317.

* "Une chanson en forme de priere."—Report of the registrar.

* Our readers will probably recollect that this was one of the cruel hardships inflicted upon the unfortunate Marie Antoinette; so true is it that from tyranny man learns to tyrannise.

† Arrests du parlement de Paris, rendus pendant l'instruction du procès d'Anne du Bourg, conseiller en cette cour, et l'arrest de mort donné contre luy, le 22 de Dec., 1559.

carried to all the public places of Paris ordinarily used for such purposes, and a gibbet erected at each*.

It was late in the day when the procession issued from the gates of the Conciergerie: the shadows of a December twilight began to gather faintly in the sombre streets of Paris: that night, as some historians say, was Christmas eve, it being the custom in those days of ignorance, when Christianity was disguised by the ashen pall of superstition, to reserve the execution of great criminals to one of the four great festivals of the church. Nor was the hour, on the present occasion, altogether unfitly chosen: the death of the martyr might well unite with the songs of the angels in ascribing "glory to God in the highest."

Although he was strengthened by grace to endure it, yet the ignominy of his punishment, and perhaps also the solitude of his spirit, weighed heavily upon the mind of the nobly-born gentleman. Nevertheless, he preserved a tranquil and assured mien. As soon as the cart arrived at the place of execution, the public crier proclaimed the reputed crimes for which he was about to suffer. Once more the civil authorities interrogated him concerning the recent conspiracies, conjuring him, as death was now so near, to speak the truth. "The death," said he, "I am ready to suffer: of these matters I know nothing." He was assisted to alight from the cart and led beneath the gallows. Being then stripped to his shirt, he heaved a few deep sighs, and, looking round, addressed one short sentence to the people, saying, "My friends, I am not here as a thief, or a murderer, but for the sake of the gospel." A cross was then presented to him to kiss, the priest of St. Barthelemy reminding him that it was a token of the death and passion of our Lord. But he, turning away, was raised at the instant in the air, exclaiming frequently and earnestly, "My God, forsake me not, that I may not forsake thee." The cry of "Jesu Maria" was heard around the gallows; but the hour of agony was passed, and the soul so greatly tried had entered into a glorious rest. "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." A fire was kindled beneath the gallows, and his body, being cut down, was thrown into it, and burned to ashes†.

Many, who condemned the faith of the counsellor, had earnestly desired his life, had served him to the utmost of their power while he lived, and gave sincere tears to his memory‡. The prudent and moderate, even amongst the most zealous Romanists, saw with regret a seal thus set to the truth of the Protestant faith in the eyes of France, by such a testimony thus yielded to it by such a man§. His rank, his learning, his constancy, his magisterial integrity, his blameless life, gave a brightness to his testimony amongst those who knew not the truth of God. The secret church, compelled to witness his sufferings at a distance, was greatly strengthened by his example to hold fast the faith, for which she beheld honour renounced, and life laid down, by one to whom that earthly life and honour had been but too dear. And, as good brings forth good to the glory of God, so does evil bring forth evil to the triumph of the devil; for the unfaithfulness of the parliament as national judges, the cruelty and injustice of the sentence they had allowed to be obtained from them, encouraged a persecuting and rigorous government in its path of unrighteous oppression*, and exasperated the unquiet, restless, and unchristian spirits which abounded in those times; thus dropping a flaming brand among the smouldering fires of civil and religious discord, which immediately burst forth in conspiracies, revolts, and battles, and ended in the civil wars, which caused in twelve or fifteen years the death of a million of persons. "They sprang," says De Thou, "from his ashes;" but not from his only. For forty years the people had beheld in silence the gibbet, the torture, and the stake. The passions of the multitude were now enlisted in the cause. Some applauded the torment, others looked on with pity, and vowed vengeance against the tormentors. The hopes of protection from the law were destroyed through the victory gained by the party of the Guises in the parliament; henceforth the cry was, "To arms!"

Amongst that group of noble personages high in station, great in honour, wealth, and learning, who had formed the band now broken, to resist by legal measures the rage of persecution, who had dared to argue, "Let the church be upheld in the strength of the same laws by which it was founded," one only had remained stedfast in the cause of Christ; one only had the courage to hold fast his faith unto the end. The others obtained that for which they surrendered it, the honour of this world.

The three members of the court, Du Ferrier, president in the Chamber des Enquêtes, and the counsellors Du Val and Viole, who had escaped the arrest by lying concealed in the houses of their friends, appear to have suffered no further molestation. Concerning the two latter, history is silent: Du Ferrier was afterwards ambassador of France to the council of Trent, where he distinguished himself by the celebrated speech he pronounced there. Towards the end of his life he embraced Romanism; and Henry IV., then king of Navarre, made him his chancellor†.

The four other counsellors were still, at the death of Du Bourg, prisoners in the Bastille. The interrogation by commission in September had been followed by no other consequences than the prolongation of their imprisonment. As they had evaded the examination and made no confession of faith, there were no grounds of proceeding against them, except their speeches in the Mercuriale.

In the beginning of the year, De la Porte and De Foix were set at liberty, being sentenced to declare publicly before the assembled chambers‡, the former, that he held all the sentences pro-

* De l'Estat de France sous François II. De l'Estat de la Religion et République. De la Place. De Thou, liv. xxiii. La Vraye Histoire.

† La Vraye Histoire. Fragmens copiés de l'Histoire des Persécutions, &c. Lyon, 1563. Journal du père Bruslart. Histoire de France, par le père Daniel, de la Compagnie de Jésus.

* De Thou, liv. xxiii. § Père Daniel.

* The execution of several other Protestants followed that of Du Bourg: André Coiffier, in the town of Dampmartin; Jean Isabeau, a joiner at Tours; and Jean Judet, advertisseur of the church at Paris, who was burned alive.—De l'Estat de France, &c. Bess, p. 186.

† Memoires de Condé, tom. i.

‡ En plein parlement.—De Thou.

nounced by the Grande Chambre against the Lutherans good and praiseworthy; the latter, that in the sacrament of the altar the form is inseparable from the matter, and that the sacrament cannot be administered under any other form than that in which it is administered by the church of Rome. This they did*. De Foix was also suspended from his office of counsellor for one year. Du Faur was condemned in the presence of the whole court to ask pardon of God and of the king: he was also suspended from his office for five years, and fined in a sum of five hundred livres, to be paid to the poor. Du Faur protested against the sentence, and, assisted by the president De Thou, demanded and obtained the restitution of his rank, and the revocation by the parliament of the judgment given by the commissioners†. The court ordered the prison-gates to be opened to Fumée, and that he, wholly acquitted‡, should resume his place and office in parliament. The sentence passed upon De Foix was annulled, and, after a long deliberation in the presence of the assembled chambers, it was finally erased from the registers.

The counsellors were all honourably restored to the full enjoyment of the prerogatives and dignities of their office. Thus reinstated, a career of worldly honour and prosperity lay before them. De Foix, a man of great abilities and rare attainments§, was afterwards archbishop of Toulouse, and ambassador of France to the court of Rome, where, however, he was coldly received: "the pope," wrote his friends to him as the splendid embassy approached the imperial city, "has not forgotten the Mercuriale.‖"

Such was the after-life of the companions of Du Bourg. Their honours perished with them.

> "But he——— enrolled is his name
> In heavenly registers above the sun,
> Where he, a saint, with saints his seat hath won."

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them" (Rev. vii. 14, 15).

Weekly Almanac.

"He humbled himself."—PHIL. ii.

ALMIGHTY and everlasting God, who of thy tender love towards mankind hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh and to suffer death upon the cross, that all mankind should follow the example of his great humility, mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.

APRIL.	MORN. LESSONS.	EVEN. LESSONS.
13. S. next before Easter	Exod. ix. / Matt. xxvi.	Exod. x. / Heb. v. 1-10.
14. Monday	1 Sam. xxxi. / Acts xi.	2 Sam. i. / James iii.
15. Tuesday	2 Sam. ii. / Acts xii.	2 Sam. iii. / James iv.
16. Wednesday	Hosea xiii. / John xi. 45-57.	Hosea xiv. / James v.
17. Thursday (Maunday Th.)	Dan. ix. / John xiii.	Jerem. xxxi. / 1 Pet. i.
18. Good Friday*	Gen. xxii. 1-19. / John xviii.	Isa. liii. / 1 Pet. ii.
19. Saturday (Easter eve)	Zech. ix. [56. / Luke xxiii. 50-	Exod. xiii. / Heb. iv.

"Like as pride is the mother of all wickedness, so is humility the mother of all virtue: like as pride maketh us like unto Lucifer, so humility maketh us like unto Christ. As in this chapter Christ humbled himself, 'so David, notwithstanding he was a king, a prophet, and a man chosen even according to the heart of God, yet he humbled himself, and said, 'I am not high minded; I have no proud looks, &c.' .... Upon this foundation of humility it pleased Almighty God at the first to erect and build his holy church; upon his apostles, I say, who were the very patterns of meekness, it seemed good unto God to build his holy church. .... So, at the beginning, the disciples of Christ were poor in spirit, and therefore were they meet to inherit the kingdom of heaven" (Bishop Jewel).

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* La Vraye Histoire. † De Thou.
‡ De l'Estat de France, sous François II.
§ It is said of him in the "Memoirs of De Thou," that he spoke Greek and wrote Latin.
‖ "Memoires de De Thou."

THE HUMILIATION OF THE LORD OF GLORY:

A Sermon

(For the Sunday next before Easter),

BY THE REV. JAMES HOLLINS,

Chaplain of the Mariners' Chapel, Gloucester.

PHIL. ii. 5-8.

"Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being formed in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

THE church, at this season of the year, in her solemn and beautiful services calls upon us to contemplate the dying of the Lord Jesus: which event on the one hand should fill us with shame and confusion of face, on the other with joy unspeakable.

With confusion of face and contrition of heart, because we crucified the Lord of glory. And ought not our eye to run down with water, and our heart to fail us with grief and sorrow, seeing that our transgressions occasioned him to leave a throne of glory, and dwell on earth as a man of sorrows and acquainted with grief? Ought we not to be filled with confusion, seeing that our sins

* Proper Psalms; M., xxii., xl., liv.; E., lxix., lxxxviii.

were so multiplied, so grievous and so offensive to God, as to require the pouring out of the blood of his own Son to wash away their guilt, and save from their curse? O, if one thing more than another bespeaks the heinousness of sin, its filthiness and defiling nature, and tells to the universe in unmistakeable terms its deadly character, surely it is this—that to save the sinner required no less a sacrifice than the offering of the Only-begotten of the Father himself; that no other fountain could wash from pollution, cleanse and purify the sin-stained soul, save the fountain which he himself opened for sin and for uncleanness, even his own most precious blood, which, blessed be he, "cleanseth from all sin"! For, think you, beloved brethren, if the blood of bulls and of goats had been sufficient to wash away the guilt of sin, would Jehovah's Fellow have been smitten? "the Christ of God" pierced, stricken, smitten of God, and afflicted? Think you, if any created intelligence, even the highest archangel that stands nearest the throne, the first of that bright host "which excel in strength," had been able to deliver man, would the eternal Father have delivered out of his bosom his co-eternal Son to bleed and die? O, no! But sin could not otherwise be atoned for: God and sinners could not by any other means be reconciled: Christ alone could make peace for us, and that, too, only through the blood of his cross. Sin is so abominable, so hateful, in his sight, that no other plan could be devised whereby he might be just, and the justifier of the rebel. Let us be, therefore, deeply moved for sin. Let us learn more its exceeding sinfulness, and abhor ourselves, and repent in dust and ashes.

While, however, this wondrous event—for is it not most wondrous that so mighty and glorious a Being should stoop so low, the "Son of the Blessed" condescend to become the Son of man? the contemplation thereof cannot but force from our lips the confession, "This is the Lord's doing, and it is marvellous in our eyes"—while, however, this wondrous event should make us mourn most deeply for sin, it should also make us rejoice in the Lord, and joy in the God of our salvation; for thereby the curse is removed, captivity is captivated, a way of access to God made known. The bars of the everlasting doors of heaven are thrown back; and whosoever will may enter in through the gates into that city. That which no other sacrifice could effect is effected by the one oblation of Christ: that which no created intelligence could bring about, himself has accomplished.

"Yes, we will mourn. For us he died:
Jesus for us was crucified;
For us sustained sin's heavy load,
And pour'd on earth his precious blood,
For us the bitter death endured,
For us eternal life procured.

Yes, we will love. But who can show,
What tongue can tell, what heart can know,
The depth beneath and height above
Of suffering and redeeming love?
Us by his bitter death to save,
Himself, his blood, his life he gave."

The passage chosen for the text has occasioned some difficulty: the construction of it is peculiar; yet, I think what the apostle wished to inculcate is very clear, and will afford us three particulars for our consideration:

I. The divinity of Christ: "Who, being in the form of God, thought it not robbery to be equal with God."

II. The greatness of his humiliation: "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being formed in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

III. The apostolic injunction: "Let this mind be in you, which was also in Christ Jesus."

While we are considering these important and interesting particulars, may that Holy Spirit of promise, whose office is to guide into all truth, be pleased to bless us, and so reveal Christ in us, that one and all may be able to adopt the language of Peter, and say, "Lord, it is good for us to be here!"

I. The divinity of our blessed Lord is very clearly stated: "Who, being in the form of God, thought it not robbery to be equal with God."

"Form of God"! God is a glorious Being—immense; "without body, parts, or passions." "God is a Spirit." He has no form; and Moses, therefore, most particularly charges the people of Israel: "The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice" (Deut. iv. 12). By "form" we must understand nature. "Being in the form of God" that is, of the self-same essence—"God of God, Light of Light, very God of very God."

God is perfect, pure, and holy; infinitely more so than we can imagine. "God is light." Light is of a pure and undefiled nature, a bright and spotless splendour: so is God infinitely holier, more pure and spotless than the holiest of all his creatures. So consummately holy is he, that "the heavens are not clean in his sight," "and his angels he chargeth with folly."

That there is but one Being so glorious, so infinitely supreme, in the universe, is a truth which commends itself to our reason; and a truth which is the foundation-article in religion, revealed in the bible. There can be but One supreme; for, if God had an equal, he would cease to be supreme, as the very term supreme implies the inferiority of all besides. Nevertheless, "in unity of this Godhead there be three Persons, of one substance, power and eternity: the Father, the Son, and the Holy Ghost." We cannot fully understand how this can be. We do not attempt to explain it: for, "canst thou by searching find out God? canst thou find out the Almighty to perfection? It is high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." We are to receive such a a truth, a mystery so deep, with all meekness and humility; as a truth so far revealed that we may believe, but not so far revealed as to satisfy the curiosity of man.

In this holy, blessed, and glorious Trinity, Christ our Lord and Saviour is the second Person. "Being in the form of God" (of the same nature, one with the Father), "he thought it not robbery to be equal with God." But to say this of any creature, even the best, that he is equal with God, or comparable with him, is not only robbery, but the height of blasphemy; robbing God of the glory due to his name, and giving that to the creature which belongs only to the Creator. God's glory is not infringed, nor is he robbed of his honour, by asserting the equality with himself of his only-begotten Son; but rather, "this is his will, that all men should honour the Son, even as they honour the Father": "The Lord possessed him in the beginning of his way, before his works of old." He was in the bosom of the Father, "set up from everlasting, from the beginning, or ever the earth was." The glory which the Father had "before the mountains were brought forth," Christ the Lord, "the King of glory," had with him "before the world was" (John xvii. 5).

But, if he be equal with God, he must himself be God; for "the high and lofty One" cannot have a rival, a competitor, a peer, "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen."

The text, in asserting the equality of Christ with God, stands not alone, in the sacred volume. Countless are the passages which inculcate the same glorious and important doctrine—a doctrine which lies at the very root of Christianity; for the whole Christian fabric is built upon Christ as upon One who, as touching his Godhead, is equal to the Father, and one with him. That Christ is God is constantly taught in holy writ. The sacred writings teem with passages exalting him "far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come". The names of God are given to him. Isaiah speaks of him as "the mighty God" (ix. 6); St. Paul as "the great God" (Titus ii. 13); St. John as "the true God" (1 John v. 20). In the sixth chapter of his prophecy Isaiah tells us of a very glorious vision which he had: "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried; and the house was filled with smoke." In the gospel of St. John (xii. 41) we are told: "These things said Esaias when he saw his (Christ's) glory, and spake of him." So that Christ is, and has ever been, the object of seraphic praise and adoration: "And, when he (the Father) bringeth in the first-begotten Son into the world, he saith, And let all the angels of God worship him" (Heb. i. 6). But it is also written: "Thou shalt worship the Lord thy God, and him only shalt thou serve." If he be not the Lord our God it were wrong to worship him; but "he is Lord of all" (Acts x. 36), "the King of kings and Lord of lords," who hath "a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

This is too wide and interesting a field to allow of our entering fully into the subject, as we may only appropriate part of a short discourse to discuss it. It is the constant doctrine taught in the bible; so plainly written there "that he may run that readeth it," "and the wayfaring men, though fools, shall not err therein."

II. We have to consider the greatness of Christ's humiliation. Glorious and awful and majestic a Being though he be—the object of seraphic love, the eternal Being, "which is, and which was, and which is to

come"; whose existence embraces a period of no smaller dimensions (if your minds can grasp the meaning of the language) than from everlasting to everlasting; whose prolific word spake the universe into being; who shall remain in undiminished glory when "the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner"—"the same yesterday, to-day, and for ever"—amazing truth! this Being, whose "name shall be called Wonderful," humbled himself, laid his glory by. He who was "perfect God" became also "perfect man." "Great indeed is the mystery of godliness, God was manifest in the flesh." Wondrous Being to traverse the earth! God and man united in one Person. And this "not by conversion of the Godhead into flesh, but by taking the manhood into God; not by confusion of substance, but by unity of person". Wondrous condescension was that which prompted him to come from his high throne, the Maker and Preserver of all things visible and invisible, and take upon him a human form, and have "his name Emmanuel; which being interpreted is, God with us." Where, in this our world, could be found a dwelling fitted to receive so august a visitor? Where was a throne suited to the dignity of the King of kings? Who among our guilty race could be found meet to stand in his presence and minister unto him?

O, brethren, such questions need not be made. Great as was his condescension to take upon him our flesh, this is not all. His advent to the world was not attended with show and grandeur. "He came to visit us," not in the glory of regal magnificence, but "in great humility." "He made himself of no reputation, but took upon him the form of a servant." He, who "in the beginning laid the foundations of the earth," and whose throne from all eternity was the very throne of Deity itself; who, with the Father and the Eternal Spirit, the glorious, ineffable, and adorable Godhead, the Tri-une Jehovah, only is worthy to be praised; to whom divine honour must be paid, worship addressed, "glory and majesty, dominion and power," ascribed. Yet himself, to effect the gracious designs of that great council—of which, when we speak, we should bury our faces in dust and ashes, the council of the Eternal Three and yet mysterious One—himself, I say, "who is over all, God blessed for ever," undertook to become the servant of the Lord, take our nature upon him, and expose himself to shame and spitting, to the end he might "do the will of him that sent him, and finish his work."

Stupendous thought! The great King over all the earth to visit part of his creation in "the form of a servant," the character of a man, and that of a mean man! Yes, brethren, wondrous as it may appear, it is so. "The Word was made flesh, and dwelt among us;" and not only so, but "he was despised and rejected of men, a man of sorrows and acquainted with grief." "He was as a worm and no man, a reproach of man, and despised of the people."

What a depth of humiliation is here presented to the mind! The Master "came to his own; and his own received him not," but made him an object of scorn and derision. But even this is not all. He not only took upon him the form of a servant, and submitted to evil treatment, to be spit upon and buffeted: in his humiliation he suffered more than this, "being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." O what a sight to have beheld the Lord of life suspended on the accursed tree, suffering the most agonizing and of all deaths the most degrading! What an awful picture! On either side a thief, and in the midst the Lord of glory crucified, as if he had been guiltiest of all. Do you wonder that the sun put on mourning at that awful hour? Do you wonder that from the sixth hour until the ninth there should be darkness over all the land, because he had hid his face, ashamed to see his Lord insulted, degraded, dying? Do you wonder that the whole creation should be convulsed, the earth should quake, the rocks be rent! Is it not more wonderful that he who suffered should so meekly endure the contradictions of sinners against himself; be "led like a lamb to the slaughter, and, as a sheep before her shearers is dumb, open not his mouth;" one breath of whose displeasure would have sent these presumptuous sinners to hell; one word from whose lips would have called more than twelve legions of angels, who excel in strength, and who would soon have consumed the men who were offering such dishonour to their Lord? But, no! though he might have done this, he made himself of no reputation. He knows no revenge: even now his heart is filled with love, with pity, and compassion; and the prayer which proceeds from his lips is not to call down fire from on high to consume them, but is the voice of intercession, imploring mercy and forgiveness for these sinners against their own souls: "Father, forgive them; for they know not what they do."

And what was all this for? Why such a display of love and humiliation? Why this

"agony and bloody sweat, this cross and passion, this precious death"? "Our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross," "that he might redeem you from all iniquity, and purify unto himself a peculiar people, zealous of good works." In a word, he died that we might live:" "he endured the cross, despising the shame," to effect "the atonement;" to save us from sin's dominion now, and hereafter to bless us with the crown of life that fadeth not away!

Then I call upon you, dearly beloved, "always to remember the exceeding great love of our Master and only Saviour, thus dying for us, and the innumerable benefits which, by his precious blood-shedding he hath obtained to us." And I beseech you to "give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the cross for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life." And shew forth his praise, testify your thankfulness, your love to him for his great love wherewith he hath loved you, by a consistent and a holy life, "not only with your lips, but in your lives, by giving up yourselves to his service, and by walking before him in holiness and righteousness all the days of your life." Imitate your divine Master, who left you an example that ye should follow his steps; which brings us to consider the apostolic injunction—

III. "Let this mind be in you which was also in Christ Jesus."

St. Paul is urging, in the context, the Philippian Christians to the duty of unity and concord. In the most tender and affectionate manner he entreats them to do nothing through strife or vain-glory, but in lowliness of mind each to esteem others better than himself. How happy a thing it would be if this feeling pervaded the whole family of man! each one to search out and diligently to endeavour to correct his own errors, and look with a charitable eye upon the failings of others. How much evil and discord would be avoided if we were "clothed with humility," and so fully convinced of our own various short-comings, as to be led to esteem others more worthy than ourselves! St. Paul, who thus writes, himself affords an exemplification of his own exhortation; for thus he says: "Christ Jesus came into the world to save sinners, of whom I am chief." Though the most distinguished man of his day, "not a whit behind the very chiefest apostle," who laboured more abundantly than they all for the spread of his Master's glory, the extension of his Master's kingdom, yet he feels himself a sinner, and not only feels his unworthiness, but acknowledges himself the chief of sinners. In order to enforce the duties of humility and forbearance, he instances the great love of Christ and his humiliation, "who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being formed in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

My dear brethren, while we inculcate upon you Christian doctrine, we preach Christ as your perfect Example. Follow him, wheresoever he goeth: "Be looking unto Jesus." He is your pattern: walk in his steps. Let the same mind be in you which was also in him. He was meek and lowly in heart, who when he was reviled reviled not again, when he suffered he threatened not. In like manner, "let all bitterness and wrath and anger and clamour and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another; even as God for Christ's sake hath forgiven you." Seek to be replenished with that Holy Spirit of promise, "the Lord and Giver of life," who shall convert your soul, lead you into the paths of righteousness, transform you into the image of Christ, make you meet to partake of the inheritance of the saints in light. Ask for this—ask in faith, nothing doubting, and ye shall receive: ask with earnestness and perseverance, remembering that "if any man have not the Spirit of Christ he is none of his" (Rom. viii.). A mere profession of religion will profit you nothing. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

"Be ye therefore followers of God as dear children, and walk in love; as Christ also hath loved us and hath given himself for us." "Be kindly affectioned one to another in brotherly love." Shew your love to God by a holy life and love to man. Walk worthy of your high vocation. Glorify him in your body and in your spirit, who, that you might hereafter reign with him, "became obedient unto death, even the death of the cross." Whatever be your cross, bear it meekly after him. You will not have to endure it for long; and to encourage you to press forward

there is a crown held out. If you can tread in his footsteps now, you will yourselves arrive at last at the same place whither our Saviour Christ is gone before. Then all the trials which may fall to your lot in this vale of tears will appear "light afflictions, which were but for a moment," "and not worthy to be compared with that far more exceeding and eternal weight of glory then to be revealed"—glory far different from the short-lived glory and splendour of earth; a richer crown, and infinitely more durable, than of earthly kings; a crown, the gems of which shall brighten and the lustre shall increase and be increasing throughout the countless ages of eternity itself; "a crown of righteousness, which the Lord the righteous Judge shall give unto all them that love his appearing."

SKETCHES.

By the Rev. Denis Kelly, M.A.,

Minister of Trinity Church, Gough-square, Fleet-street, London.

No. XXV.

"THE DOUBLE FIRST-CLASS MAN"* OF THE CITY.

"Patient of contradiction as a child,
Affable, humble, diffident, and mild."
Cowper—"Progress of Error."

We cannot but regard that individual, who has obtained the highest "university honours," as one who has given unquestionable proofs of a superior intellect. When we consider the number of the candidates who enter the lists for these honours, the keenness, the eagerness, the severity of the competition; when we add the ardour of youthful energy, the unwearied industry of that period of life when the spirits are most buoyant, when hope is most sanguine, when the faculties of body and mind are most healthy and vigorous; when all the mental powers, as yet undepressed or unimpeded by the cares and troubles of life, are bent and concentrated with undivided force upon the attainment of the great object of literary ambition; we cannot but feel the superiority of him who has been the foremost in the great literary contest, and carried away the prize from so many able, ardent, acute, and brilliant competitors. His pre-eminence it would be as unreasonable to question as the fleetness of the racer in the Grecian games. When, moreover, the most accomplished scholars in our land, men of the strongest and most penetrating intellects, have adjudged the prize to one, who would venture to appeal from their decision, or to controvert their judgment? We therefore willingly accord the praise of intellectual superiority to the men who have obtained such honours. Our expectations are raised high; and we look to see the indications of the master-mind conspicuously displayed by them. And yet what a striking contrast, for the most part, does the language, deportment, and bearing of these men of acknowledged pre-eminence present to the noise and glitter and assumption and parade with which mediocrity of talent and superficial attainments display themselves! We ever find that what is of real, solid, and intrinsic value, is less showy than what is meretricious. The tinsel glitters more than the solid gold. The counterfeit jewel is often more gaudy and sparkling than the gem of priceless value. The shallow stream brawls: the deep river flows on silently. The untried soldier is boastful and self-confident: he that has been in many hard campaigns is calm and silent as he is resolute. It is the same in the literary world. The man of superficial attainments, and of limited scope of thought, is self-confident and self-complacent; whilst he, who has grappled with the gigantic difficulties of science, and has been admitted into all its deep mysteries, is usually found to be modest and self-diffident. The shallow sciolist, or mere smatterer, is inflated with an overweening opinion of his own powers, and talks as if he "had all knowledge, and understood all mysteries": a Newton compares himself "to a boy picking up a prettier pebble here and there upon the sea-shore, while the great ocean of truth lay undiscovered before him." These thoughts have been forcibly called to mind by the recollections of the individual whom I have now more particularly in view in penning this sketch.

Yes; that modesty, that so often accompanies real merit, and which is its highest ornament, is thine in a marked degree. Mild, unassuming, and totally free from ostentation; thy manner simple, unaffected; thy words few, plain, and unadorned as they are clear and apposite; master of almost every branch of knowledge, yet professing to know almost nothing; competent to throw light upon every subject, yet willing to listen to every opinion, before advancing thine own; of a judgment singularly clear and correct, yet ever unwilling to dictate or take the lead; possessing strong and well-exercised reasoning powers, yet the least of all argumentative or positive in maintaining thine own opinion; "swift to hear, slow to speak". A modesty like thine makes one almost forget, at the time, the force of the intellect he has come in collision with. It is only when one has left thee, that he reflects how feeble his arguments must have appeared to a mind so acute and penetrating as thine; how flippant his assertions to a mind habituated to such close, severe, methodical thinking. But such we have commonly observed to be the attributes of men of high parts, who have been habituated to the society of the profoundly learned. They learn at the feet of such men that self-diffidence which is the truest ornament of merit. Thy commerce has been with such men. Thou hast accompanied them in their lofty and intricate and difficult walks of science. Thou hast tried thy powers with those literary masters; and in those hard conflicts thou hast learned that modesty and humility which the superficial and ignorant never know. A little knowledge puffs up: profound knowledge humbles. For he that is deeply learned sees a boundless field spread before him, and learns that all our knowledge is little

* The name given to one who has obtained the highest honours conferred upon an undergraduate by the university of Oxford

better than "methodized ignorance." Ah, yes; it is minds of an order and constitution like thine which are fitted to accomplish great things. Thine are the abundant mental resources; for a nearer acquaintance with thee enhances our estimate of thy powers; and we feel a confidence that, if those powers were fully roused, and directed and concentrated upon any subject, there is hardly any difficulty which they would not vanquish, there is no scientific problem which they would not solve. There is no tinsel, no pretence about thee. It is men of a cast of mind like thine who have enlarged the boundaries of human knowledge—men of clear, sagacious heads; men of unconquerable perseverance, of mild tempers, of simple tastes, of virtuous and self-denying habits. Profound meditation marks that dark, expressive, yet mild eye; the steady, fixed, long-sustained, mental gaze, which descries its object with unerring accuracy, which never rests until it discovers the result. Thy powers, when in repose, are not felt or fully appreciated; but, let the occasion arise to wake and call them forth, thine intellect is one of those that would wing its flight against the blaze of every science.

This praise is justly thine. They who are most competent to pronounce have given it thee. And yet a high commendation is thine, the praise of that prime wisdom* which consists in knowing "that which before us lies in daily life," in directing powers such as thine to master the practical business and duties of every-day life. It is beautiful to see powers such as thine, fitted to soar to the sublimity of science, fully exercised within the sphere of the duties of an honourable commercial avocation; and to see the man of science ambitious to be the man of business, practical, expert, diligent, punctual, laborious, accurate, acquainted with all the minutiæ and intricacies of the noblest art.

Ah! we want more examples like thee in this restless, discontented age. For such examples must exert a wholesome influence upon others. They bring honour to commerce. The ancient boast of commerce was that her merchants were princes: a higher and juster boast is, that her merchants are scholars—real, profound, well-tried scholars; not mere showy talkers, but men of real, of unquestioned powers of mind. It is honourable in this too flippant age to see in the walks of commercial life those who by their superior talents and profound attainments have acquired the respect of the most learned body of men, and who form the golden link between the seats of learning and our commercial halls. And, while we admit her high commercial character to be the chief glory of a land which owes all her greatness to commerce, we must at the same time hold that learning and high talent, when allied to modest worth, and to a blameless and irreproachable life, is the highest adornment and highest glory of commerce itself.

* Milton.

SABBATH SERVICE IN THE PUNJAUB*.

(FROM MAJOR EDWARDES'S DIARY).

It is right that I should not suppress the next entry in my diary, as it is very much to the credit of my friend, though very little to my own.

"Sunday morning, Feb. 12, 1848.

"My dear E.—Do you have service on a Sunday? or, if you do not, will you? We are four Christians here; and, where the blessing is promised to the two or three that gather, surely it ought to be done.

"John Holmes always attended prayers at Peshawur, and was pleased to do so.

"I was asked by Mudut Khan, only a few days ago, whether the laws of our religion prescribed any regular worship? I am not for displaying the matter unnecessarily, but surely this is wrong. I could add plenty of arguments; but you can well imagine them. Only do not think that I wish to assume the Mentor, or that if you have any repugnance to the arrangement that I shall think you a worse man or a worse Christian than myself or others; but I really think what I propose to be the duty of every man. I know how much happiness it leads to.

"Yours very sincerely,

"R. G. Taylor."

If I knew that colonel John Holmes was a Christian at all, I certainly was not aware that he had any feeling about Christian duties, or had been in the habit of attending divine service at the house of major George Lawrence, at Peshawur. I thought that general Courtlandt and myself were the solitary members of our church in that wild region; and, if it never occurred to either him or me that it would be well to read together, I trust it was from no indifference to the sabbath itself. Indeed, the suspension of the fort works upon that day, though a matter of necessity, and perhaps of life and death, sufficiently proclaimed its sacred character in our eyes to both Hindoos and Mohammedans.

And now that Taylor proposed to me to claim Holmes as a Christian, and ask him to join our service, it startled me.

Colonel Holmes, or, as he was commonly called by the Sikh soldiers, "John Holmes, sahib," was a half-caste, who had served in the Company's native army as a musician, but left it, and carried his knowledge of European drill across the Sutlej to Lahore, where he speedily rose to be an officer, and was now the colonel of a regiment of regular infantry. He could talk English, and did his military duty well. He also professed Christianity; but there was much excuse for any one not knowing this, as he lived like a Mohammedan, probably "as his father before him;" for, in a petition for pension presented to government, after the colonel's death, there were, if I rightly remember, set down in the catalogue of his surviving family the extraordinary items of "three mothers and two wives!" This was quite consistent with the manners of the native soldiers among whom he lived, and was obnoxious to neither Mohammedan nor Hindoo, so long as he passed for one or the other, or was known by both not to be a Christian. But, if we claimed

* From "A Year on the Punjaub Frontier in 1848-9. Two vols. 8vo. London, Bentley. 1851.

him as a Christian, it could not fail to incur scandal, as the general principles and ordinances of Christianity are well known to all Asiatics, and, with reference especially to marriage, are gladly supposed by them to be very indifferently observed.

Such, at least, was my feeling on the point; and I endeavoured to bring Taylor to the same opinion. But he was too good to be ashamed of anybody; and, though much better aware of Holmes's character than I was, and how little likely he was to reflect credit upon us, he still thought we might reflect some good upon him. "What chance," he said, "is there of his becoming better, if you exclude him from your congregation? and how can we tell at what moment the hearing of the truth may not take effect upon him?" So that it was for the pure sake of doing religious good that Taylor battled; and I was so struck with the charity and generosity of the motive, that I gave way. We had prayers in my tent; and Taylor was happy.

SERIOUS THOUGHTS ON THE SUNDAY BEFORE EASTER*

By the Rev. Edward Griffiths,

Curate of Llanvaches and Llanvair Discoed.

"Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay." "In the midst of life we are in death." "For all flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away" (1 Peter i. 24).

The fresh-gathered flowers which have just been laid over the remains of our departed friends, solemnly warn us that we may likewise be cut down like a flower; that in a short time—it may be ere this day twelvemonth—our own graves may be flowered by those who are near and dear to us. When those beautiful but perishing flowers were culled, those emblems of mortality, it may be the solemn thought did arise that we, although now blooming as the flower of grass, although now in health, may in like manner as suddenly be cut down and be gathered unto our fathers. When we laid them, each one over the dust of our departed relative, O, could either of us refrain at that solemn moment and at that awful spot from shedding a tear, and saying, whilst bending over the grave of the departed, "O my God, thou knowest all things: thou, who art the Author of life and death, knowest whether this frail body of mine will be laid low in the dust ere this day twelvemonth, and another will be paying the same tribute of respect to my remains as I am now paying to those of my dear relatives. O my God, may not that day, the day of my death, come suddenly! May I not be cut down like a flower, as in a moment, in a state of impenitence! O may I be reconciled unto thee, O heavenly Father, through the merits of my blessed Saviour, before the awful hour of my dissolution! May I be as a flower removed from earth to heaven, transplanted in the celestial paradise, where I may bloom to all eternity, ever gladdened with the glorious sunshine of my Saviour's countenance! Such serious thoughts as these, no doubt, often arise on an occasion like the present. When we meditate on such an important subject as our own mortality, our own death, we should not forget that our glorious Redeemer, whose passion no tongue can express, trod the dreadful path, and smoothed it for our passage. O, let this be our comfort, that he who died on the cross for us was buried in the tomb, and has shed a cheering ray on those beds of dust. O, may he be our protection, our refuge, our support, when we are on the point of going down into the chambers of death! May his rod and his staff comfort us when we walk through the valley of the shadow of death!

March 13.

* This day is called, in Monmouthshire, "Flowering Sunday," from the custom of laying branches of flowers on all the graves and tombstones in the churchyard, which has a very pretty and neat appearance.

Poetry.

PRAYER*.

Prayer from eternity true riches gains
To make the poverty of time less poor;
Heaven down to earth, and earth to heaven it brings,
While dust with Deity by faith confers:
And mark through nature, providence, and grace,
What miracles hath mighty prayer achieved!
The kingly elements their thrones have left
To bow before it, and obey (though vast)
Its high dominion: flood, and sea, and fire
Have softened their severity of force,
Suspended by it: sun and moon have paused
In wonder on their cars of wheeling flame,
As if arrested by th' Almighty's touch;
And the wild brute, which not a word could tame,
Meek as a lamb, before a saint has couched
Harmless and dumb, when it beheld him pray!
Heroes in heart, in principle, or power,
Hath prayer alone with high perfection crowned;
While saints and martyrs, and the men of old,
Giants in grace, who grappled with the fiend,
Or threw him bravely in the spirit's fight,
By valiant prayer their elevation reached.
And earth's Immanuel, in his day of flesh,
Outwatched the midnight with his mountain-prayer;
And, from the Infinite of Godhead, drew
His faith intense, his fortitude divine:
And all, who love the cause eternal, have,
Like their pure Master, fought the world with prayer,
And strike for God, by God himself inspired.

* From "The Omnipresence of the Deity: with other Poems;" by Robt. Montgomery, M.A., &c. Twenty-fifth edition. London: A. Hall and Co. 1849. We do not presume to offer any praise to a work which has reached its *twenty-fifth* edition, and is therefore abundantly established in public favour; but we may say that the author's hand has been, up to the present time, still employed upon his early work. It was this, we believe, that many years ago won him, at once, the approval of at least two of the lights of the last generation, whose praise was fame, and who cheered him in the course on which he had entered. Sometimes later touches are not improvements on the first conception of a poem; but we think, and we have particularly compared some passages, that Mr. Montgomery has been happy in the alterations he has made in the "Omnipresence of the Deity." Several poems never before published, of which that which we have extracted is one, accompany this edition. Our readers will thank us for the announcement we make.—Ed.

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 879.—APRIL 19, 1851.

(Fixing Pillars of the Building.)

THE GREAT EXHIBITION.

As the period draws nigh when the great exhibition will be opened, the interest of thousands not only of our countrymen but of almost all nations of the world is deepening with hope and anxious anticipation. The ideas of most persons, of course, are concentrated upon what they shall see; and theirs is mainly an expected pleasure, the gratification of curiosity.

But there are those whose labours have been taxed for the materials which will then be displayed. The announcement, so soon as it became public, was a spur to their unwearied industry; and hours, days, months, almost years, have been expended on the endeavour, after many failures perhaps, and the casting away of much that had been begun, to produce some work of art more perfect than hitherto known, some ornament or piece of machinery which may be approved and adopted, and may bring fame and fortune to him who has devised it. It may well be conceived, then, that there are multitudes of anxious hearts awaiting the result—multitudes to whom the world's mart is not an object of curiosity or pleasurable anticipation merely, but the crisis of their life. Some, perhaps, have been struggling with poverty and privation; and failure would thrust them hopelessly lower, while success would elevate them to competence or wealth. Of a truth, when worldly interest is at stake, how many are there that rise up early, and late take rest, and eat the bread of carefulness, and think little of the self-denial they have had to exercise, provided at last their object be secured!

There is a yet larger gathering of nations at hand, where there will be no unconcerned spectators: there all the works of every individual of Adam's race, from the day when God created him to the hour when that spectacle opens, will be exhibited. No work, however imperfect, will be allowed to be withdrawn. All that has been attempted must be produced, and all that has been left undone must be exposed; and according to

these works will the decision be made, not for worldly credit or emolument, but for an everlasting destiny. Reader, are you preparing for that most solemn adjudication?

We may well admire the skill with which the building has been prepared. The accompanying cut represents a workman pouring lead into the joints of one of the columns. These columns are each placed in sockets, and strengthened with vertical flanges. The base of the socket rests on a bed of concrete made of gravel and lime, the thickness of the concrete varying with the depth of the bed of gravel, which extends beneath the surface of the ground in which the building stands.

THE FIELD OF MARS, OR MODERN SPITAL-FIELDS.

By Mary Roberts.

No. II.

NARRATIVE OF MIGAULT.

"The most trifling incidents in life are frequently all-important: they are directed by One, who ever watches over those who trust in him: he may allow his people to suffer for his sake; but he does not desert them. We had seen the prior leave our town a few days before, and thought nothing of it; but to that event the preservation of my beloved partner might be traced. Monsieur Billon, the vicar, had just arrived to officiate during the prior's absence. He was an excellent man, and had long honoured me with his friendship. Hearing of the treatment my wife was undergoing, he immediately left a large company, whom he was entertaining, and, hastening to our house, extricated your mother from the power of these merciless men. He effected this by the influence of his situation and character; yet not without engaging to restore her, should his arguments or exhortations fail in inducing her to embrace the catholic faith. The ladies, determined at all hazard to fulfil their promise, led your mother, more dead than alive, into another room, followed by the good vicar, whom they presently induced to leave them alone. They then conveyed her to their own house, through a private door; and, having succeeded, though not without great difficulty, in helping her into a corn-loft, they concealed her under some linen that happened to be in the room, and returned to the vicar. 'Where is my charge!' he inquired. 'She has escaped from these monsters in human shape,' was the answer. 'Well, then,' rejoined Monsieur Billon, 'may the Almighty grant her and her husband his gracious protection;' and so saying, the vicar left the house, without deigning to take leave of the cavaliers.

"The rage of those men, on finding that both their victims had escaped, knew no bounds. Commencing a vigorous search, they even went into the ladies' house, and climbed into the corn-loft; yet the heap of linen was left unexplored. The dear sufferer cried to God, and he heard her prayer.

"Day came, and every protestant in our parish, with the exception of about twenty families, who had abandoned their homes on the approach of the cavalry, formally renounced his religion. Those deserted homes were, however, pillaged: beds, linen, apparel, every article of the slightest value, were either sold or destroyed; and, when the commanding officer had finished his work of destruction, he drew off his troops, and marched to Souche, where the same fearful scenes were speedily perpetrated. But to return to ourselves. Our generous deliverers lost no time in telling me what had passed; and it was agreed that, as soon as the night became sufficiently dark, your mother and I should meet in that part of the neighbouring forest, which joins the roads leading to Mougon and Niort. Thither I accordingly repaired, where my wife soon joined me, accompanied by two of the ladies in their cabriolet: this was the more readily effected, as the cavaliers were carousing on the wine which they had pillaged. We parted from these invaluable friends with hearts overflowing with gratitude; having joined with them in praises to our common Father for our deliverance, and proceeded towards the Château de Gascongnolles, where Monsieur Magnen most kindly received us, and persuaded us to retire to bed. But the perturbation of our minds did not allow of sleep: every noise sounded like the trampling of horses, and every voice like the menace of soldiers. Thanking, therefore, our kind host, we entreated to be conveyed to Niort, at the distance of two leagues, where we arrived at break of day.

"My children had been distributed in various parts before the arrival of the cavaliers, and I now resolved to re-assemble them, with the intention of leaving the country; but my friends persuaded me to the contrary; and, as the troops were withdrawn, and tranquillity again restored, I yielded to their solicitations, and returned to Mougon. Having re-purchased some of my furniture, the school again re-opened, and we cheered ourselves with the hope of being permitted to pursue in peace our legitimate and innocent occupations. But this pleasing dream was of short duration. Fresh troops overspread the country; and the forest was again crowded with miserable fugitives. Madame de la Bessière offered us her château for an asylum; and thither we were prepared to proceed, having borrowed a horse to carry Mary, Elizabeth, and René, who were too young to walk; when the curé, still bent on my ruin, urged the commanding officer to march suddenly upon Mougon. My wife had packed up the scanty remnants of linen and clothing, and we were just preparing to set forth, when she observed several cavaliers entering both her gates. Thus taken by surprise, she had only time to rush with the little girls through the private door, to which she had been already indebted for her escape. Our neighbours did not relax in their kindness, and in an instant your mother and the two little ones were concealed in the friendly corn-loft, and covered with linen. The cavaliers, having dismounted, commenced a diligent search. They even examined our neighbours' house, and went up into the corn-loft. O the goodness of God to us at that awful moment! Your little sisters, although extremely fractious at the time, did not utter a sound, while the curé and two soldiers were in the loft. It seemed too as if they

were blinded; for the heap of linen excited no suspicion, but continued unexamined as before. Poor little Peter, who was only four years old, still remained in the house, and on him one of those fierce men vented his disappointment. He was crying in great agony for his mamma, and the man suddenly threw him with violence from one end of the apartment to the other; yet the dear child was not much injured: his fright, however, was excessive, and he stole away into the garden, where he was observed by a poor woman endeavouring to hide himself in an alley of box trees; and there the poor little fellow would have passed the night, if she had not taken him to her own home.

"When the soldiers arrived, your maternal grandmother was employed in heating the oven: seeing them about to enter the house, she escaped to a neighbour, and had the happiness to assemble around her four of my children, who were wandering about the streets. The linen and clothing that were packed in bundles, ready for our departure, were seized upon by the soldiers; and the curé, who accompanied the depredators, ordered some carpenters to destroy every article of furniture, to break down the closets, and demolish both the doors and windows. While this cruel work was going on, your poor mother remained within hearing, being unable to leave her hiding-place; and hard was it for her to hear the cries of her child, and the horrid oaths of the soldiers. When night came on, she left her place of concealment, with the little ones, and found a temporary asylum with the good woman who nursed her youngest, then but twelve weeks old. This child was almost at the last gasp; and my poor wife, unless these dreadful circumstances had prevented, would have devoted her whole time to the little sufferer. But she dared not remain in the house; and, heart-breaking as was the separation from her dying child, your mother did not forget that eleven other children claimed her attention; confiding him, therefore, to the care of her kind neighbour, she hastened to Monsieur Champion, a protestant minister, hoping to hear tidings of me; for we had not met since the time when I went in quest of a horse. I knew nothing of what had happened, till, arrived within half a mile of Mougon we were startled by the appearance of a dragoon, who asked us abruptly, with a volley of oaths, if we were catholics? and truth compels me to acknowledge that I answered the question in the affirmative. Happily he did not pursue the inquiry, and young De la Chabossière, having moved a few paces from his testy companion while he was bating his horse, whispered in my ear that I must not venture into the town: I accordingly dismounted, and, hastening to the woman who had the charge of our sick child, I learned that your mother, having eluded the vigilance of the cavaliers, had stolen a few moments to visit the poor infant, and was now on her way to Monsieur Champion. I gazed on the dear babe, and kissed him for the last time—he expired in the night.

"The news of my infant's death did not reach us till four days after; for no sooner had I joined my wife than we resolved to leave the neighbourhood as quickly as possible. Collecting, therefore, our children together, and having placed two of them, with your grandmother, at a friend's house, we began our journey, intending to travel all night, although we had only one horse. On him were mounted my wife, carrying Elizabeth in her arms, with Peter and Mary, who rode in panniers, while the eldest two walked. Thus we proceeded till near midnight, when, halting for a few minutes, we again set forth, and reached at length the Château du Grand Breuil, where the rest of the family, with your grandmother, at length assembled, through the goodness of the Lord.

"Persecution still raged in all its fury. The form of presenting billets was even dispensed with: it was sufficient that a family retained its creed to cause the taking forcible possession of their substance, or selling and destroying whatever the military did not consume. Nor was the desire of rapine confined to the soldiers: too many citizens (and among them those who had once held the same faith with their suffering brethren) acted the part of informers, and suffered with the rest. I sought to recover my own goods from the man who had purchased them for a few quarts of bad wine, and who was indebted to me for the board and education of his daughter. I flattered myself that he would readily restore them; but the first interview undeceived me: he would neither give me back my goods nor pay my bill. Others also acted with equal injustice, but I forbear to mention their names; for I should be sorry if my children bore them enmity. The dishonest retention of my property added very little to their wealth, while it added nothing to their happiness. I forgive them freely: they could not deprive us of the true riches; we rested in the promises of God, and felt assured that they would be fulfilled. He feeds the ravens, and careth for all that he has made: in him every believer may find the supply of his wants: truly, he did not desert us in our time of need. When we quitted Mougon we were, doubtless, considered as miserable outcasts, with scanty raiment, and without the means of procuring food; yet there was no cold against which we could not guard, and we felt no hunger that we did not satisfy. Madame de la Bessière, who sent us the keys of her château, and insisted upon our helping ourselves to every thing that we required—this exemplary Christian was thus the instrument of preserving our lives.

"At length the military were suddenly withdrawn by order of government, and we entertained serious thoughts of returning to our unhappy home, being unwilling to intrude upon the generosity of madame de la Bessière. Still we were reluctant to re-visit a place where we had experienced such excessive misery; and, while scarcely knowing how to act, I received an invitation to take the charge of instructing protestant children at Mauze, the former teacher having apostatized. The offer was a flattering one, and yet I could not resolve to abandon my offices in the church, where I had officiated as reader and conductor of sacred music during the last twenty years; neither could I bear to separate myself from my brethren, who were greatly attached to me, many of whom had remained inflexible, although surrounded with the greatest misery. Numerous families who had fled from their persecutors were now returned, and were expecting me with impatience. We were both greatly perplexed, and should perhaps have

decided upon resuming our occupations at Mougon, if the earnest importunities of two friends, whose sons were under my charge, had not fixed our vacillating minds in favour of Mauze. To Mauze accordingly we went; and the blessing of the Lord, to whom we sought, crowned our endeavours with success. Neither your mother nor I had any reason to complain of wanting employment; and it pleased our heavenly Father to give us favour with the inhabitants. The tide of prosperity continued to flow on to the end of my beloved partner's life; and thankful am I to record that her latter days passed in peace, and that she was spared the affliction that still awaited her family. On Sunday, the 28th of February, 1633, this dear saint resigned her happy spirit into the hand of her Saviour. Our poor Olivier had been born about a week before, and I fondly hoped that the mother was doing well, when she was seized with a fever, which terminated only with her life. During the last melancholy week she was generally in a state of great drowsiness, though at times reviving, when she would clasp my hand in hers, and make various efforts to regard me with tenderness, and to express her thoughts. Feeeling her press my hand with extraordinary fervour, I inquired if she was not anxious to say something. 'I am dying, my dear husband," she answered. 'I am confident our poor children will continue objects of your greatest care.' She was incapable of saying more; but some time after, observing that she opened her eyes, I asked if she was desirous to see the babe. 'Bring him hither,' she said. In a moment I presented him, when, stretching out her feeble arms, she embraced him with much affection, saying, 'May God, in his mercy, bless you, my dear child!' and then hastily returned him. Hearing me sigh heavily, she turned her dying eyes towards me, and endeavoured to soothe my grief. 'Heaven be praised, my love,' she would say, 'I am strong in faith; I die happy.' I can dwell no longer on the circumstances of this terrible event. My heart seems bursting, and the paper is bedewed with my tears. Dearest children, I shall say no more than to remind you that such was your mother. She lived in the fear and the love of God; and the study of his holy word was her chief delight even from infancy. She was also conversant with the history of martyrs, and read eagerly whatever publication was calculated to fortify her against the fear of death. The psalms too engaged a large portion of her time; and so near were they to her heart, that it was by no means unusual to hear her repeat portions of them even when asleep. Shortly after our marriage I had taught her the airs, and well she remembered them; for, while the fever was at its height, and she seemed in a state of complete torpor, she sang pretty intelligibly, though in a dying voice,

> 'The Almighty reigns, exalted high,
> O'er all the earth, o'er all the sky;
> Though clouds and—'

Finding she did not go on, I gently awoke, and, sobbing bitterly, begged she would continue. 'Continue what?' she asked. 'You were just now singing, my dearest wife, and did not finish the last couplet.' She made me repeat the lines she had been singing, then smiling upon me, relapsed into her former drowsiness.

"Imitate, my children, the virtues of this incomparable woman, and never forget that if, like her, you desire to die the death of the righteous, your lives must resemble hers, in faith unfeigned, and every good work."

MISSIONS AT HOME.

No. X.

"O we have need to think of souls: we have need to humiliate ourselves before that God who will demand an account of our opportunities and talents. Let us follow one soul into an eternal world: let us think of the anguish of awful horror, when the reality of eternal happiness bursts upon the impenitent and no longer probationary sinner; let us magnify that anguish into the repetitions of an endless eternity; and then only we shall be able to estimate the fearful value of a lost soul. And is there but one soul unfit for the presence of God's holiness?"—Rev. J. Baylee.

Merchant Seamen.—The rules which follow were copied by the Prayer Book and Homily Society's agent at Dartmouth, and transmitted in his report to the society for January last.

"'Prepare to meet thy God.'

"Rules to be observed by all belonging to the ship 'Romney,' of London.

"1. Sobriety: Any person, whether seaman or boy, being intoxicated while on board, or coming on board in that disgraceful condition, will be discharged. 'Drunkards shall not inherit the kingdom of God' (see 1 Cor. vi. 10).

"2. No swearing: Any person using improper language will not be allowed to remain in the ship. 'Because of swearing the land mourneth' (Jer. xxiii. 10). 'Let no corrupt communication proceed out of your mouth; but that which is good, to the use of edifying' (Ephes. iv. 29).

"3. Worship of God: The scriptures shall be read and prayers attended to, when weather will permit, morning and evening. Any person not attending to this duty, either from contempt or otherwise, will be borne with awhile; but, still refusing, must quit the ship. 'And he spake a parable to this end, that men ought always to pray, and not to faint' (Luke xviii. 1). 'I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men' (1 Tim. ii. 1).

"It is expected that the crew of the 'Romney' will on sabbath days attend a place of worship.

"David Turrell, Master."

The Ragged-School Convert.—For upwards of a year he has taught a class in the ragged school, both on the sabbath and week evenings; and certainly it is not too much to say that few teachers have ever prosecuted their labours with more untiring zeal and self-devotedness. His influence over the children, especially lads about his own age, is very remarkable. This chiefly arises from his unusual decision, mild and affectionate manner, and transparency of character. No one need mistake his motives, or find it difficult to ascertain for what end he labours. Without sentimentalism, he is ever ready to confess the Sa-

viour, and strives with characteristic prudence to make his pupils feel "there is none other name given under heaven among men whereby they can be saved." Of course his warnings are often rejected, yet in times of sickness the most wicked lads in the school have sometimes sent for him to read and pray with them; but seldom does he accede to their request without giving them first to know that prayers without repentance cannot save. His efforts on their behalf have been untiring, and in some instances have been accompanied with the best results. On one occasion, meeting one of these lads in the street, he said: "John, I wish you would come to my school: I'm so happy now; and so would you be if you would come: will you not come next Sunday?" John replied: "I cannot: look at my clothes." "Never mind your clothes, John," was the reply: "do come; and, if you don't see any one there as shabby as yourself, go away again." John consented, and the following sabbath found his way to school. His young friend strove hard to interest and instruct him, and for a time made an impression on his mind which became visible in his outward conduct. He had not, however, completely forsaken his former companions, and on one occasion was induced to assist them in carrying away a quantity of iron which he knew to be stolen. He was apprehended by the police, and sentenced to a term of imprisonment, while the more guilty parties escaped. As is too often the case, he returned from prison more hardened and wicked than before; but the charity of his young teacher was of that kind which "never faileth:" he had learned to "hope all things," as well as "endure all things;" and accordingly he again set to work, with his usual mild perseverance in seeking the reclamation of the youthful delinquent. He was brought back to school, and treated not as a thief, but as a fallen friend. The prayers offered for him have been answered, and the instructions blessed: for the last six months his conduct has been blameless; and now his kind instructor hails him not only as a "brother in tribulation," but also "in the faith and patience of the gospel." He has been employed for some time in a factory, where he endures much persecution and ridicule on account of his religious principles; but up to the present time he remains stedfast, striving to overcome evil with good." He has distributed a considerable number of tracts among the workmen, especially "The Swearer's Prayer." On a late occasion, while waiting to receive his wages along with the other men in the factory, a rough, indifferent fellow, wishing to expose the poor boy to the ridicule of the others, called out, "Well, Jack, what is the text to-night?" John meekly replied: "The wicked shall be turned into hell, and all the nations that forget God." This noble reply, which instantly silenced the scoffer and his associates, strongly reminded us of him whose Spirit no doubt prompted it, of whom it is said in similar circumstances, "No one durst ask him any more questions." Here seem to be two souls gathered into the great Husbandman's garner. All the money and labour bestowed on ragged schools, how dwindle they into nought when weighed in the balance of the blessed eternity, for which these "little ones" will have been redeemed! Patrons, friends, teachers of these destitute children of your Father, behold here the wages of your gifts of love in Christ!

OUR DEBT TO THE JEWS.—"They have preserved for us not only translations into the Chaldee, they have preserved the original Hebrew scriptures; and therefore they have in truth been God's witnesses; so that, if the infidel should say, "Show us the original of the Old Testament," we can call forth a Jew, even one who does not believe, and ask him to be a witness. In what a condition should we Christians have been, if we had not the original? Suppose that we were endeavouring to convince somebody respecting the Messiahship of our Lord Jesus Christ—suppose that we were trying to teach him that even in the Old Testament the Messiah was announced to be God as well as man, and we referred to various portions of the Old Testament, the infidel might say: "These are translations: these portions have come down to you through the Christian church; how do we know that they have not been misinterpreted? how can we know that they have been faithfully preserved? We might reason, but we could not satisfactorily reply. But now we can say, 'Here are the scriptures preserved by the Jews—here is the original Hebrew. Read, then, the prophet Isaiah: hear what Jeremiah has said in his own words: the Jews bear witness to this accuracy: they declare that they are the very words, which they have received from their forefathers; and these speak even as we Christians believe: they testify concerning Jesus that he is "the Messiah, the Saviour of the world, very God as well as very man." Do we not then owe a very great and unspeakable debt of gratitude even to the Jew in his unbelief and in his dispersion under the wrath of God, for his faithful preservation of that word which was given to him by God, and which announces the salvation of man, as well as the great destinies of Israel? The Jews have in this respect alone a claim upon our sympathies" (rev. Dr. M'Caul's "Claims of the Jews").

A SUNDAY-SCHOOL FAMILY.—"Sarah L. sat apart at our evening Sunday-school in September. It was her last walk beyond the narrow court in which she lived. A short time afterwards I called to see her, and found her dressed and laid on a bed, neatly put together on two chairs. She looked very pale and languid, and her form was wasted almost to a skeleton. She spoke calmly and peacefully, as she had done before, of her approaching end; said she had much pleasure in reading her bible and good books; that now her eyes grew dim, but the collects and texts of scripture she had learnt at school often came to her remembrance, and always seemed fresh to her. She assented with much feeling to the truth of her being a sinner, and of her only hope being in the merits of her Saviour. She remembered being one of my class, and seemed much pleased to see me. Her mother told me that she herself had been many years a Sunday scholar; but this indeed was all the education she had ever had. Soon after going out to service, her eldest brother died, at the age of nineteen, a triumphant believer. On his death-bed he gave her his own bible, which he had received at the Sunday-school, saying: 'Thou must learn to love the Lord Jesus Christ; and then thou wilt come to me.' These words

and the lessons which she had learnt at school never left her; though for some time she remained undecided and worldly. She has now for many years been a Christian, and a lover of our church. Her eldest boy died last June, about fifteen years old: he had been long a Sunday scholar, and during the rev. H. A.'s ministry had received saving impressions, which produced glorious fruit during his long illness. His mother told me she had often listened at the foot of the stairs to his fervent prayers as he lay in bed: sometimes he would break out into a hymn, singing with all the strength of his poor failing body. He suffered very much, but without a murmur; and during the half hour previous to his death he seemed permitted already to see and hold converse with spirits invisible to those about him. His countenance bespoke the happiness which he felt, as with an upward gaze and heavenly smile his soul departed. Her next son has been seven years in a Sunday-school, and is now apprenticed in the country: his teachers give him an excellent character, and his mother has reason to hope that he also profited by his religious instruction" (J. S.).

POSTAL LABOUR ON THE LORD'S DAY.—The indefatigable band of Christian men who conduct the affairs of the Lord's Day Society have, in their occasional paper for January (whose interesting contents are well worthy the attention of every person in this kingdom), published an animated appeal in behalf of renewed application to the legislature this session, for the abolition of a labour which violates at once the laws of God and the rights of man. To this address is appended a "form of petition to the house of commons," of the following transcript of which I trust that many of my readers will avail themselves: "To the honourable the commons of the united kingdom of Great Britain and Ireland in parliament assembled. The petition of ——— humbly showeth — That your petitioners firmly believe in the divine authority and perpetual obligation of the due observance of the Lord's day. That your petitioners greatly regret that the delivery of letters on the Lord's day has been again enforced throughout the country. That your petitioners, having now had experience of the working of the suspension of a delivery of letters on the Lord's day, and being thereby confirmed in their conviction, that not only is this arrangement compatible with public convenience, but that obedience to the divine command might with advantage in this respect, and also to the morals of the country, be fully carried out in the post-office department, humbly pray your honourable house to enact that there shall be in future no transmission of the mails nor delivery of letters throughout the united kingdom during the four-and-twenty hours of the Lord's day. And your petitioners will ever pray, &c." Note.—Petitions to parliament will pass free through the post-office, provided they be addressed to a member of parliament, and left open at both ends, with no letter or note enclosed, and not exceeding two feet in length and thirty-two ounces in weight. They should be directed to the member of his town residence; or, if that be not known, "At the house of commons, London."

IRELAND.—The following is from the "Notes of a Tourist": "It was a wet afternoon on the borders of Tipperary. Before me were seated a number of poor converts from Romanism. I had heard much of their spiritual state; but I wished to judge for myself, as far as man can do: God alone can judge the heart. I questioned them closely on the doctrines of scripture. One and all declared that there is no salvation but in Jesus —no other name whereby they could be saved. .. 'What is to cleanse you from your sins?' I said to one. 'The blood of Jesus Christ, your honour,' was the instant reply. 'Who taught you that?' I said. 'Why, then, your honour, it was the Irish Society, and the Irish bible: no priest ever taught me the same.' A great work has been carried on by the rev. J. R. Carter, the excellent and energetic rector of Donoughmore, in the county of Cork. It has been effected independently of the aid of any society; but the converts are so numerous and so widely scattered, that he has been induced to lay his case before the committee of the Irish Society, in London. Among other cases, this true pastor of souls gives the following: Some time ago, three men came into the school. One of them, evidently a 'priest's man,' took up a bible, and read a few verses. On coming to the Saviour's name, he said, 'Well, I never thought that name was in this book at all.' The teacher replied, 'O! from cover to cover it is all about him!' This led to a long and interesting discussion, in which the men repeatedly pressed the teacher for additional proofs of Christ's sufficiency; the scholars all the while being on the *qui vive*, and eagerly finding out each text as it was referred to. The power of the priest, as compared to that of Christ, was specially debated. The man seemed quite grieved that he had not been able to make a better defence of his own views in the presence of the school, and of the other two men. On going away, one of the latter, who had said nothing before, remarked, in Irish, 'Without doubt he is a great fool, who goes to the feet while he can find the head.' Happy effects result from the children taking home their bibles, to commit their four verses for the next day to memory. They thus become missionaries to their parents and others. A poor father, having heard his son repeat the expression, 'Captain of salvation' (Heb. ii. 10), asked what it meant: the boy replied, 'You know, Father, a captain has men under him, who do as he orders them; and so, we must be under the command of our Lord Jesus Christ, and we must do as he bids us.'"

H. S.

QUESTIONS FOR YOUNG PEOPLE.

No. II.

1. BIBLICAL (CONTINUED).

16. FIVE kings once united to destroy a single people; but, the latter being aided by the Israelites, those kings and their armies were conquered: required the names of these five kings, and the reason of their combination, the name of the people thus preserved, and the character as well as name of the leader of the auxiliary army.

17. Required the name of an island only once mentioned in the bible, but eminent in sacred history for its having been the honoured place of refuge to a persecuted and devoted servant of Christ, and also the spot from which emanated a considerable and most important portion of the sacred volume.

18. Required the name of an ancient city not mentioned in the scripture history, but intimately connected with that of the Jews, and rendered remarkable by the circumstance of its having been a place of refuge to the early Christians at a crisis of awful and peculiar danger.

19. A memorable event occurred in a certain city about 2,500 years ago: all the inhabitants, great and small, were seen in mourning on account of their wickedness; even the cattle participated in the general repentance. What was the name of this city? What was the occasion, and what the consequence of this general humiliation?

20. It is said that the second Jewish temple was in some respects inferior to the first. Yet it was promised that in one thing the latter edifice should exceed the former in glory. How was this promise verified? In other words, wherein consisted the peculiar glory and excellence of the latter temple?

21. What was the origin of the antipathy which subsisted between the Jews and Samaritans, and to which allusion is made by the woman of Samaria in her conversation with the Saviour? Also, from whom were the Samaritans descended?

22. Two persons, equally eminent for their piety and virtue, were also equally distinguished by the divine favour and the manner in which their piety was rewarded: what were their names? What were the points of resemblance between them? And what was the peculiar token of divine regard which distinguished them from all other men?

23. An eminent prophet once predicted, at a time of dreadful scarcity, a speedy change to cheapness and plenty; an event which appeared to a certain lord so very improbable that he ridiculed the prediction, and scoffed at it as impossible to be verified: required the name of the prophet, and the peculiar judgment which happened to this unbeliever when the prophecy was fulfilled.

24. Required the first example recorded in scripture of the use of parables, and the occasion of it.

25. Required the name of a pious servant, who was entrusted by his master with an affair of great delicacy and importance: also the name of his master, the nature of the affair in question, and the manner in which he conducted the affair to the successful accomplishment of his master's object.

26. In Gen. xv. 13, and Acts vii. 6, it is said that the Israelites were to be afflicted 400 years in a strange land; and in Exod. xii. 40, that the period of their sojourning in that country was 430 years: how do you reconcile these statements with each other, and with the fact that they went into Egypt in the year 1706 B.C., and returned in the year 1491 B.C.?

27. What period was spent by the Israelites in the wilderness? What were their principal sins and judgments? And what did they do in that desert place, during that long period, for shoes and clothes?

28. Required the name of a distinguished favourite of heaven, whose life, when in infancy, was preserved by a remarkable providence; who was eminent at once for his great meekness and his miraculous works; and of whom it is said, when he was more than 100 years old, that his eye was not dim with age.

29. Required also the name of a still more illustrious personage, of whom he was said to be a type.

30. Required the name of the person first noticed in the bible as endowed with musical gifts: also the names of the first mentioned musical instruments.

31. A singular instance of a human victim being offered in sacrifice is early recorded in the scriptures: who were the parties concerned in that affair? and of what important event in the New Testament history is that circumstance supposed to be typical?

Weekly Almanac.

"Your life is hid with Christ in God."—Col. iii.

Almighty God, who through thine only-begotten Son, Jesus Christ, hast overcome death, and opened unto us the gates of everlasting life, we humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

APRIL.	MORN. LESSONS.	EVEN. LESSONS.
20. Easter-day*	Exod. xii. Rom. vi.	Exod. xiv. Acts ii. from 22.
21. Easter-Monday ..	Exod. xvi. Matt. xxviii.	Exod. xvii. Acts iii.
22. Tuesday	Exod. xx. Luke xxiv. 1-12.	Exod. xxxii. 1 Cor. xv.
23. Wednesday	2. Sam. xviii. Acts xx.	2 Sam. xix. 2 Pet. ii.
24. Thursday	2 Sam. xx. Acts xxi.	2 Sam. xxi. 2 Pet. iii.
25. Friday (St. Mark Evang.)	Ecclus. iv. Acts xxii.	Ecclus. v. 1 John i.
26. Saturday	2. Sam. xxii. Acts xxiii.	2 Sam. xxiii. 1 John ii.

"Did Christ bear your evil, and shall he not impart to you his good? He will, doubt it not. He promised you his own life; but he did what was harder to believe: he first gave his death to us as a pledge; as though he had said, 'I invite you to my life, where no one dies; where it is true happiness to live; where the food is not corrupted, but refresheth and never faileth. .... Lo! whither I invite you—to the company of angels, to the fellowship of my Father and his Spirit, to the everlasting supper, to my own brotherhood; in fine, I invite you to mine own self, to my own life. Will you not believe that I give my life to you? Take my death as the pledge" (St. Augustine).

* Proper Psalms: M., ii., lvii., cxi.; E., cxiii., cxiv., cxviii.

THOSE TO WHOM THE RESURRECTION IS NO CAUSE OF FEAR:

A Sermon

(For Easter-day),

By the Rev. John Jackson, M.A.,

Rector of St. James', Westminster.

Matt. xxviii. 5.

"And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus which was crucified."

"In the end of the sabbath," we read, "as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men." And no wonder. Even guiltless consciences might have trembled at the awful sight. And they knew that they were guarding the tomb, as they had perhaps assisted at the crucifixion, of one whom Pilate himself had pronounced innocent, and of whom the convinced centurion had said, "Truly this was the Son of God" (Matt. xxvii. 54). And, therefore, the earthquake and the brightness of the celestial messenger shot terror into their souls, and their hearts fainted within them. The resurrection of our Lord was a cause of nothing but terror to them. But it was not to be so to those humble and affectionate disciples, who were so early on their way to see the sepulchre where their Lord was laid. "The angel answered and said unto the woman, Fear not *ye*,"—these men, *i. e.*, may fear, but you need not; "for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you." These were, indeed, tidings of great joy, though awful in its very greatness. It was not merely, that their beloved Master was restored to them, and that they might hope again to hear the accents of divine truth from the lips of him who spake as never man spake. It was not merely, that the malice of his enemies was baffled, and that their opposition was in vain. It was, that their hopes of salvation, which had drooped and well-nigh yielded to despair, revived with redoubled strength; that his divine power was manifested and confirmed by an undeniable proof, in that he had risen from the dead; that they had again a living Lord and Saviour, whom the grave could not contain, "because it was not possible that he should be holden of it" (Acts ii. 24). And, therefore, "they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word."

It is still, dear brethren, as it was then. The resurrection of our blessed Lord from the dead is a cause of fear to some, to others of holy joy; a cause of fear to unbelievers, to the disobedient, and to hypocrites; of holy joy to those "who seek Jesus which was crucified." Let this be the subject of our meditations on this day's festival, and let us beseech Almighty God so to direct and aid us, that we may learn the full blessedness of belief in a crucified and risen Saviour.

I. 1. The resurrection, then, of our Lord may well be a cause of fear to unbelievers; for, if true, it demonstrates the truth of the divine mission of Jesus Christ, and of the gospel which he came to reveal; and, therefore, involves those who reject him, in the guilt of "making God a liar," because they "believe not the record that God gave of his Son" (1 John v. 10). It was on his resurrection that our Saviour himself rested his claims to be received as the Messiah; for, when the Jews asked for a sign, he, at one time, gave them the sign of the prophet Jonas (Matt. xii. 49); and declared at another, "Destroy this temple, and in three days I will raise it up." "He spake of the temple of his body" (John ii. 19, 21). It was to his resurrection that his apostles appealed: "This Jesus hath God raised up; whereof we all are witnesses" (Acts ii. 32). "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts xvii. 31). And, therefore, St. Paul does not scruple to say, "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. xv. 17). But the foundation can well sustain the superstructure. It may safely be said that there is no one historical fact so strongly attested as this. Our Lord's disciples bore unwavering testimony to his resurrection, and sealed it with their blood. The clumsy artifices of his enemies to discredit it, by their manifest falsehood only confirmed the truth. More than twenty years afterwards St. Paul could boldly appeal to the greater part of five hundred brethren, who were yet alive, and had been

eye-witnesses of their risen Lord. The event was not done in a corner, and might easily have been traced, and, if a fiction, exposed by those who had every interest and wish to do so. The seals broken; the great stone removed; the guards discomfited, self-accused of culpable and (in a Roman army) unpardonable negligence, yet not punished; the circumstantial details of his appearances; the joy and energy of his just-now dispirited and well-nigh despairing disciples; all these are facts capable of being investigated, tested, and, if possible, disproved. They were not: they cannot be. And, therefore, the early heretics, who wished to explain away the doctrine of the resurrection of the body, which they could not make consistent with their philosophy, were forced to invent the most absurd theories to account for our Lord's resurrection, which it would have been more convenient for them, if they dared, to deny.

But, if Jesus Christ is risen again, the gospel is true; and they who do not believe, have not only shut their eyes to the light, and rejected the only means of a sinner's salvation, but have contradicted God, and involved themselves in the condemnation of those who make him a liar.

2. The resurrection is also a cause of terror to the disobedient. Jesus risen had all power given to him in heaven and in earth (Matt. xxviii. 18)—power to command, and power to punish. And they who disobey his commands, may see in his resurrection the certainty of their punishment. For, first, it testifies to the divinity and the truth of him, who himself has told us that "the Son of man will," one day, "sit on the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats." And, while he admits "the blessed of his Father to inherit the kingdom prepared for them from the foundation of the world," he will say to the others, the disobedient and impenitent, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 31-41).

And, secondly, it assures them of the awful truth of their own resurrection; a glorious hope to the penitent and believing, but to them a prospect of horror and gloom; for they are words which will at times pass with a chill shudder over the spirits of the most wilful sinners: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28, 29).

3. Not much brighter is the prospect of the hypocritical, the insincere, and the careless. They cannot look without secret fear on their Lord's resurrection, or their own. They have not learnt to see in the resurrection of Jesus Christ the pledge of their justification; they have not risen with him from the death of sin unto a life of righteousness; they cannot, therefore, hope,—they may wish; they may try to persuade themselves they will;—but they cannot humbly, calmly, happily hope to rise with him to glory. And, therefore, they shrink from the thought. They bury themselves in the world and its pursuits, and leave the future unprovided for, as if it would never come. Yet on it draws nearer day by day. Their crucified and risen Lord is returning to judgment. Their Master is coming; but their loins are not girt up, nor their lamps burning. When he comes and finds them unprepared, they are lost for ever.

II. To such, then, no less than to the stricken guards around the sepulchre, the resurrection of our Lord is a cause of fear. But it is not so to all: there are those to whom it is a source of awful, indeed, but great joy. And their marks are the same, as when the faithful women went early to the tomb. The voice of inspiration still cries, as did the angel's then: "Fear not ye; for I know that ye seek Jesus, which was crucified."

1. The first mark of those who need not fear, is their earnestness: "I know that ye *seek* Jesus." It was not the first time that they had sought him. Mary Magdalene and Mary the mother of James and Joses had been among those who, when he was in Galilee, followed him "and ministered to him of their substance" (Luke viii. 3). They had remained, when all his disciples forsook him and fled, and were looking on afar off, while he hung upon the cross. They sate over against the sepulchre, while Joseph of Arimathea laid the body in his own new tomb, and rolled a great stone to the door. And now, at the very first moment that the law and their own consciences permitted, "in the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre" (Matt. xxviii. 1). There was an earnestness of purpose in all this, which all must have who would share their joy. For salvation is not to be obtained (believe it, dear brethren) by the careless and trifling and negligent. It is not a gift which belongs, as a matter of course, to all those who are born in a Christian country and baptized into the Christian church, and who, while they do not disbelieve any of the

doctrines of revelation, do not violate any of the broader precepts of morality. It is something to be sought, and sought earnestly. "Strive (struggle) to enter in at the straight gate" (Luke xiii. 24), are our Saviour's words: "Press towards the mark" (Phil. iii. 14), wrote his apostle Paul: "fight the good fight of faith" (1 Tim. vi. 12): "work out your own salvation with fear and trembling" (Phil. ii. 12): and St. Peter, "Give all diligence to make your calling and election sure" (2 Pet. i. 12). Indeed it is our Lord's remarkable assurance, that "the kingdom of heaven suffereth violence," and "that the violent take it by force" (Matt. xi. 12). Can these words consist with the decent, untroubled ungodliness (I use the word to denote the want of godliness, of vital religion) with which so many—with scarcely any more religion than the very imperfect observance of the Lord's-day, and a very inoperative reverence for the bible which they seldom read, — pass on without anxiety or alarm amidst the multitude who throng the broad way which leadeth to destruction? No: if we would find salvation, we must seek it; and, to seek it earnestly, we require a sense of our own sinfulness and of God's love.

We must know our own sinfulness, our natural alienation from God, our frequent breaches of his law, our numerous and habitual sins of omission, and our backwardness to give up ourselves wholly to him; something of the real guilt of sin, as it is disobedience to our Creator, rebellion against our King, aggravated ingratitude to our Benefactor, Father, and Redeemer, and the violation of our own solemn vow; and something of the danger of sin, as separating now between us and God, suspending the blow of his justice momentarily over us, and inevitably (unless we can find some way of averting the righteous sentence) destroying our souls for ever. When we thus feel, we seek. We are anxious, sometimes alarmed. We ask ourselves, or the word of God, "What must I do to be saved?" We are deeply conscious that it is no light thing, a sinner's salvation; no matter which may be left to work itself out, or be delayed till sickness or old age, or be rested, without an effort, on some undefined notion of the mercy of God in Christ. It becomes the object for which we live, the end for which we seek.

But for this it is necessary, that to a sense of our sinfulness should be added a persuasion of God's love. The former would otherwise soon become despair; and despair soon terminates in recklessness or unbelief. We must hope, then, that God is waiting to be gracious; that he is not willing that any should perish, but that all should come to the knowledge of the truth; that even for us his rich stores of mercy may lie open, and that we too may be among the number of his elect. And thus urged at once by fear, and drawn by hope—fear of the wrath of God, and hope of his love—we shall "seek."

2. And, secondly, we shall seek *Jesus*. Thus only can we find what we need—the pardon of sin, acceptance with God, and the hope of a glorious resurrection. Perfect in holiness and justice, as well as in mercy, to the sinner "our God is a consuming fire" (Heb. xii. 29). His sentence is gone forth: "The soul that sinneth, it shall die." And what shall avert it? Our own righteousness? But that, if perfect, were but our bounden duty; imperfect and sin-stained, as it is, it leaves us poor and unprotected indeed. Our repentance? But there is no cleansing virtue in those tears: it cannot atone for the past; scarcely can it amend the future. A criminal's repentance does not purchase pardon from the outraged law. The intervention of others? "None of them can by any means redeem his brother, nor give to God a ransom for him" (Ps. xlix. 7). The intercession of saints or angels? those, sinners once like ourselves, and even now accepted for no righteousness? these, of whom it is written: "He putteth no trust in his saints: his angels he charged with folly" (Job iv. 18)? We must seek for salvation beyond men and saints and angels; for there is but one "only name under heaven, given among men, whereby we must be saved" (Acts iv. 12); a name which is above every name; and that name is Jesus. "There is one God, and one Mediator between God and man, the man Christ Jesus" (1 Tim. ii. 5), who was so named, when the eternal Word was incarnate in the womb of the Virgin Mary, because "he should save his people from their sins" (Matt. i. 21). And, therefore, he himself tells us: "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John xiv. 6). And St. Paul points him out to us as "a new and living way," by which we may "draw near" to God "with a true heart, in full assurance of faith" (Heb. x. 20-22). If, then, we are seeking salvation, we must seek Jesus. We must seek him by faith; believing in him as the Son of God, trusting in him as the Saviour of sinners, throwing ourselves and all our hopes before him, in humble confidence in his power and love: "Lord, if thou wilt, thou canst make me clean." We must seek him by love; the same power which led the Marys even to

the cross, and brought them (as on this morning) so early to the tomb; and which, if faith is real, must always live in the breast of those who know the love of Christ for them, and feel that they are saved by grace through him. And we must seek him in obedience; making his precepts and example the rule of our life, and sacrificing self and sin to him; for he has said himself, "If any one will come after me, let him deny himself, and take up his cross, and follow me" (Matt. xvi. 24). They who thus seek, will, assuredly, find. It is true, indeed, that "no man can come to Christ except the Father, which hath sent him, draw him" (John vi. 44). But the earnest, the penitent, the humble, trusting and obedient, God will draw (rather, has drawn already) by his Holy Spirit; and "all that the Father giveth me," said the Saviour himself, "shall come to me; and him that cometh to me I will in no wise cast out" (John vi. 37).

3. But it is worth while, thirdly, to observe the remainder of the angel's words: "I know that ye seek Jesus *which was crucified*." This was a further commendation of the women's faith and love, that they sought, not only one who was dead, but one who had died a malefactor's and an accursed death; one, therefore, whose pretensions might seem to have failed, and whose very memory many might abhor. But they "sought Jesus which was crucified." And this, which was the proof of their faith, must be the very foundation and substance of ours. For it was on the cross, that the battle was fought and won for us; and the blood that streamed from it, was the ransom of our souls. There, the incarnate Son of God suffered the death which was the penalty of our sins. There, our great High Priest offered up himself, the true paschal Lamb, an "offering and a sacrifice to God for a sweet-smelling savour" (Eph. v. 2); and reconciled us to the Father by being made sin—a sin-offering—for us (2 Cor. v. 21). There, was shed the blood of the new covenant, which sealed and ratified the promises, that God will henceforth be the God and Father of all who are in Christ Jesus by a lively faith, and will open the kingdom of heaven to all believers. There, he "broke down the middle wall of the partition between" Jew and Gentile, "reconciling both unto God in one body by the cross, having slain the enmity thereby" (Eph. ii. 14, 16). There, he abolished the condemning power of the broken law, "blotting out the handwriting of ordinances that was against us, that was contrary to us, and took it out of the way, nailing it to his cross" (Col. ii. 14). There, he overthrew the dominion of Satan; "through death destroyed him that had the power of death, that is, the devil" (Heb. ii. 14); and, "having spoiled principalities and powers, he made a show of them openly, triumphing over them in it" (Col. ii. 15). There, he fulfilled the types of the law, accomplished the predictions of the prophets, completed the work his Father had given him to do, and brought in everlasting righteousness; and therefore, as he hung there, on the accursed tree, he could say "It is finished," ere "he bowed his head and gave up the ghost" (John xix. 30). If, then, we would rejoice in the resurrection of Christ, we must "seek Jesus which was crucified." We must put away every particle of reliance on self, and trust on his atonement alone. The merits of our own repentance, our own faith, our own obedience, we must feel to be nothing; and must learn, while we look for acceptance only through his blood, to "glory" in nothing "save in the cross of our Lord Jesus Christ" (Gal. vi. 14). And we must seek the fellowship of his sufferings by mortifying our members which are upon the earth and our carnal affections, that "the world may be crucified unto us, and we unto the world" (Gal. vi. 14); that, "being made conformable unto his death, we may by any means attain unto the resurrection of the dead" (Phil. iii. 10, 11).

III. For thus will the resurrection be no cause of fear to us; but rather of hope and holy joy.

1. Firstly, because it is a proof to us that we have not been deceived by cunningly-devised fables, when we learnt to trust on a crucified Saviour for pardon, holiness, and heaven; but that we are resting on an undoubted truth, to which the God of truth has set his own seal. When the timid and desponding disciples saw their risen Lord and Master, they believed; and that faith neither temptation could shake, nor persecution, nor death. They were sure, that those promises were certain, and those doctrines true, which were delivered by One who had raised himself from the dead. And we have the same assurance still. By the testimony of his disciples, which they sealed with their blood, and by the unwilling admission of his enemies, we have the firmest grounds for believing that Christ rose from the dead, confirming thereby the divinity of his mission, and the certainty of our hopes. And, therefore, when our faith is clouded (as sometimes it may be), and our soul's peace disturbed by doubts and difficulties, suggested by Satan or by thoughtless or faithless men, let us meet them at once by the fact of the resurrection.

This is true; and so, therefore, must be the gospel. There may be mysteries I cannot fathom, difficulties which in this state of imperfect knowledge I cannot solve; and these may be snares and stumbling-blocks to others; but "fear not thou," my soul; for "now is Christ risen from the dead."

2. The resurrection is a source of comfort and joy, because it assures us of the acceptance and justification of those who believe. It was a heavy debt which man owed to God; a debt well-nigh infinite—the sins of a world of sinners. And, if it were not paid, we should be still condemned. But divine was the person and infinite the merits of him who undertook to pay it; and, therefore, when, as man, he suffered in our stead, as God, he made a full, perfect, and sufficient satisfaction for all sin. Death, then, had no more dominion over him. He had paid the uttermost farthing: who should detain him in the prison-house? He rose, because he had finished his work. And, therefore, his resurrection is a proof that our sins are atoned for, God's justice satisfied, man reconciled to God, and Christ's perfect righteousness accepted for all those who truly believe. O what a happy truth for those who feel that they are sinners, but know that they are loving their Saviour! Their hearts may tremble and sink within them, as the sad but salutary remembrance comes over them of commandments broken, and promises violated, and duties neglected, and opportunities lost, and mercies forgotten; but they may look on their risen Saviour, and take comfort: "Fear not ye," they may say to their souls; "for I know that ye seek Jesus which was crucified." "He was delivered for our offences, and was raised again for our justification" (Rom. iv. 25).

3. And, thirdly, the resurrection of our Lord is a thought to dispel fear; because it assures us of a risen and living Advocate, Protector, and King. It was not to remain on earth that he rose again, excepting so long as might satisfy our faith; but to be "glorified again with the glory which he had with the Father before the world was (John xvii. 5). He "ascended to his Father, and our Father; to his God, and our God" (John xx. 14). And now, exalted to the right hand of God, our merciful and faithful High Priest, he "ever liveth to make intercession for us" (Heb. vii. 25). With all power given to him in heaven and earth, he is "able to save them to the uttermost who come unto God by him". King of kings and Lord of lords, he will make "his people willing in the day of his power" (Ps. cx. 3), and "must reign till he has put all his enemies" and theirs "under his feet" (1 Cor. xv. 25). And is not this a thought of comfort in the hours of weakness, of temptation, of distress? We have fallen again by our iniquity: woe unto us; for we have sinned. Fear not, frail and sorrowful soul. Christ, who died for us, is risen again. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. iv. 15). We are sore tried by the arts of Satan, the ways of the world, the lusts of our own heart. Fear not: Christ is risen. Fight the good fight as the soldiers of Jesus Christ; and the Almighty is on our side; "for in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. ii. 18). Sorrow, or pain, or bereavement, or opposition has come upon us. Our spirits sink. Our heart is desolate within us. All these things, we say, are against us. Yet "fear not, ye," who have "sought Jesus which was crucified." He is risen now, the King of heaven and earth. All power is his. Nothing can be, but by his direction or permission. Your trials come from him, and are sent in mercy for your profit. The rod which lies so heavily upon you, is in the hand of his love. Learn to lie still under the blow. It is from the Saviour, who loves you with an everlasting love. Learn of him how to suffer what he sends. Pray to him, who has felt the aching brow and the sinking of the desolate spirit, "If it be possible, let this cup pass from me." But add with him, who drained to the dregs a far bitterer draught than thine, "Nevertheless not my will, but thine be done."

4. Lastly, we may rejoice in the resurrection of our Lord Jesus Christ, because it is the pledge and cause of ours. He was made man, that as man he might die for us; and that as man, as well as God, he might rise again, and enable us to rise and live for ever. The resurrection of those who are his, is indissolubly connected with his own. "If the dead rise not, then is Christ not raised. And, if Christ be not raised, your faith is vain; ye are yet in your sins. But now is Christ risen from the dead, and become the first fruits of them that slept. For, since by man came death, by man came also the resurrection of the dead. For, as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 16, 17, 20-22). Why, then, should the Christian fear the grave—no longer his prison, but his resting-place? There will his body sleep sweetly for a time, while his spirit returns to him who gave it. But only for a time: it will arise, and live for ever. The unbeliever may fear, while he

looks on the dark tomb as the annihilation of his hopes and his portion for eternity. The insincere and impenitent may fear, while they shudder at the possibility of rising to judgment and condemnation. "But fear not ye, who seek Jesus which was crucified. He is not" in his grave: "he is risen." And he "will come again, and receive you unto himself, that, where he is, there ye may be also" (John xiv. 3): "Sown in corruption," you will be "raised in incorruption; sown in dishonour," you will be "raised in glory; sown a natural body," you will be "raised a spiritual body" (1 Cor. xv. 42-44). Accepted in your Saviour's merits, and with your works, the fruits of faith, following you, you will be enabled to stand before the judgment-seat of your Redeemer at once and Judge. You will be set on his right hand, among the blessed of his Father: you will enter with him into his glory: you will be made "like him, for you will see him as he is" (1 John iii. 2). Wherefore, dear brethren, as many as are penitent, humble, earnest servants of Jesus Christ, "hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. iii. 6): "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. xv. 58).

SKETCHES.

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No. XXVI.

SYMPATHY.

"The gen'rous spark extinct revive;
Teach me to love and to forgive;
Exact my own defects to scan—
What others are, to feel; and know myself a man."
Gray's Ode to Adversity.

O divine instinct, which is found implanted in the bosom of man as far as the intelligent creature extends! tender and mysterious chord, which vibrates to the accents of grief, and makes us feel a brother's woe to be our own! Mysterious power, which draws us as by a magnetic force to the sufferer's side, and makes the heart find relief in mitigating his grief! Ah, thou which art like the ministering angel beside the couch where pain and sickness and indigence lie groaning; which bathest the fevered temples and moistenest the parched lip; thou which pourest the soothing balsam into the inflamed and festering sore; thou which art as the downy pillow for the weary, broken heart to rest upon, the ligature and prop of "the bruised reed," or like the balmy air breathing its freshness through the grated window on the poor forsaken prisoner within; ah, divine quality, thou art to me an evidence more convincing of the benignity of that nature who implanted thee in the human bosom, than are even those thousand marks and traces of benevolent design which I see engraven on all those glorious works of creation by which I am surrounded. No, not the daily rising sun, nor "the moon walking in her brightness," nor the sweet return of the seasons, not "seed time and harvest, and summer and winter," nor the blush of morning, nor the summer's rose proclaim so loudly to my heart that "he who made the earth is good," as does that divine sympathy which he has infused into the bosom of man. Ah! there is no mistaking evidence like this. The source from which it has emanated must be love. Yes, in pity to a fallen world he gave it this anodyne to temper the bitterness of our lot. What were earth without it? A world of unmitigated suffering. If all were like what alas! too many are—if all possessed the stony eye and vulture heart, earth would soon become one wide Aceldama. The thousand wounds which are now fomented and bound up would be left to fester and to inflame: men would be like wolves and hyenas to their kind. Sickness and affliction, instead of exciting sympathy, would mark out each for attack: the sufferer would be treated like the wounded and disabled hyena, which is torn in pieces by the rest of the herd. Ah! what is any, when bereft of thee, sympathy? What are genius, learning, valour, without thee, sympathy? They may excite our admiration and wonder; but we shrink from them: they may dazzle, but they alienate and repel.

What is the greatest, who ever won the admiration of his fellows, if he be one of a stony heart, and without the touch of sympathy for his kind? O, we would exchange a thousand such for a Howard! When we visit the temple which contains the ashes of the great, we behold the warriors and sages and poets and painters and rhetoricians of our land imaged in the breathing marble. We feel a glow of enthusiasm as we gaze upon the illustrious soldier dying in the arms of victory, and feel that while England has such sons she must be invincible. We look at another, whose works have exalted the character of the nation as mistress and patron of the arts. We think of the gigantic intellect of a third, and feel a secret pride in the thought that he belonged to ourselves, that we can boast of him as one of Britain's sons. But, when we stand before the image of him whose name is now familiar as a household word in the remotest corners of the globe, and identified with that of humanity itself—when we stand at the foot of Howard's statue, what a different class of emotions is awakened in our bosoms! The soul is softened, the heart melts, we feel as if we could almost clasp the unconscious marble to our hearts—we feel as if we gazed upon a father: we look and we look again at that visage, on every line of which sympathy and tenderness are impressed, and we involuntarily exclaim, "This is the character best suited for a world like this: this is best fitted for poor, weak, suffering, afflicted humanity." Thoughts, feelings, and aspirations are strong within us, in comparison of which the admiration which is kindled by the contemplation of the warriors, heroes,

and statesmen of our land is coldness and deadness itself.

And this was the richest endowment with which God adorned her nature when he first formed that being whom he intended to be the companion and the helpmeet of man in a world of woe. When he finely touched that spirit to fine issues, sympathy was that quintessence which he infused into woman's nature. This was what was chiefly to qualify her to answer the high and honourable distinction of her sex. This was to constitute her true superiority. In that bosom is a chord which responds most promptly to the accent of sorrow. In her heart he placed a deeper fount of pity. Woman's breast is naturally more open to sympathy with the sufferings of her kind. This is the noblest distinction of her sex. Sorrow and calamity find in that breast the readiest echo. Ah, this is woman's true glory! The lover's lute or the poet's sonnet may celebrate her dazzling beauty: they may pay their homage to her all-conquering charms as she refines and adorns the circle in which she moves, giving birth to feelings of chivalry, exciting to deeds of prowess and to self-devotion; but far more attractive and beautiful does she appear to us when she is seen by the couch of sorrow and affliction, and, with a constancy and devotion all her own, acts the part of the sympathising friend. O the sweetness, the sympathy of a truly virtuous and amiable woman! the tact, the judgment, the delicacy with which it is administered! How it cheers the drooping spirits—suggesting happy and comfortable reflections, chasing away the clouds which darken the prospect, pointing to the bright streak on the horizon, where all is supposed to be dark and threatening, reasoning the wounded and lacerated spirit out of its fears and gloomy forebodings! This is her truest praise! Herein she appears arrayed in her truest excellence. Oftentimes have the wretched and outcast, when forsaken by all others, found her in their loneliest haunts of grief, where she has been like a ministering angel to the broken spirit. O the magical influence of the moistened eye, of the quivering lip, of the fallen accents of sympathy! How they melt the ice in which the self-retreating heart is enclosed! how they draw the curtain which hides the bleeding wounds that calamity has inflicted, and soothe and chafe those fretting sores! how many of its secret sorrows has proud grief revealed to woman's sympathy, which it would rather die than reveal to others! how often has she beheld the tears flow from eyes, when men saw nothing but pride and scorn and defiance! how often has she listened to soothing, broken accents, when men have heard only the words of hatred and defiance! how often has she seen the frame shaken with emotion, when men only beheld the iron front which seemed to bid defiance to earth itself, and to dare the worst! Yes, this proves how wisely he that formed her fitted her for her high behest. He put into her bosom a pure fount of pity. This was intended to be her true glory.

And how manifestly does that religion which is the religion of sympathy trace its original to that divine Being who implanted those benevolent instincts in the human bosom. The beautiful characteristic precept of that religion is, "Rejoice with them that do rejoice, and weep with them that weep." "Bear ye one another's burdens, and so fulfil the law of Christ." It is the religion of him in whom sympathy forms so striking and touching a trait of character; of him who stopped the mourning train that was bearing the only son of his mother to his long home, and said to the weeping widow and broken-hearted parent, "Weep not," and restored to her her son, and "made the widow's heart to sing with joy." He joined the mourners at the grave of Lazarus, and wept there tears such as earth never saw before. O, divine sympathy! thus has the Saviour himself exalted and honoured thee and borne witness to thy intrinsic excellence! Well would it be for the world if every bosom were open to its influence. O, with what lustre does it shine when contrasted with the unfeeling spirit of a hard, selfish world! Woe for that world when sympathy is banished from its place, when feeling is scoffed at as a weakness, and men are ashamed to betray the best instincts of their nature. The hard maxim of the world is to follow in the train of the prosperous, but to shrink from contact with the unfortunate. It will not suffer its repose to be broken in upon by the accents of grief. That world would convert beauty and gracefulness itself into an image like the fabled Parcæ—lovely to look upon, but hard and deaf to the voice of pity as the remorseless waves of the sea. To steel the bosom, to rise superior to all the tender emotions, to all the kindlier feelings of our nature, to pass by the wounded and unfortunate like the unfeeling Levite or priest in the parable, to lock one up in one's self, and take no concern in the affairs of others—this is its spirit, these are its maxims. Let such maxims be adopted universally and acted upon; and social intercourse would soon grow so intolerable, that men would universally shun and avoid one another. Society under their sway would become so heartless, selfish, deceitful a commerce, that men would prefer absolute solitude to any intercourse with their fellows, beyond what was necessary for carrying on the business of life. So that men will be driven by very necessity to cultivate and foster sympathy, however some may object to or even scoff at the name and to the virtue itself. It is essential to the very existence of the social state. The world would be a hell if it was banished. There is no sympathy in hell: one of the most horrid features about hell itself is, that there is no sympathy there.

SABBATH DESECRATION*.

With the increase of knowledge there has come—partly a consequence, partly, in its reflex action, a cause, of the increase—a cheapened and greatly accelerated system of postal communication. The revolution which this has created in our ordinary correspondence is matter of notoriety. The letter-bag of a private family is often as prolific in its contents as was formerly that of a village. Consider, then, the nature of those contents. The letters alone are often sufficient to give colour and com-

* From "Sunday Letters and Sunday Newspapers: the recent postal changes considered, in a Letter to a professional man, and parishioner;" by the rev. Henry J. Ellison, M.A., vicar of Edensor. London: Longman, Brown, Green and Longmans.

plexion to the whole day. Incidents of recent occurence in the life of some absent relative; interchanges of affection flowing from the depths of one heart, and unlocking the recesses of another; the simple communication of a fact, or, it may be, of a thought, simple in itself, yet soon perceived to be complex in its bearings—sufficient to call up a train of mental questionings and surmisings, to resuscitate the shadows of past events, or to hurry the imagination on into the regions of an unknown but pregnant future: these in turn will claim the attention of the most unoccupied member of the family. To the occupied ones—to the head of it more especially—the claim will be more absorbing. If trade be his calling, the vicissitudes of his commercial transactions; if agriculture, of his agricultural; if he be a professional man, the stern, exacting details of his profession—exacting, because, while they will at once fasten themselves upon his thoughts, they will seem, not seldom, to require the immediate surrender of his time too, that answers may be sent; all find access to him through his letters. And to this, in the country districts, the seventh day, at present, has offered no exception. The London professional man or trader is exempt from intrusion: he can break in upon the rest of his country correspondents, while he himself is protected from the evil. He can leave the smoke of London on the Saturday afternoon, secure in his suburban retreat of living in a new world of thought, as he will be of breathing a purer air till Monday morning. It is not so with the dweller in the country.

Nor are letters the only or the worst fruits of the interruption. The great increase of newspapers is well known. That among the proprietors of these there should be some ready to take advantage of the opening given them by the rest of the Lord's day is what we might expect. That their publications should partake of an anti-religious character, is but a corollary to this expectation. They set out with violating the sacred object of the day: it is not amongst those who regard it that they will look to find their readers. Whatever the antecedent probabilities, however, the facts, it may be safely said, go beyond them. Two of the worst of the Sunday newspapers claim, each of them, a circulation of more than 100,000. Others, to an extent of which the upper classes are little aware, are gradually increasing their issue, as they adapt themselves, both by cheapness and their style of matter, to a wider range of readers. And to the newspapers there must be added a countless host of weekly periodicals, published on Saturday, that they may be ready for the Sunday's reading. Of the contents of most of these, all who will may judge for themselves. If to excite the mind with the harrowing tales of real life, mixed up with the overwrought ones of fiction; if to familiarise it with all that is debasing in human nature—its villanies, its murders, its sensualities—too often expatiated upon through all their revolting details; if to throw suspicion on all that is good, and to pander to that pride of the human intellect, and that insubordination of the human will which sees evil everywhere but in itself, which "speaks evil of dignities," calls government tyranny, religion priestcraft, and holiness a sham; if this is unfortunately the mental food for which the tastes of fallen man have a natural appetency, then is it furnished to the lower classes in rank luxuriance; while to the higher, the more refined, though, as far as the purposes of the day are concerned, scarcely less dangerous, bait is offered of the current topics of the week, commented upon with a talent which lends to them all the charm of novelty, or illustrated with a force of pencil which a large circulation can so readily command.

Of the effect of all this on the religious state of the country, and so, indirectly, upon its political and social aspect, the clergy alone perhaps can form an accurate estimate. We see the labouring classes more extensively, as the increased instruction extends the power of reading, first yielding to the bait, then poisoned by it. The newspaper, reaching them an hour or two before service, allures them from God's house: the principles of the newspaper soon estrange them from it. The classes above them, less engrossed it may be, because more familiar with what is passing through their daily paper, attend the service of God; but only, it is to be feared, in too many instances, to observe a form, from which the living spirit has been eaten out. To bring back the thoughts from the subject of the six days' pursuits to the fitting attitude for prayer and praise requires an effort from the holiest man. They must be bent that way from the beginning of the day. But here at once they are hurried back into the old and too familiar channel. Letters and newspapers have stamped their impress upon them before the claims of God can find an entrance. And thus, with minds wandering while within the church to "the ends of the earth," or, if for a few moments they have been impressed there by the word of God, reverting when they leave it to the unrenounced world, it is no wonder that the old Israelitish error should be reproduced amongst us: "This people honoureth me with their lips, while their heart is far from me;" or that the parable of our blessed Lord should be so abundantly fulfilled: "That which fell among thorns are they which, when they have heard, go forth and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." To my own mind, the one characteristic, which, as it distinctly marks the falling away of the "last days," will also in the order of causation lead to it, is "the having a form of godliness, but denying the power thereof;" and the one sure step to it will be, the observing the fourth commandment in the letter as appointing a day of rest, but violating it in the spirit as enjoining a day of holiness.

How surely, but how insidiously Satan is shaping his efforts in this direction, the events of each succeeding year too plainly disclose. Already on some few lines of rail the pleasure trains are being transferred on a large scale from week days to Sundays. The "experiment" is said to answer beyond all expectation. Whether the religious principles of the great bulk of railway directors and proprietors will be proof against the snare held out by such a success remains to be seen. But let this gigantic process of sabbath desecration once be nationalized, and the quiet, peaceful observance of the holy day which has so long signalized England among the nations, and left its deep impress upon the national character, will be for ever gone. Contemporaneous history

tells us of a nation where the Lord's day has long been kept but only as a day for more unrestrained enjoyments. Her judgments have been fearful. How much more fearful the judgments of that nation which, in the full blaze of scriptural light, shall choose for itself darkness! "To him that knoweth to do good, and doeth it not, to him it is sin."

IRELAND, AND HER SUFFERINGS FOR THE TRUTH*.

We often hear praises of those who brave the anger of the heathen, in their efforts to propagate the gospel of truth in distant lands; but, when that gospel, equally prohibited and equally needed in the sister-country, is there disseminated with some degree of zeal and energy, we are told that the disturbances which result are owing to those who foolishly interfere with the prejudices of the Roman faith. I have myself heard clergymen, who have long witnessed for the truth in a remote part of the unhappy land I am now speaking of, and whose labours have been blessed to the saving of many souls, and the bringing out of many, many converts from the errors of popery—I have heard them detail before an English audience facts which none could doubt without also doubting their veracity both as gentlemen and Christians; and I have seen, even among the pious and charitably disposed, an incredulous smile, or the expression of a fear that there was "Irish exaggeration" in the circumstances related to them. .... Surely, if any thing will at length open the eyes of the English at large to the real state of things existing in the unhappy land still under the trammels of popery, it will be the present Romish aggression, which has brought forward so openly the pretensions of the modern Babylon; and the oath for the extirpation of heretics, which cardinal Wiseman's denials have failed to disprove; thereby adding weight to the often-asserted fact that there is no deviation from the truth which the papal church will not sanction, when "her" advancement is its object. .... I would now proceed to show how zealously the Roman church in Ireland acts up to that oath. .... Would that those, who are so cautious in their reception of well-authenticated facts, could peruse the documents now before me, whose multiplicity is the only obstacle to their publication. Here they would see the cruel sufferings inflicted on children old enough to judge, but not legally old enough to act for themselves, whose parents, under the orders of the priests, beat them savagely, and forcibly drag them into the Roman chapels: there they would see dying men, their deathbeds surrounded by a clamorous mob, and persecuted to the last moment of their existence, that they may be constrained to profess a return to the faith their consciences had abjured. Many, many such details they would find; enough to convince the most sceptical of the necessity of more real protection and stronger measures, to secure the personal safety of those who have enrolled themselves as members of our church. ....

* From "Popery and Persecution; or, Gleanings from Ireland." Rev G M Wertheim and Macintosh, London.

I wish that I had space enough to quote the afflicting instances which the writer (whose rank and character are pledges of the truthfulness of the statements given) has adduced of the relentless cruelty with which the profession of saving truth in Ireland is watched and persecuted. I must content myself with what is stated in the postcript attached to the deplorable recitals which precede it. It is a copy of a communication from a superintending clergyman in the county of Limerick:

"Oct. 31st, 1850.—To give you an instance of the suffering of our converts, and of the anxiety of many of the children to return to our school and church, I would state the following: A young girl, whose parents live about a quarter of a mile from my residence, attended our school regularly, and our divine service occasionally during the last nine months. Her proficiency in scriptural knowledge was remarkable, and her attachment to our Christian intitutions very great. At the instance of the priest, her parents, who though professing a deep sense of the errors of the Romish system never joined our communion, used threats and entreaties to induce her to secede from our establishment; and, not succeeding in their efforts, they had recourse to savage cruelty. They flogged her severely, banished her from their house, pursued her to the places where she sought refuge, brought her back forcibly, and carried her to the priest, in order to her confession and receiving absolution. She resisted every entreaty of the priest to submit to those rites; and she refuted his questions by scripture replies. The priest, fearing the consequences of the exposure of the errors of his system before the crowd assembled, ordered her to go in the evening to his house. Finding this alike fruitless, he gave her up to her parents. The father came to my school a few days ago, and declared that, if I gave the poor girl encouragement to come to it, he would prosecute me to the utmost rigour of the law, and that he would put his daughter to death. Last night he stretched her on the back of the fire, and was only prevented by her mother from striking or injuring her severely. This day the poor girl has taken refuge with another young female, who has nobly undergone the ordeal of fiery persecution. There are some other children who have equally undergone it, and who are manifesting similar firmness."

The Cabinet.

Fear of Man.—"I feared the people," said Saul to Samuel; and so he transgressed the commandment of the Lord (1 Sam. xv. 24): "I am afraid of the Jews," said Zedekiah, the graceless king of Judah; and so he disobeyed the advice which Jeremiah gave him (Jer. xxxviii. 19). Herod was afraid of what his guests would think of him; so he did that which made him "exceeding sorry"—he beheaded John the Baptist. Pilate feared offending the Jews; so he did that which he knew in his conscience was unjust—he delivered Jesus to be crucified. If this be not slavery, what is?—*Rev. J. C. Ryle.*

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 880.—APRIL 26, 1851.

(The funebral Cypress.)

EXTRA-MURAL CEMETERIES.

It would seem that the practice of burying the dead is the most ancient mode of disposing of corpses; especially as we find this alone mentioned in the earliest accounts in the book of Genesis. But among several nations of antiquity it was the custom to burn the bodies of the dead. The ashes were afterwards collected, and deposited in a tomb or urn. The Greeks and Romans appear to have employed both modes.

Wherever cemeteries were in use they were situated without the limits of cities. And the Twelve Tables of Rome enacted that no body should be either buried or burnt within the city. In the east, too, the same care of removing the dead from the neighbourhood of the living is observed.

The early Christians buried, at first, outside of towns. But they soon began to transfer their burial-places to the vicinity of the churches; a practice from which, perhaps, in villages no injurious effects is likely to result, but which is surely productive of fatal evils when the churchyards are in the midst of a crowded population. The putrid exhalations which arise during the decomposition of animal substances are detrimental to health, and likely to encourage the spread of pestilential disease, such as low or typhus fever.

The investigations which have been pursued of late years have done much to expose the evil which has existed; and the legislative enactments which have been sanctioned will, it may be hoped, effectually repress it. Great credit is due to those who, in spite of difficulties and opposition, have persevered in their endeavours to accomplish these praiseworthy objects.

To the feelings of surviving friends the calm quiet of a rural cemetery must be far more soothing than the crowded churchyard, overlooked on all sides by habitations, and around which the ordinary business of city life, with all its tumult and hurry, is being continually carried on. There can be no opportunity there for solemn meditation: there seems as if there was no peace in the tomb.

What a spectacle will a cemetery one day present, when the trumpet of God shall open the long-closed graves, and the flesh that has mouldered into dust shall again be fashioned for life—endless life. Almighty power can, and almighty faithfulness will, effect this; and almighty justice will sever between those who peradventure have lain side by side, but who have been the one believers in Jesus, the other neglectful of his great salvation. It is profitable to let our thoughts go forth to that discriminating day.

POSITION AND PRODUCTIONS OF PALESTINE*.

Of the climate and productions of Palestine we shall speak more particularly in a little; but we may here state that this country may be said, without any exaggeration of language, to be an epitome of the whole earth. Within its boundaries are included every variety of climate, from the temperature of the torrid down to that of the frigid zone, and every variety of soil, from the gravelly covering of some of its mountains to the deep loam of its plains, which is as rich and black as that of Egypt. The consequence of this is, that the plains of Palestine are covered with plants native to all countries. The heaths of Lapland are found growing on the summits of Lebanon: the productions of the tropics flourish in the low valley of the Jordan; while the free bracing air of the mountains in the interior of the country is equally favourable whether for pasturage, or for grain, or for the olive. And to its boundless internal resources, its unexhausted and inexhaustible fertility, we are to add its unrivalled advantages of position. In the one respect it is the centre, in the other it is, or might soon again become, the diadem of the earth. It is in truth "a good land," "the glory of all lands."

We have mentioned the unrivalled advantages which Palestine enjoys in point of position. Let us here indicate our meaning a little more fully. As respects geographical position no other land is so favourably situated. Take the map of the world, and survey the position of Judea with respect to other countries. Where could you place it, so as to give it all the advantages of its present position, but in the very spot where you find it already placed? Here it is, in the centre of the world, occupying precisely the point where it can best be seen from every part of the surface of the earth. Had it been thrown further back into Asia, its influence on Europe would have been diminished to a very considerable degree. Had it lain farther to the west, it could not have acted so directly and powerfully on eastern nations. It stands here between the two great races of mankind, as if to link them together. Whatever is done in this land is done, we may say, in presence of the whole world; and with this accords the fact that no events have so universally and powerfully affected the character and history of our race as those which have been transacted in this land. Look, too, how the seas which approach its borders afford its people the means of an easy and speedy communication with all parts of the world. Here on the west is the Mediterranean, the highway to the nations of Europe and of Africa and of the new world; and there on the south is the Red sea, connecting Palestine with all the shores in the eastern hemisphere. In former days this land lay in the very heart of the nations of the earth: recent events have again brought it close beside the great highway of the world. That this land should combine so many advantages of position has not happened assuredly of chance. This also cometh forth from him who is "wonderful in counsel and excellent in working". He who made the earth and the heavens placed it here to subserve his own purposes. Some of these have been accomplished already: others yet remain to be fulfilled. The advantages of its position were felt in the morning of the gospel, and they may be felt yet again. The Stone cut out of the mountain without hands has yet to roll over the kingdoms of Europe, and introduce vast political and religious changes; and, should it then come to pass that the various nations of the earth shall dwell beneath the sway of a single wise and righteous ruler, and live in the communion of one pure and catholic church, where could the throne of the one be set up, and where could the general assembly of the other convene, with so much propriety as in this land?

Such, in point of central position, geographical arrangement, and physical aspect, is the country of which we speak—the theatre in former ages of the greatest events which have been transacted on the earth, and the stage in latter days on which so many prophecies have been fulfilled, or are still fulfilling. It is obviously of great importance to establish the fact of the ancient fertility and beauty of this land. If Palestine were never other than it is at this moment, a country of naked

* From "The Modern Judea compared with ancient Prophecy;" by the rev. J. A. Wylie. Glasgow: Collins. A work we have before commended.—Ed.

mountains, treeless and flowerless plains, untilled valleys, and ruined cities, we certainly would not be warranted to hold the fact of its desolation as a fulfilment of prophecy. The more fertile in former times, the more striking is the proof arising from its present dilapidation. Now abundant evidence is not awanting that Palestine was not only a highly cultivated country, but that it held a foremost place among those fertile and beauteous lands which that region of the earth contained. We shall adduce on this head the testimony both of the sacred records and of the more eminent writers of antiquity.

After a journey of forty years, the tribes pitched their camps on the plains of Moab, and were about to pass over and possess the land, when Moses thus addressed them: "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass" (Deut. viii. 7-9). And again: "The land, whither thou goest to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs; but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (Deut. xi. 10-12). This is the testimony of Jehovah; for Moses had not examined personally a foot-breadth of that land; nor, as yet, had he even viewed it from the top of Pisgah: he could speak of it only as he was "moved by the Holy Ghost." Thirty-eight years before this, on the first approach of the children of Israel to the borders of the land, on the south, by the great valley of Edom, Moses sent twelve men to search the country. After a survey of the whole land*, they returned with an "evil report," as regarded the difficulty of conquering it; but on the point of productiveness the testimony of the spies was unequivocal and decided: "We came into the land whither thou sentest us; and surely it flows with milk and honey." In a later age, Rab-shakeh knew not how he could so well reconcile the Jews to their threatened captivity, as by telling them that the country to which his master would carry them away was rich and beautiful as their own: "Eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one of the waters of his cistern; until I come and take you away to a land like your own land; a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey" (2 Kings xviii. 31, 32).

The testimony of scripture on the point in question is fully corroborated by that of the Greek and Roman writers. Josephus, than whom no one had better opportunities of knowing the truth, or could have been more easily convicted of error by his contemporaries had he written what was not true, speaks of Galilee as a region singularly fertile, planted with all kinds of trees, which were so fruitful as to provoke the most indolent to be at pains in cultivating and dressing them*. To Judea he ascribes the praise of eminent fertility†. Speaking of Samaria, he commends the variety of its fruits; its soft and fruitful soil, so fit for tillage; its salubrious waters; and its pastures, abounding in flocks, and yielding abundance of milk‡. The plain of Jericho he calls a "divine region"§. Eusebius likewise speaks in terms of the highest admiration of the various productions of the land of promise; its olives, its corn, and grain of all kinds; its vines, and honey, and palms, "and other fruit-bearing trees innumerable; its cattle, its flocks, and pastures‖. Even Tacitus deemed the beauty of this land not unworthy of his page. After condemning the religious manners of the Jews as contemptible and sordid, admitting at the same time that they entertained the loftiest conceptions of the Supreme, whom, to use his own beautiful language, they regard as

"Æternum, neque mutabile, neque interiturum,"

he proceeds to speak of their country: "The inhabitants are of sound constitution, and capable of enduring toil: the climate is dry, and the soil rich: all the fruit-trees known to our own country (Italy) grow there in abundance, besides the balsamum and palm¶. Ammianus Marcellinus, the well known historian and soldier, speaks of the resplendent cities and the well-cultivated and luxuriant lands of Palestine**. In fine, Jerome, who lived much in Judea, affirms that no one acquainted with the countries lying between Egypt on the one hand, and Mount Taurus and the Euphrates on the other, adorned, as many of them were, with powerful cities, and enjoying a delicious climate, could hesitate to award the palm, in point of fertility, to Judea††. Such, on the testimony both of sacred and profane writers, was the ancient condition of Palestine; and the accuracy of their descriptions is attested by the wrecks of her former fertility, which yet remain, after eighteen centuries of neglect and oppression.

We shall now briefly point out the causes of this great productiveness. These may be reduced to two heads: first the great variety of soil and climate which Palestine possessed; and, second, the method of cultivation practised by the ancient Hebrews.

The soil of the plains is different from that of the hill-country: the former is light and loamy, the latter stony, but not infertile. This rich loamy soil prevails, not only in the great plains we have named, Jericho, Ramah, and Esdraelon,

* The spies appear to have ascended by the eastern valley, the plain of the Jordan; crossed the country at the foot of Lebanon, and descended along the western plain; a route which would afford them ample opportunities of observing and judging of the capabilities of the country (Numb. xiii. 21-25).

* Josephi de Bello, lib. iii. c. 2.
† "Χώρα ἐνβοτον." Antiq. xv. 5.
‡ Ibid. lib. ii. cap. 26.
§ "Θεῖον χώριον." Lib. v. cap. 4.
‖ Relandi Palest. Illust., tom. i. p. 387. (Trajecti Batavorum, 1714).
¶ Taciti Hist., lib. v. cap. 6.
** Amm. Mar., lib. xiv. (Relandi. Palest. Illust.).
†† Hieron. Com. in Esek., cap. xx.

but likewise in those which stretch from Carmel northwards along the shore of the Mediterranean, comprising the ancient Phœnicia; and in several of smaller dimensions inland, such as those of Zebulun and Sephoury; and such also is the character of the lands lying around the sea of Galilee. In some of these plains it is hardly possible to find a pebble: the soil resembles garden mould. Under proper cultivation the produce of these plains, which form no inconsiderable part of the whole land, would exceed all calculation. It did so in ancient times; and the productive power of the soil is not in the smallest degree diminished at this hour. The soil of the mountains, we have said, is different; but this difference only tended to enrich the country, by varying its productions. Palestine numbered amongst her native products the plants proper both to low and to mountainous countries. Her hills were clothed with the olive, or planted with vines and fig-trees; while melons, gourds, cucumbers, and grain of all kinds were cultivated on her plains. Her woods were much esteemed, both on account of their use and beauty. The shittah, the box, and the myrtle, were planted in the wilderness: the sycamore grew by the wayside to shade the traveller from the heat: the gardens of En-gedi and the vale of Jericho were abundantly stocked with palms and balsams, the oak flourished in Bashan, and the cedar in Lebanon. Many parts of the mountains, which otherwise would have been bare and unproductive, were clothed with the olive; and so abundant and valuable was its produce, that a single acre occupied as an olive forest was accounted equal to two acres of arable land. Three times every year did the husbandman come to the fig-tree, and three times did he gather its fruits*. Every season the sower was twice seen upon the fields of Palestine, and twice did the bounteous earth yield her harvests. When the former rains began to fall, which usually happened at that period of the year which corresponds to the end of our October, the husbandman sowed his winter crop of wheat and barley, which he reaped in May. The latter rains fell in April, when the sowing for the summer crop commenced, generally on fields from which the winter crop had already been reaped; and this second harvest was gathered in October†. The hopes of the year depended on the former and latter rains, which, therefore, were anxiously expected by the ancient Hebrew, as they still are by the natives. In a country like ours the winter has commenced long before a second crop could be ripened, and a great part of the year is thus lost to the husbandman; but in Palestine the productive powers of the soil were scarcely ever suspended, and it was only for a very short time, in the depth of winter, that the processes of sowing and reaping were intermitted.

Such was the cultivation of the plains. That portion of the land which fell to the lot of the tribe of Judah was chiefly mountainous, and on that account unfit for grain; but it was well adapted for the cultivation of vines and fig-trees; and it was in this that the riches of that tribe consisted, agreeably to the blessing which their father Jacob pronounced upon them: "Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes." Vestiges of the ancient vineyards of Judah are still to be seen about Hebron, and amongst the mountains south-west of Jerusalem, a district which at this day contains the finest vines in all Palestine. The excellent pasturages included in the portion of this tribe, especially towards its southern limits, are also alluded to by the patriarch: "His eyes shall be red with wine, and his teeth white with milk." Whilst of the tribes of Issachar and Asher, who were to inherit the rich lands of Esdraelon, and the fine plains running from Carmel northwards along the coast, and some of the fertile vales situated in the adjoining mountains, he said: "He saw that rest was good, and the land that it was pleasant:" "out of Asher his bread shall be fat" (Gen. xlix. 11-20). Even "the pastures of the wilderness," when refreshed by rains, were exceedingly luxuriant: they were covered moreover with numerous sweet-smelling flowers, which tended at once to enrich and beautify them, and to render them grateful to the numerous flocks of which they formed the range. Thus every part of the land of promise had its proper use. The variety of its soil so multiplied its productions, that it furnished within itself whatever was necessary for the comfort and subsistence of its inhabitants. In this respect it was never excelled, if ever equalled, by any land on earth—"the glory of all lands." Its lakes and rivers contained abundance of fish, its valleys were covered with corn, its pastures flowed with milk, its hills melted with wine. To these we may add honey as another of its productions; both that which exuded from the trees, and that which the bees deposited in the clefts of rocks. The former, on the testimony of Diodorus Siculus and Pliny*, was both abundant and of excellent quality, not inferior to that which bees elaborated. And with regard to the latter, so abundant was it in some parts of the country, that it appears to have formed an important article of food, as in the case of the Baptist, who "did eat locusts and wild honey." Even the dreary region around the Dead sea ministered in abundance this article of luxury to the inhabitants. Bees made their hives amid its black rocks; and a region unfit for producing any thing else yielded honey in plenty. Thus the words of Moses in his song were fulfilled: "And he made him to suck honey out of the rock," and, by giving to the olive the power of flourishing on the naked mountain, "oil out of the flinty rock." And how fully the following

* The fig-tree produced three crops every year—the spring, summer, and winter figs. If the winter was mild, the latter remained on the tree till spring, when they were gathered as a delicious morsel (Shaw, p. 342).

† The summer crop at present consists of doura (Indian millet), cotton, beans, water-melons, &c.

* The μελί ἄγριον of Diodorus Siculus. Lib. xix. cap. 104. He tells us that the Nabatheans drank it mixed with water. Pliny also, lib. xv. 7, speaks of the honey of the olive, which he thus highly commends: "Sponte nascitur (oleum) in Syriæ maritimis quod Elæomeli vocant: manat ex arboribus *pingue*, crassius melle, resina tenuius, sapore dulci;" and hence perhaps the smell of honey which sailors have perceived when off the coast of Palestine, of which Maundrell speaks. The same fact illustrates an occurrence in the history of Saul: "And all they of the land came to a wood; and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped" (1 Sam. xiv. 25, 26).

words of Moses were fulfilled has already been shown: "And thou didst drink the pure blood of the grape."

ENGLAND'S MISSION*.

THE elevation of the human species is the noblest enterprise which can occupy the attention and energies of man, an enterprise which has engaged the sympathies of angels, moved the councils of the eternal One, and brought the Son of God himself from heaven to earth; and, in the measure in which that Spirit which was in Christ Jesus dwells in those who profess and revere his name, in the same measure will they practically interest themselves in the promotion of human advancement. "He that loveth God loveth his brother also." It is a sublime, it is a divine principle. Pure patriotism is of this high and holy character. And it is to those who profess to love their country; it is to Englishmen we now address ourselves on a matter of vital importance to them, to their country, and to the world.

We hear much of the heathenism of foreign lands, and our sympathies and efforts are enlisted on behalf of distant tribes. It would be well if we heard more of the heathenism of our own country, and if our compassion and energies were put forth for those perishing at our own doors.

There is, we fear, a mass of heathenism, as we shall presently show, in this country scarcely surpassed, if equalled, by any other people under heaven; a state of things which calls aloud upon every right-minded and sound-hearted Englishman to do something for the salvation of his country, and something differing from, and beyond what has yet been attempted.

It is true that we have a multiplication of benevolent and religious institutions unprecedented in English history; but, when we inquire into the result of this vast expenditure of means and labour, the paucity of return strikes, and strikes most painfully, every reflecting mind, and conveys the impression that this expenditure is a failure or the plan of operation defective.

"When we contemplate," says the historian of Europe, "the aspect which the country has assumed for a long period past, we must be convinced that there is some great cause pressing upon the people of this country, which counteracts in a way which hitherto has not been detected all the efforts which have been made for the social, the religious, and moral improvement of the people. If we look around us we shall find no period in the annals of mankind which can be compared with that which has elapsed during the last thirty years, for the interest which the social amelioration of the working classes has excited, in which such great efforts have been made for the extension of religious instruction, for the increase of moral education, and for the improvement of the social condition of the people. Facts known to you all must convince you that this is the case; but, alas! it is not less true that that period, signalized above any other that preceded it by the efforts of religious zeal and philanthropic humanity, has been distinguished beyond all others by an unprecedented increase of crime, and an unexampled amount of pauperism. Why, the increase of crime has been such that, while the population of this country has increased during the last thirty years nearly as fast as in any other country in Europe (it having increased forty-five per cent. during the last thirty years), serious crime during the same period, detected crime, has increased seven times as fast as the number of the people. This appears a most startling and melancholy fact; but I am sorry to say that the statistical returns of the number of commitments prove that it is the case. .... If we look around us we shall see another fact, which perhaps is still more melancholy, and it is this—that the returns for Scotland, even more than from any other part of the country, show that the progress of education has hitherto, at least, had very little effect indeed in checking this downward tendency: on the contrary, in one of the last years in which returns were made, namely, 1848, which I have examined, I find that the total number of educated criminals committed was 2,834, and of uneducated only 696, showing that the educated were to the uneducated as twenty-eight to seven, or as four to one. Now, these are the facts with which we have to deal. They are facts perfectly certain, proved in the most incontestable way; and they demonstrate that a period, which has been unexampled, as I have said, for the efforts made for the moral and religious instruction of the people, has hitherto been marked by the most extraordinary increase of crime in this country, an increase of crime I believe to be almost without a parallel in any other country in Europe: at the same time I need not tell you to what an extent the burden of pauperism has come"*.

Is not this a humiliating picture of our country? and does not every true patriot feel that the evil in all its magnitude ought fairly to be laid before the public, and then manfully and patriotically grappled with? and does it not also point out the "needs be" there is for looking "at home" more than we have hitherto done? Until this is done, our efforts abroad must be very limited as to their success. Nor does any country more need missionaries, missionaries who understand the intimate, the natural connexion between social and moral degradation, and consequently the necessity for aiming at social, in order to ensure moral, improvement. No country under heaven more needs, we say, such missionaries than England. Indeed, so deplorable is the state of things, that the very heathen reproach us and tell us that socially, morally, and religiously they are our superiors. When the North American Indian chiefs visited this country, efforts were made to interest them in that blessed gospel which can impart comfort to man here, and invite him to a more glorious state of existence hereafter. But the savages were indignant and irritated at the proposal, and plainly intimated that white men who had the good book were a curse to the Indians—were not so honest nor so good. The war-chief, acting as their spokesman, said, "Now, my friends, I will

* The report of an institution bearing the above title has been put into our hands: we think the object so important that we lay some extracts from the report before our readers. —ED.

* Sheriff Alison's speech at Edinburgh, July, 1850.

tell you that, when we first came over to this country, we thought that, where you had so many preachers, so many to read and explain the good book, we should find the white people all good and sober people; but, as we travel about, we find this was all a mistake. When we first came over, we thought that white man's religion would make all people good; and we then would have been glad to talk with you; but now we cannot say we like to do it any more. My friends, I am willing to talk with you, if it can do any good to the hundreds and thousands of poor hungry people that we see in your streets every day we ride out. We see hundreds of little children with their naked feet in the snow, and we pity them; for we know they are hungry, and we give them money every time we pass by them. In four days we have given twenty dollars to hungry children: we give our money only to children: we are told that the fathers of these children are in the houses where they sell fire-water, and are drunk; and in their words they every moment abuse and insult the great Spirit. You talk about sending black-coats among the Indians. Now, we have no such poor children among us: we have no such drunkards, nor people who abuse the great Spirit. Indians dare not do so. They pray to the great Spirit; and he is kind to them. Now, we think it would be better for your teachers all to stay at home, and go to work right here in your own streets, where all your work is wanted. This is my advice"*. What a sermon for the heathen to preach to Christians! and what would these savages have thought of England, and of England's religion, could they have seen the extent of that filth, poverty, misery, drunkenness, and depravity, the casual and very partial exhibition of which in our streets so forcibly struck them? Our people are indeed a degraded people in the eyes of the world, and contrast most disadvantageously with other nations.

In a work lately issued†, the author tells us that, after devoting some years to investigating the social and moral condition of the operative and peasant classes of the countries of western Europe, he finds it superior, very superior, to that of the corresponding classes in this country.

Something must be done for England. The evil is not merely one of vast magnitude, but it is one which, if not met, will rend the social fabric, and crumble it in ruins. "The evil," says lord Ashley, "is growing to such gigantic proportions that I am quite sure in the course of a very short time it will be beyond the power of any human agency to combat."

Are we really anxious to see the population of Great Britain civilised and evangelized? It is true we have placed churches, chapels, schools, and benevolent institutions in every parish of the land; but, as if determined that these means should prove a failure, we have surrounded them with physical and social difficulties so antagonistic in principle as to render the general success of our moral and benevolent efforts a moral and physical impossibility. Do we not allow multitudes of our people to occupy dwellings in which we never can reasonably entertain the expectation that they will become the recipients of moral and religious principles?—dwellings in which the reading of the scriptures and the bending of the knee in prayer would be a farce, and in which the idea of the young reducing to practice what they learn in our schools is an absurdity. Again, do we not allow our people to be surrounded by those gins and traps, our gin-palaces, public-houses, and beer-shops—the nation's canker-worm and the people's ruin—destructive alike to the physical, social, and moral well-being, and fatal to all our efforts for extensive and permanent good?

Need we wonder at the mass of heathenism among our people? The fruit corresponds to the seed sown. Visit their dwellings: analyze the temptations by which they are beset: contemplate the utter neglect of masters and manufacturers, with some noble exceptions, of the social and moral condition of their work-people. The marvel will then appear that the people are not more debased.

Is it not then of paramount importance for us to grapple at once with the evil? And, surely, if continental nations, less favoured than ourselves, have succeeded in elevating the physical, social, and intellectual character of their people, we may at least do as much for ours.

Can we, then, conceive a more interesting, or a more important mission, than one which purposes to direct its undivided attention and energies to the social and moral elevation of our own people? Such is the object contemplated by "England's Mission."

In the first place, it is proposed to secure the services of clergymen of the church of England, who, from their position, have greater facilities than most persons for ascertaining the state of the country, and also for putting any plans into operation calculated to bring about the physical, social, moral, and religious improvement of the people. These clergymen by sermons and lectures through the country will draw attention to the mass of heathenism existing among us, and point out the obvious, though too much-overlooked fact, that, while the masses of our people occupy a position of physical and social degradation, they are inaccessible to our moral and religious instruction, and that any general moral and religious improvement is incompatible with physical and social degradation. They will show the necessity consequently for improving the dwellings of the peasant and operative classes, if they are ever to become a religious or a moral people; at the same time dwelling on the fact that such improved dwellings, besides elevating the social and moral character of the people, removing much of the pauperism and vice, would very sensibly reduce taxation in the shape of poor and county rates, and prove also a safe mode of investment; in a word, that the removal of vice, of physical and social disorder, is alike protective of the pocket and remunerative to the capitalist, and that consequently all, even in a pecuniary point of view, are interested in the promotion of our mission.

They will point out to manufacturers and masters the advantages of exercising great care in the selection of their workpeople, of employing only such as are strictly sober, correct in other respects, and attending some place of worship on the sab-

* Catlin's "Notes of Eight Years' Travels and Residence in Europe with his North American Indian Collection" (Chambers' Edinburgh Journal).

† The "Social Condition and Education of the People." *By Joseph* Kay, esq., barrister-at-law.

bath-day, and of encouraging them to lay by a certain portion of their wages so as not in seasons of sickness or old age to have to depend upon the poor-rates or other charities.

They will impress upon magistrates the necessity of not multiplying public-houses, but of steadily decreasing them, if they desire to second the efforts of ministers and benevolent persons for ameliorating the condition of the people. They will lay before the working classes statistics and facts demonstrating that their self-imposed taxation amounts to the enormous sum of fifty millions sterling per annum for intoxicating liquors and tobacco*—more than the whole burdens of the country, and more than sufficient to raise Englishmen to be the happiest people on the face of the earth—without poor-rates, without charitable institutions; and that hence the wisdom of the working as well as of the wealthier classes is to direct their attention and energies rather to the causes of pauperism and vice than to the evils themselves—to their prevention than to their cure.

They will give special care to the training of the rising generation—that their education may be of a physical and social, as well as of an intellectual and religious character—teaching them to cultivate habits of great cleanliness, as calculated to have a reflex action upon their families and homes, as well as exercising a wholesome influence on the formation of their characters; securing enterprising and efficient masters, and schools supplied with every convenience, and kept beautifully clean; a most important point, and the neglect of which has unquestionably a most unhappy and injurious influence in the formation of the juvenile character. They will seek to have them taught from childhood strenuously to shun all the drinking and smoking practices of society, those ensnaring and corrupting habits, so ruinous to the young men of this country, and unquestionably the great source of England's social and moral degradation; to show our people that by a little self-denial they may promote their own and their country's social and moral elevation; and that, by obtaining the removal of physical and social impediments, by "taking up the stumbling-blocks out of the way of the people," prayerfully to believe that facilities for imparting moral and religious truth will thereby be increased, and that multitudes of British heathen, now steeped in filth, ignorance, and vice, will become washed, clothed, and virtuous, "putting off the filthiness of the flesh," fetching instruction from the fountain of wisdom—the word of the living God—becoming acquainted with their sinful state by nature, and by practice, led to seek pardon through the blood of Christ, and sanctification through the renewing of their minds.

Let such a mission as this be organized and prosecuted, and it will aid every valuable institution now in operation. The magistrates desirous of having public-houses and beer-shops closed: masters disposed to exercise a humane and wholesome supervision of the people of their establishments; and all parties engaged in the great enterprise of human advancement, will, in every locality, feel their hands strengthened by such a mission. Dormant patriotism will be roused, and energies called into play, which, with the divine blessing, will achieve national improvement, prepare the way for the blessed gospel having free course and more extensive success.

* See Mr. Porter's (author of the "Progress of the Nation") paper read before the British Association for the Advancement of Science.

CHRIST'S PROMISE TO SEE HIS PEOPLE AGAIN*.

"But I will see you again, and your heart shall rejoice." O, ye disquieted ones, hear what your Lord promiseth: "I will see you again." And this is an assurance, my beloved, which we know of a certainty will be fulfilled; nay, it has been fulfilled ever since the establishment of the first Christian congregation in Jerusalem; and its fulfilment has been accomplishing to this very hour. In truth, our Lord and Saviour came and dwelt with every disciple whom he sent forth as messengers and preachers of his gospel to all nations, from Peter to Paul himself: he came and filled them with the fulness of his grace, with boldness which could not be daunted, and the fiery baptism of his good Spirit: he beheld them labouring and wrestling, and dying the death of martyrs joyfully, for his doctrine and his church. Jesus Christ has come in to all who have confessed and fought his good fight, to all who have refreshed the millions of souls and myriads of flocks throughout the world, of every tongue and people, from the first preaching of Peter, on the day of pentecost, down to the present hour. He came; and, behold the still and inward workings of his life-giving grace, which converted sinners into saints, merciless tyrants into gentle benefactors, benighted heathens into worshippers of the Lord Jehovah. He came, and filled all hearts with a joy which the world had not before known. The piety of old age, and the inspiration of youth, fulfilled with his joy, mounted the scaffold with a resolute mind, that they might bear witness with their lives to his truth, and the faith which was of him: rejoicing in this joy, the weakness of the woman and the gentleness of the maiden took ready courage, and shrunk not back from pouring out their blood, amidst nameless tortures, for their Redeemer and his great salvation. And was not Jesus present with his own, and looking on, when dark paganism, with its idols and its cruel sacrifices of human beings, was overthrown, and the cross, like a trophy of victory, was uplifted in glory over its ruins? Yes; he came, my beloved, and overruled the destiny of empires; and so will he come, and gather them all under his easy yoke and gentle crook: in that day no tear shall trickle down the cheek of the poor or oppressed, no tear shall fall but the tear of thankfulness and triumphant love, and every heart shall be filled with rejoicing. And he, the Saviour of the world, will not only be the happiness of whole worlds and nations, in that he will draw nigh unto them and commune with them: verily, he will visit and pour down the riches of his mercy upon every flock, howsoever small in numbers, who gather round him as their

* From "The Christian's Warfare and his Consolation;" by the rev. Bernard Jettmar, D.D., Professor of the Classics at Potsdam.

Redeemer, their Saviour, and their Shepherd, and earnestly seek to worship him "in spirit and in truth." Lo! beloved brethren, not only to them, but to you, he gives the comforting assurance, "I will see you again, and your heart shall rejoice;" for, in this "company of believers" you seek him, and him only. If your souls thirst after that "grace and truth," which our Father which is in heaven has made known to man by his only-begotten Son, Jesus Christ, O draw nigh and hear! The riches of his gospel are opened out to you; and ye shall not "go empty away." The gentle hand of your Saviour, Jesus, shall sow each word of his as seed-corn from on high, in your hearts; and his grace shall give it the increase. Are ye weary and heavy laden? Does your heart groan under the intolerable burden of a conscience that upbraids you day and night? Draw nigh, make unfeigned confession of your sins, and be reconciled to your heavenly Father, through the redemption of his Son Jesus Christ, and by the faith of him, the Lamb, who can cleanse you from all sin. Do you feel an hungered after righteousness and true holiness? Do your souls yearn for communion with God by his Son? O make haste and come! Jesus invites you to his table, and offers its mysteries for your spiritual nurture. Partake ye of his body and drink ye of his blood; for so shall you have everlasting life. There is no company of true believers to whom the promise of Jesus, the true Shepherd, is not "sure and stedfast:" in him they behold their head, in him their life! And, even more than this, such is his grace, so boundless his love and pity, that he searches out the soul that is gone astray, and seeks to bring it back, lest it be lost for ever. Wheresoever thou mayest be, O man, howsoever low the estate into which thou mayest fall, if Jesus be not thine, thou wilt sooner or later feel a void in thy heart which nothing that earth affords can supply; a pain and sorrow will be thine, from which no enjoyment the world can give will have power to deliver thee. O that thou wouldst think upon the things which belong unto thy peace! Open wide, then, the door of thy heart, bid the Saviour of thy soul come in, make him a guest within thy walls and an inmate among thy household; and he will look upon thee and upon all that is thine with a smile of ineffable love; and your heart will sing for joy; the blessing of the Lord will fill your dwelling, the peace of the Holy Spirit will abide under your roof, and Jesus himself will become the intercessor for your souls. Should frigid mistrust or calumny (which delights in mischief), should reckless impatience at mutual weaknesses or want, sickness or the loss of worldly good things, threaten to destroy the paradise of your domestic bliss, be ye still stedfast in your allegiance to Christ Jesus your Saviour: hear him when he speaks unto you, and let him be a lanthorn to your feet: he will assuredly be faithful to his promise: he knoweth how to banish discord from the sacred marriage-bond, and restore peace to your divided house. May be that too much of severity, or of indulgent weakness, or that ingratitude or disobedience has loosened the heavenly ties of affection between child and parent; or that sickening opposition or unbending obstinacy has taken the place of fond filial love. Alas! the Lord departs from under the roof whence unity is driven out. Weep and lament, O parent and child, that he hath forsaken you, and cry unto him from the deeps of your soul, until his gracious presence again smile upon you, and he will return among you speedily, and look upon you, as he looked upon Peter, with an eye that pierceth your inmost soul; and the heart of the disobedient son shall melt, and the eye of the thankless daughter shall be filled with penitent tears; yea, he shall bring them back into the arms of the forgiving parents, and bless the tie with which God hath linked the parent to the child and the brother to the sister with the tender grace of a love which none shall sever. Ye parents, whom God has intrusted with the keeping of that most precious of treasures, the never-dying souls of your little ones, put on betimes Jesus Christ your Redeemer. Never man loved child as he doth: let his hand bend and nurture your little ones. Implant the love of Jesus in their breasts, susceptible as they are, and as yet untainted by the world: teach their lips to blend that holy name, which is above all other other names, with the sweet lisp of father and mother: teach them to raise up their little hands in prayer to him who hath redeemed them; and he will dwell in the midst of you, will never leave you nor forsake you, and give you, in your children, comforts and joys such as exceed imagination.

Weekly Almanac.

"Whatsoever is borne of God overcometh the world."—1 JOHN v. 4.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same Jesus Christ our Lord. Amen.

APRIL.	MORN. LESSONS.	EVEN. LESSONS.
27. First Sun. aft. East.	Numb. xvi. / Acts xxiv.	Numb. xxii. / 1 John iii.
28. Monday	1 Kings ii. / Acts xxv.	1 Kings iii. / 1 John iv.
29. Tuesday	1 Kings iv. / Acts xxvi.	1 Kings v. / 1 John v.
30. Wednesday	1 Kings vi. / Acts xxvii.	1 Kings vii. / 2 & 3 John.
MAY.		
1. Thursday (St. Phil. & St. James) ..	Ecclus. vii. / John i. 43-51.	Ecclus. ix. / Jude.
2. Friday	1 Kings viii. / Acts xxviii.	1 Kings ix. / Rom. i.
3. Saturday	1 Kings x. / Matt. i.	1 Kings xi. / Rom. ii.

"Confessing him 'Lord,' they who keep not in his service deny him to be their Lord. For it is not enough to say with St. Peter, 'Lord, save me!' (Matt. xiv. 30), unless we can also with St. Paul say, 'Lord, what wouldest thou that I should do?' and, next, do what the Lord wills; with the whole man, too, outwardly and inwardly, when and as he requires. He being wholly ours, those who are only his will be whole to him—souls, bodies, lands, goods, lives—all given to his service. So he be ours, and we be his, let him do with us as pleaseth him. He saved us; and we will be ruled by him" (T. Barton).

THE TEST OF FAITH:

A Sermon,

BY THE REV. JOHN AYRE, M.A.,

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JAMES ii. 14.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

THERE are two main errors in religion, which it is the duty of Christ's ministers frequently and fully to point out: the one, that we can be righteous by our own deservings; the other that, whereas works are not meritorious, they may be neglected. Many, following the example of the ancient Pharisees, complacently boast of their righteousness, and seem to expect that heaven will be opened to them of justice: many, because they have a clearer view of scripture doctrine, are satisfied provided with their lips they profess Christ, though in works they deny him.

It is, I trust, my anxious desire to exhibit to you the power of that faith whereby alone you can be justified in God's sight; and so frequently do I insist on this, that none, I think, of those that hear me can, but by their own fault, be ignorant of the wondrous plan by which God is just, and yet can justify the guilty. But I must not neglect also to show you the necessity of faith's having the evidence and proof of a Christian conversation. For, as there is a counterfeit righteousness—the righteousness of fallen man, which cannot endure the severity of God's judgment—so there is a counterfeit faith, the faith we are warned of fallen spirits, which is based upon a lie, and therefore can save no one. We must, therefore, prove the genuineness of our faith. It is an empty boast to say that we believe in Christ: where is the evidence of such profession? For this the apostle James instructs us to look, in the chapter from which I have selected my text.

I purpose, in discoursing on these words, to show,

I. That faith must be proved by some test; and,

II. That the test especially propounded of it in scripture is that of holy works.

I pray that the blessing of God the Spirit may be upon the word to be now spoken.

I. That a mere profession of belief is useless must appear very evident to any one who chooses to give the matter the slightest consideration. For there are numerous examples in scripture of those who rightly professed, but whose *heart* nevertheless was not right with God. There was Simon Magus, who believed when the gospel was preached in his hearing, and who even proceeded so far as to testify his belief in the sacrament of baptism. And yet very shortly afterwards we find him addressed by the apostle Peter as one who was still in the gall of bitterness and the bond of iniquity, as one who must deeply repent if peradventure even so the thought of his heart might be forgiven him (Acts ix. 22, 23). The articles of the Christian faith, then, may be credited, and yet the man be utterly estranged from God.

The fact is that there are various kinds of faith spoken of in scripture, which have each its appropriate fruit, but of which one kind only leads to close union with Christ, and consequently to eternal life. It may be desirable to illustrate more particularly some of these kinds of faith.

1. There is an historical faith. We read the scripture narrative, and we credit it. We are convinced that the facts of man's fall are therein accurately recorded. We admit that Noah really lived, and was divinely preserved in the ark from the flood of overwhelming waters which swept off the wicked inhabitants of the earth. We credit the annals of the Israelitish nation, that Saul and David and Solomon reigned. We admit the faithfulness of the gospel-history, that the Lord Jesus Christ appeared, suffered, died, for the sins of the world. Nay, we may with this faith go somewhat farther, and credit the declaration of Christ and his apostles that there is in him salvation, the free gift of God, for those that apply to him for it. But the fruit of this faith is merely the information of the mind; and here it ends. The believing in the existence of specified persons, yea, of Christ himself, can convey no pardon of sin, can bring no transgressor to the favour of God. As well might it be imagined that the belief in the existence of water would quench our thirst, the knowledge of a remedy would cure a disease. No: to believe in Christ in this way has no more saving virtue than to believe the record given of any other being; of any king or conqueror whose deeds have been emblazoned on the page of the historian.

2. There is another faith of which the scripture speaks. Our Lord told his disciples that if they had faith as a grain of mustard-seed they might bid a ponderous mountain be removed, and it should move at their word (Matt. xvii. 20). And it cannot be doubted that, in the earlier days of Christianity, there were those who cast out devils in the Saviour's name, and in his name did many mighty works, who yet were not his friends, or savingly converted to him. In the Old Testament we read of Balaam and of

Saul among the prophets; and in the New there was Judas possessed of miraculous gifts, nay, there was one man we find who cast out devils in the name of Christ who even refused to follow him (Luke ix. 49, 50); which refusal, I may by the way observe, though our Lord rebuked some of his apostles for their harshness to the individual, he never intended to approve. Indeed, any approval of such conduct would have been in utter contradiction to the general tenor of his teaching. But to return: the faith whereby miracles are wrought has its appropriate effect. And what is this? Why, the benefit (supposing it to be cure of diseases) is to those on whom the cure is performed. It benefits not the soul of the man who works the wonder, unless you would imagine that, by the administering of a medicine to the patient, the physician therein cures also himself. Nay, not so: he is but the channel of advantage. He tastes not, necessarily, the benefit he is the means of conveying to another.

3. There is a third kind of faith which the scriptures describe. Perhaps I should not err in calling it the faith of the passions. It is the belief which is grounded upon fear or admiration—any passing emotion of the mind. Hence it produces effects wholesome it would appear for the time, but of a most limited character. It induces a man to take a few steps in the heavenly road; but, the impulse being over, or some counteracting more forcible one beginning to evolve itself, he falters, he stops, he turns back. Such was the faith of Lot's wife. She believed the coming ruin of Sodom. She arose to escape from it. She quitted the devoted city. But the lingering love of her ancient home returned: her faith faltered: she fixed her eye once again upon those pleasant palaces—once and for ever; for there she stood rooted to the spot, a beacon to succeeding ages that there is a faith which will carry men some lengths in the heavenward path, but that if it will not go all lengths it is bootless. Such a faith was that of Herod. He believed the plain truths which the prophet of the desert proclaimed to him. He began a reformation: he did this and that, affording to a human eye fair hope that Herod too would become a servant of the Lord. But his faith lasted not long. As soon as lust was attacked, it summoned all its powers, quenched in the monarch's breast his feeble belief of the Baptizer's mission; and speedily was he cast into prison, ere long to suffer a violent death. Felix had such a faith. Did he not believe the apostle when he reasoned before him of righteousness and temperance and judgment *to* come? Yes; and the proud pro-consul trembled before his humble prisoner. But what did that faith, such as it was, do for him? It was like the flickering flame which the cold water quenches. It was soothing to his soul to live at ease; so he bade conscience be quiet; and he put off and put off, till his day of grace was gone, his full compliance with the admonitions of the gospel. Agrippa (I will mention no other example) had such a faith. He was acquainted with the scriptures: he believed the prophets. Paul himself acknowledged that: "I know that thou believest." And yet how far did he go? what advantage did he reap? O lamentable conclusion! His was a faltering faith indeed. "*Almost* thou persuadest me to be a Christian." Almost! almost obtain the prize! almost reach the gate of heaven! almost escape the horrors of the second death! O brethren, he that falls short one jot falls altogether: he that almost gains the victory suffers the most galling defeat. To have been near the kingdom of God, and yet not to have entered; to have approached the goal, and yet not to have reached it; to have raised the cup of life to one's lips, and yet to have had it dashed away—this, methinks, were tenfold misery, were tenfold condemnation. Is this all, then, that such a faith as that of Lot's wife, of Herod, of Felix, of Agrippa, can do? Then it is worth nothing—nothing—less than nothing.

And so you see there are kinds and degrees of faith which save not the soul. Is not the inference inevitable, that we must try and prove our faith, and bring it to the touchstone? that we must ascertain if ours be the genuine faith of God's elect? May we go carelessly on, leaving the decision of a question to eternity? Nay, that were but a foolish part. Let us *now* see whether we have the jewel or a counterfeit. Let us now examine, while error, if error or deficiency there be, may be corrected. And therefore the injunction of the apostle is binding upon us: "Examine yourselves whether ye be in the faith; prove your own selves" (2 Cor. xiii. 5).

Since, then, faith must be proved by some test, let us see—

IIndly, whether that which is proposed in scripture is not the evidence of holy works.

Our Lord's declaration seems precise enough: "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" (Matt. vii. 16, 20). He seems here to lay down very precisely the mode of ascertaining the reality and value of our faith. This test, then, we must adopt.

It must be carefully observed that by

good fruits, good works, I do not mean merely moral conduct. For, though where this exists not there can be no genuine faith or real religion, yet the life may be to the eye unblameable, and yet there be in the heart none of that spiritual principle or influence which God requires. One plain fact is sufficient to decide this point. St. Paul, before his conversion, was, "touching the righteousness of the law," *i. e.*, all its ceremonial, all its moral duties, "blameless." The fruits, then, of lively faith are something more than this. They are, indeed, those fruits of the Spirit which the apostle Paul enumerates, as "love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance" (Gal. v. 22, 23).

Each part of Christian doctrine, if I may so speak, will be exhibited by its appropriate proof. Genuine faith, receiving the sad truth of man's corruption, will be evidenced by a real, not a merely professed, humiliation before God. It is one thing to *say* that we are sinners: it is another to feel it. But the actual feeling thereof is easily ascertained. It is not hard to know by what a man does whether he is ashamed of sin, uneasy on account of sin, whether he hates it, shrinks from it, desires to be freed from its condemnation, from its burden. How is love evinced? Every one will tell you that he easily knows. It is evinced by the numberless kind acts to which it prompts, by the disregard of selfish considerations, if by any means the beloved object may be gratified. Now, though certainly love may exist when it is but professed, yet surely the best proof of its existence is the actual exhibition of it. Desire is in the same way best shown by men's really making exertions to obtain that which they say they long for. Fear is most clearly exhibited when we actually shrink from that which we say we dread. If, then, the best proof of the existence of all these passions or principles be the really doing that which they, if actually felt, would naturally prompt to, so we may conclude it is in spiritual things: the best proof of repentance is an earnest endeavour to be freed from the power and punishment of that sin which we say we mourn for. And, further, genuine faith receiving the record which God has given of his Son will be manifested in an actual resorting to Christ for forgiveness, and a cordial affection to his person, work, and offices. This our Saviour expressly declares. The Pharisee, in whose house he sat at meat, offered him no tokens of love. His love was therefore small: he had little forgiven. The woman, who came with all evident affection, and who showed every token of love, it was easy to conclude, loved much: her sins, which were many, had, it was clear, been forgiven (Luke vii. 36-50). Had she only talked of love when an opportunity occurred of showing it, could it have been imagined that she really felt it? For profession has often given way in the hour of trial. How frequently has the man who when danger was at a distance has talked largely of his devotion, nay, has invited death—how often has he, when it was at hand, shrunk from yielding his body for Christ's sake thereto! The best proof, then, that we are ready to resign all for Christ, that we will resist in his quarrel unto blood, is our actually doing so. Practice is the proper fruit of every gracious affection: it is the proper proof of the true knowledge of God: "Hereby," says the apostle, "we do know that we know him, if we keep his commandments" (1 John ii. 3). Practice is the proper fruit of real repentance. Hence John the Baptist required the Jews to "bring forth fruits meet for repentance." Practice is the proper evidence of genuine faith. It was by actually complying with God's command to offer up his son that Abraham showed his real belief in the Lord's word. Practice is the proper evidence of a true closing with Christ for salvation. This is evident from the different reception, as we read in the gospels, Christ's calls met with. By some they were declined or deferred: "Suffer me first to go and bury my father": "Suffer me to go bid them farewell that are at home at my house." Whereas in the cases of Matthew, of James, of John, the ready accepting of his invitation was evidenced by their at once rising and following him. Practice is the proper evidence of real thankfulness to God. A life devoted to his service, a stirring zeal for his name, a determined self-renunciation, an active employment of entrusted talent, an humble endeavour that he may be glorified in us—this evangelical practice, I say, is the best proof that we really feel our vast obligations to the Saviour's love. For this is what the hypocrite and formalist cannot, or will not, show. For a while, his profession, like the lamps of the unwise virgins, may burn brightly; but by and bye his constancy flags, self is apparent, there is no oil in his vessel, and the flame of his love goes out.

And that this test is the true one is proved by what we see to be the dealings of God with men. We find that he tries, or, as it is sometimes called in scripture, he "tempts" men; *i. e.*, he brings them into situations where natural principles and affections run counter to the requirements of his word. Thus Abraham (already alluded to) was

tried, to see whether paternal affection would prevail over his trust in God's declarations. Thus Hezekiah was tried, to see whether natural vain-glory would overcome humble gratitude for God's mercy. Thus Peter was tried, to see whether the fear of man were stronger than love to Jesus Christ. God knew all this beforehand; for he searches the heart and tries the reins, and detects the character of every rising thought ere it is matured into action. But *we* know it not till thrown into the balance of the sanctuary.

This test, let me further observe, is needed for the individual himself. Some mistakenly deny this. They allow that, to others, the proper proof of a man's profession is his actually walking in the fear and good ways of the Lord; but they say that he, for himself, as if by intuition, knows whether he has really laid hold on Christ, whether he really loves God. Do not these men understand that the human heart is "deceitful above all things"? Do they not remember that there is such a thing as self-deception, a persuasion of the mind that we desire, love, fear that which, on proof, we desire not, love not, fear not? What will they say to the case already quoted of Peter? Was he not thoroughly persuaded, when he said, "Though I should die with thee, yet will I not deny thee" (Matt. xxvi. 35), that his love to Christ was strong enough to encounter every risk, to overcome all danger? And yet, was it so? Alas! that very night it broke down. And the humbled apostle, doubtless, when restored afterwards to the place from whence he had fallen, thanked God for having taught him the evil that was in him, for having shown him that he must suspect himself. David, sensible of this, entreated the Lord to examine and prove him, and to try his reins and his heart (Ps. xxvi. 2). And so every humble believer will desire. He will not be content with notions: he must have things. He is not satisfied with a religion of the lips, or of the thoughts: he must see it influencing the whole man. He relies not, let me again say as carefully and decidedly as I can—he relies not on any conduct as the ground of acceptance in God's sight: he *does* look at it for evidence whether or no he has laid hold upon the things which make for his eternal peace, whether or no he has truly come to Christ for salvation.

And now, brethren, seeing these things are so, let me seriously, in concluding the subject, ask you what proof you are giving of the reality of your profession? O what a momentous question! On the solution of it depends whether you shall soar to the enjoyment of heaven's bliss, or whether you must be thrust down into eternal wailings. The proof, the proof—that is what I call for. You profess to know God: what practical effect has your knowledge had upon you? You profess to fear God: what practical effect has that fear had upon you? You profess to hate sin, to believe in Christ, to honour his name, to love his worship, to deny yourselves, to have renounced the world, to imitate Christ's example: the proof, the proof—what practical result is there? It is the power of the gospel that I desire to see manifested upon and in you; and thus, and thus only, shall you be proved to be Christ's disciples. Consider, then, his own most weighty words: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall thereof" (Matt. vii. 24-27).

A CONVERSATION.

"They shall teach my people the difference."—EZEKIEL.
"Wherein, then, do we disagree? We disagree about the nature and essence of the medicine whereby Christ cureth our disease."—HOOKER.

BETWEEN our protestant and the Roman faith "there is a great gulf fixed." The differences are not to be reconciled: they can no more blend together than light can with darkness. In saying which it is not meant that every thing held by the Roman church is wrong. She holds the truth, but holds it in unrighteousness. And herein is the chief danger. We should have, comparatively, little to fear from a professedly idolatrous system. A system which should denounce Christianity as wrong, the worship of the one God and the advocacy of the one Mediator to be destitute of all foundation in reason and revelation, would not be half so mischievous as this system. A system which should openly declare that there are gods many and lords many, and many ways of rendering ourselves acceptable to Deity, and thus providing for ourselves future bliss, would not be attended with half so much danger as a system such as this, which comes to us with the face of Christianity, "but within is full of dead men's bones and of all uncleanness." "The church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." She has tarnished the beauty of "the glorious gospel of the blessed God," robbed it of its simplicity, made God's house a house of merchandize, selling that for gold that perisheth which cost more than corruptible things as silver and gold to buy, even "the precious

blood of Christ, as of a Lamb without blemish and without spot." She dresses by countless appendages, or rather disfigures in an infinite degree, the plan of salvation devised by "the only wise God," and effected by Jehovah's fellow, Christ the Lord, "who is over all, God blessed for ever." And is it to be wondered at that a church, which presumes to set up her authority above that of "the chief Shepherd himself," should be given over to her own heart's lust? So wide is the breach that exists between us, that the pious and judicious Hooker remarks: "We disagree about the nature and essence of the medicine whereby Christ cureth our disease; about the manner of applying it; about the number and the power of means which God requireth in us for the effectual applying thereof to our souls' comfort"*.

My mind was full of meditations such as the above, and of anxious thought on the late aggressive movement of the court of Rome, and wondering wherefore the Lord should allow this land of so many favours and unspeakable privileges to be thus visited, when, one morning in November, while at breakfast, a young man called, and wished to speak to me. He sent in his name as ———. Being shown into my room, he began talking in the most hurried manner possible; which, added to the apparent want of confidence and yet the anxious sincerity depicted on his countenance, presented to my mind a confusion of thought and idea such as I cannot readily describe, nor shall I easily forget. I felt completely staggered. He ceased to speak; but I was ignorant of all he had said, nor did I know what he wanted. I was obliged to ask him to repeat what he had said. He complied, saying:

"I was at Worcester last Sunday, sir; and in the evening I was passing by a church; and, thinking it a catholic chapel, I went to the door and listened. The beadle immediately asked me to go in; but I hesitated, and would not go in, for I could tell by the very manner of the voice that it was not a catholic chapel. But the door-keeper was urgent; and at last I went in. The minister was preaching about transubstantiation and the sacrifice of the mass; and he said, in his sermon, 'it was impossible that there should be any such thing as transubstantiation; for that would make the priest greater than God himself. And how was it possible that a man should be able to create a god, and eat him?'" And he continued, "I can't rest in my mind. If what the minister then said be right, I am wrong; for I have been taught differently. And I was determined not to rest till I knew; and I immediately then resolved to speak to the first 'learned man' I could meet with, to have my doubts removed. And I have come to you, sir, to ask you to be so good as to relieve my mind by explaining this thing to me."

Being now clearly aware of his intention and desires, I requested him to have some breakfast; after which we would talk about the matter. During breakfast I asked him if he knew much of the bible. He said he had seen it, but had read very little of it; for the priests did not allow them to read it. "Therein," I remarked, "consisted the great evil: men were kept in darkness on the most vital and important of all truths by not being allowed to read the bible, the word of the living God, which 'word giveth light, it giveth understanding to the simple.'"

After breakfast we had a long conversation upon, first, the sacrifice of the mass.

He had been always taught that in the sacrifice of the mass Christ was truly offered for the living and the dead; whereas the minister, whom he heard on Sunday evening, said that Christ by once dying had made a complete salvation.

In endeavouring to make this matter clear to him, I made the bible my only text-book. I remarked that under the Jewish dispensation sacrifices were offered continually, year by year, without intermission. The necessity for this repetition arose from their own real weakness and inability to take away sin. They were but shadows and types, and given to the church to keep continually before the eyes of people the necessity of a sin-offering, the absolute need of an atonement. But holy scripture leads us to conclude that such was the excellency and merit of the oblation made by Christ, so perfect and complete was it, that repetition was not needed. I read to him Heb. vii. 26, 27; ix. 11, 12, 24-28. "From these texts of scripture you see," I said, "that Christ 'by his one oblation of himself once offered, hath made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world'; that, as he exclaimed on the cross, 'It is finished,' so there is a completeness in the work he has done, a finished character in what he effected. There requires, therefore, no more offering for sin, for that by one offering he hath perfected for ever them that are sanctified."

He had his doubts respecting transubstantiation since hearing the protestant sermon on Sunday night. "By transubstantiation you are taught to believe that the sacramental bread and wine are changed into the real body and blood, soul and divinity, of our Saviour, are you not?" I inquired. He answered in the affirmative. But now he could not see how the priests, in a thousand different places, could at the same instant make so many gods to worship, and after that eat them. It was impossible," I said—"utterly false, and thoroughly inconsistent; and our church is very particular in telling us about this matter: 'Whereas it is ordained in this office for the administration of the Lord's supper that the communicants should receive the same kneeling (which order is well meant for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the holy communion as might otherwise ensue), yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved, it is hereby declared that thereby no adoration is intended, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored; for that were idolatry, to be abhorred of all faithful Christians. And the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth

* Hooker, "Disc. Justif."

of Christ's natural body to be, at one time, in more places than one.' It is true that, when our blessed Lord instituted his last supper, he said, 'Take; eat; this is my body.' But does he not also in another place say, 'I am the vine: ye are the branches'? signifying to us that he is the fountain and source whence our life springs. And again: 'I am the living bread, which came down from heaven: if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world'? signifying unto us that 'he is our life'; by his death we live; his body broken, and his blood poured out, is the ransom paid for our redemption. And therefore 'the bread which we break, is it not the communion of the body of Christ? the cup of blessing which we bless, is it not the communion of the blood of Christ?' But that the bread and wine are the same, unaltered in their nature, is evident to our senses; they are still 'creatures of bread and wine' *. The bread is still bread, of precisely the same nature as before; and, from the abuse which the Corinthian Christians were guilty of, we are quite sure that the wine remained unchanged, and still possessed of its intoxicating quality. According to our blessed Lord's pathetic and heart-melting injunction, 'Do this in remembrance of me,' this sacrament was ordained 'to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us.' It is a showing forth of his death, and to be continued unto the end. 'For, as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.' The Jews had types and shadows prefiguring the offering up of that great sacrifice which was to be made 'once in the end of the world;' 'the Lamb of God which taketh away the sins of the world." Christians in this holy ordinance look back upon that event, but neither expect any repetition of the sacrifice, nor look for any corporal presence of the Saviour; but, seeking salvation only through the work he effected on Calvary once for all, and being deeply sensible of their own sinfulness and entire need of that salvation, they 'draw near with faith, and take this holy sacrament to their comfort.'"

He interposed: "The priest also teaches us that if, when we receive the bread (the wafer) we are not as free from sin as when first we were born, that is, if we have not confessed every sin to the priest, and obtained absolution, we can never be saved, but must suffer eternal damnation." I replied, "If we had no sin we should have no interest in the death of Christ, and should therefore not need to commemorate it. 'He came not to call the righteous, but sinners to repentance.' And only they who approach his table in the fullest sense of their unworthiness will be welcomed by him, and blessed."

"Then, again," he said, "we have to pray to saints, and particularly to the virgin Mary." I read to him some of those glowing texts of holy writ which speak of the mediatorial character of the Son of the Blessed, 1 Tim. ii. 5, Heb. ix. 24, 1 John ii. 1, 2, Heb. vii. 25: "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God" "touched with the feeling of our infirmities," "let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help us in time of need" (Heb. iv. 14-16). "You do not know," I continued, "if the saints can hear your prayers;" and referred him to Elijah, who to Elisha said, "Ask what I shall do for thee before I be taken away from thee" (2 Kings ii. 9). "You have no warrant in holy scripture for supposing that the departed saints are conscious of your prayers. And even if they were, and even if they could assist you, you do not require their help. You have your Saviour to go to: he is your advocate, he is pleading your cause; full of love, full of ability, full of willingness to do for you exceeding abundantly above all you can ask or think.

"But it is not only unnecessary to pray to saints, not merely doubtful whether they can hear, but infinitely dishonouring to Christ; who, that he might have an exclusive right to occupy the mediatorial throne, himself was contented to pour out his soul unto death. To ask the intercession of others is to take the crown from the Redeemer's head, and place it upon the head of another; whereas his head alone bore the crown of thorns, his body alone hung upon the accursed tree: 'he trod the wine-press alone, and of the people there was none with him.'

"If, as the church of Rome says, the virgin Mary was without sin, why should she herself speak of her Saviour—'My spirit hath rejoiced in God my Saviour.' None but sinners require a Saviour. Angels are holy beings who never sinned. Therefore they require no Saviour, nor any salvation. But 'there is no man that sinneth not;' 'for all have sinned and come short of the glory of God.' 'The scripture hath concluded all under sin,' and excepts none, save him who, 'that he might be a merciful and faithful high priest, was made like unto his brethren,' 'yet without sin.'"

"I cannot clearly understand the difference between mortal and venial sins," said my visitor. To this I replied, "The bible leads us to understand that 'sin,' without mentioning particular sins, or making any such distinction as mortal and venial—'sin, when it is finished, bringeth forth death" (James i. 15). Consequently all sin is mortal, and, unless repented of, will end in death."

"We are obliged to confess our sins to the priest—all of them, and omit not one. And, if the sin be a mortal sin, the priest will order us to go barefoot to the bishop, who may live at a long distance (perhaps, in some cases, fifty miles), who will require us to do penance, fast for a week on one meal a-day, or such like." "Not in England?" I inquired. "No: in Ireland."

"For such confession," I said, "there is not the slightest authority in God's word. St. James, it is true, says, 'Confess your faults one to another, and pray one for another;" but the text cannot furnish any ground for such a practice as that insisted on by the church of Rome; but, rather, it appears simply to mean, 'If you do an injury to another, go and acknowledge your fault to him.' But the confessional of the Roman church, as it ever has been fraught with the

* Consecration prayer.

greatest evil, so it has not even the slenderest support in the revealed will of God. It is equally uncountenanced by the page of truth (which only, in such matters, is possessed of authority) as it is dangerous to the eternal safety of the soul. Dangerous; for, if men are taught to confess to a priest, and to rest in the absolution from the lips of a mere man, they go away and do the same again."

"O just the same again, sir," exclaimed my visitor.

"Such a system must be destructive to the immortal soul, by leading it to stake its eternal all upon a 'broken reed.' Where there is true repentance, there will be a forsaking of sin. 'He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy' (Prov. xxviii. 13). Where there is not this entire desire to renounce sin and overcome it, there is no real sorrow for sin. And, whatever the priest may say, God will never remit sin without this; for our Lord did not die merely to bless us with eternal life beyond the grave, but also that he might in the midst of this naughty world have a holy people." And, I read to him Titus ii. 14. "And where there is not this holiness of character, this entire change of heart here, there will be no glory hereafter; but such must 'have their part in the lake which burneth with brimstone and with fire.'

"If you are in trouble of mind," I continued, "and cannot, after much prayer, quiet your own conscience, but feel the need of further counsel and advice, then seek a minister of Christ, open your grief, tell him your sorrow, and ask him for a word of comfort. Such a course seems natural and proper, and would no doubt be attended with much good. But that there should be a regular and systematic confession of sins to a priest is not only not necessary, but not right. The bible speaks on this wise: 'I, even I, am he that blotteth out thy transgressions for mine own sake, and will no more remember thy sins:' 'Come now, and let us reason together, saith the Lord: though your sins be as scarlet they shall be white as snow; though they be red like crimson, they shall be as wool.' It is quite true that, under the Jewish dispensation, the people had to approach God through the priest; but the whole body of Christians is constituted 'a royal priesthood' (1 Pet. ii. 9); 'Jesus Christ hath made us kings and priests unto God and his Father.' So that, as we have aforesaid, each one may 'go boldly unto the throne of grace.'"

He mentioned the subject of purgatory. Persons, he was taught, would go to this place, there to finish satisfying for all their sins. And, if a poor man, who cannot pay for it, is about to die, and wants a mass said for his safety, he dies; but no priest will offer a mass for him. "This doctrine," I said, "was also destitute of all foundation. There could be no such place, for scripture was silent about it: nor did it even become an article of the Roman faith till a very late period. Christ, by his most precious death, has made so complete a salvation that the very moment after death the soul is in perfect peace. So, indeed, the bible teaches us, that to be absent from the body is to be present with the Lord; 'in whose presence is fulness of joy' (2 Cor. v. 1-8; Phil. i. 23). But the church of Rome so far makes man his own Saviour that he must satisfy for his sins by penances, fastings, mortifications, and so on; and not only here, but hereafter, for a time be tortured, till he has fully satisfied God for his transgression; whereas the scripture saith, 'The blood of Jesus Christ, his Son, cleanseth us from all sin.'"

The young man expressed himself thankful for what I had said; and, in his honest, open-hearted, Irish manner, was better pleased that he came than if any one had given him £50; for he now felt that he had been wrong. And he spoke with emphasis on that glorious truth that "Christ by once dying on the cross had offered a sacrifice for all sins, and can save my soul. And I did pray to Christ, on Sunday evening, to teach me and direct me; and I will pray to him."

I gave him another testament, marking in it numerous texts; which he wished me to do, that he might turn to them and read them when alone. He was thankful for the gift. We both knelt down, and a blessing was invoked from above that he might be strengthened in the faith, that God the Spirit would open his eyes to behold the wondrous things of his word, guide him into all truth, and lead him in the way everlasting.

"That it may please thee to bring into the way of truth all such as have erred and are deceived, we beseech thee to hear us, good Lord."

Gloucester, Mariners' Chapel.

The Cabinet.

READING GOD'S WORD.—Very differently did two kings of Judah read the word of God. Jehoiakim read it, and at once cut the writing to pieces, and burned it on the fire (Jer. xxxvi. 23). And why? Because his heart rebelled against it, and he was resolved not to obey. Josiah read it, and at once rent his clothes, and cried mightily to the Lord (2 Chron. xxxiv. 19). And why? Because his heart was tender and obedient.—*Rev. J. C. Ryle.*

Poetry.

AUBURN*.

"To me the visit to Auburn was fraught with feelings that can never die. It was in that church that my beloved friend and spiritual father, bishop Hobart, for the last time preached the gospel of salvation and broke the bread of life; and from an 'upper chamber' in that sweet and rural parsonage his fervent spirit passed from earth to heaven. .... Years had not weakened in my heart the bond of love, now sanctified by sorrow, such as Christians may indulge for those who go before them to their rest. And I now stood where his death-bed stood, and sat where he had met, and, in the strength of the gospel for which he lived and died, had overcome, the king of terrors. It was a sacred scene, a holy hour; and, if some natural tears were shed, they were not the tokens of a sorrow without hope."—BP. DOANE.

OUR house, whereon dark clouds have lowered,
Is once more desolate;
And hushed the solemn chamber where
The good man met his fate.
Pass lightly up the echoing stairs,
And look in silence round,
And take thy shoes from off thy feet;
For this is holy ground.

* From "The New York Churchman."

Here stood erewhile his dying couch,
Against this crimsoned wall,
Where, quivering through the locust leaves,
The setting sunbeams fall.
Here last he saw yon glorious orb,
Like his, descending low,
And through the casement pour, as now,
That rich autumnal glow.

Well might he hail with trembling joy
The type of bliss divine,
With which the Sun of Righteousness
On his redeemed shall shine;
For never day made clearer set,
Nor left a track more bright
Than his, whose radiant memory still
Fills all our courts with light.

Cheered by that light, behold, "fast by,
The oracle of God;"
And mark the well-worn churchyard path,
The last his footsteps trod:
Pass through its antique porch, and view
The chancel's hallowed trust,
Where "all but speaks," in life-like grace,
His monumental bust.

The pilgrim at Iona's shrine
Forgets his journey's toil,
As faith rekindles in his breast
On that inspiring soil:
And those who track in Heber's steps,
Carnatic wood and wave,
A portion of his spirit seek
By his frequented grave.

And here, O Christian, kneel, where he,
The Lord's anointed, fell,
The noblest champion of the host,
The chief in Israel!
Here seek like him to fill the breach,
Like him the plague to stay,
And in his own impassioned words
And with his fervour pray—

That every favoured habitant
Who in these halls shall dwell,
May live and die like him, and love
Their sacred precincts well;
That reverend men their walk with God
May ever here maintain,
Nor vulgar use the precious place
Where Hobart died profane.

Thus, Auburn, shall thy hallowed haunts
Be sought from age to age,
And hither sons of holy church
Make pious pilgrimage;
And thus, sweet village, shall no thought
Of all the past bring pain,
But keep thee ever as thou art,
"The loveliest of the plain!"

W. C.

St. Peter's Parsonage, Sept., 1844.

Miscellaneous.

LAWS OF THE ROMISH CHURCH.—Let it be remembered that the following are the imperative laws of the Romish church, enjoined by the council of Trent, and sent forth to the world with the sanction of pope Pius. These laws are as binding on every [Roman] catholic as the laws passed by the British senate are on all true British subjects; and all popish bishops and priests are bound to enforce these laws. Wherever popery prevails, let the protestant lover of the bible and of that glorious bulwark of liberty, the freedom of the press, pay attention to these extracts from the canon law of Rome, and then say whether it is possible for freedom to exist in any land where popery is the predominant religion, and the priests possess the power to enforce the laws of their church. It is enacted by the council of Trent, and approved by a bull of pope Pius IV., that all books condemned by the supreme pontiffs or general councils are prohibited, and no work written or published by a heretic is to be sold or read till approved by the inquisitor. (Rule 4th). "Inasmuch as it is manifest from experience that, if the holy bible be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it; it is on this point referred to the judgment of the bishops or inquisitors, who may by the advice of the priest or confessor allow the reading of the bible to those persons whose faith and piety they apprehend will be augmented thereby; and this permission they must have in writing. But, if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he has first delivered up such bible to the priest. Booksellers, who shall sell, or otherwise dispose of bibles to any person not having such permission, shall forfeit the value of the books, and be subjected by the bishop to such other penalties as the bishop shall judge proper". (Rule 8th) "Books, the principal subject of which is good, but in which some things are introduced tending to heresy or superstition, may be allowed, after they are corrected by catholic divines, by the authority of the general inquisition". (Rule 10th) "In every city and diocese, the house or places where the art of printing is exercised, and also the shops of booksellers, shall be frequently visited by persons deputed for that purpose by the bishop or his vicar, conjointly with the inquisitor; so that nothing that is prohibited may be printed, kept, or sold. Booksellers of every description shall keep a catalogue of the books they have on sale, signed by the said deputies; nor shall they keep, or sell, nor in any way dispose of, any other books without permission, under pain of forfeiting the books, and being liable to such other penalties as shall be judged proper by the bishop or inquisitor; who shall also punish the readers, buyers, and printers. Finally, it is enjoined on all the faithful that no one presume to keep or read any books contrary to these rules, or prohibited by the index. But, if any one keep or read any books composed by heretics, he shall instantly incur the sentence of excommunication; and those who keep or read books interdicted, besides the mortal sin committed, shall be severely punished at the will of the bishop". The committee appointed at the council of Trent, and who drew up these rules, was made permanent, and exists at the present day, under style of "The congregation of the Index." This committee proscribes all the works of our divines and leading authors, including Milton, Bacon, Locke, Addison, Johnson; and even "The Dairyman's Daughter," by Legh Richmond, is honoured by being proscribed by this popish "Society of the Index."—*History of Romanism; by Dr. Dowling, of New York.*

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

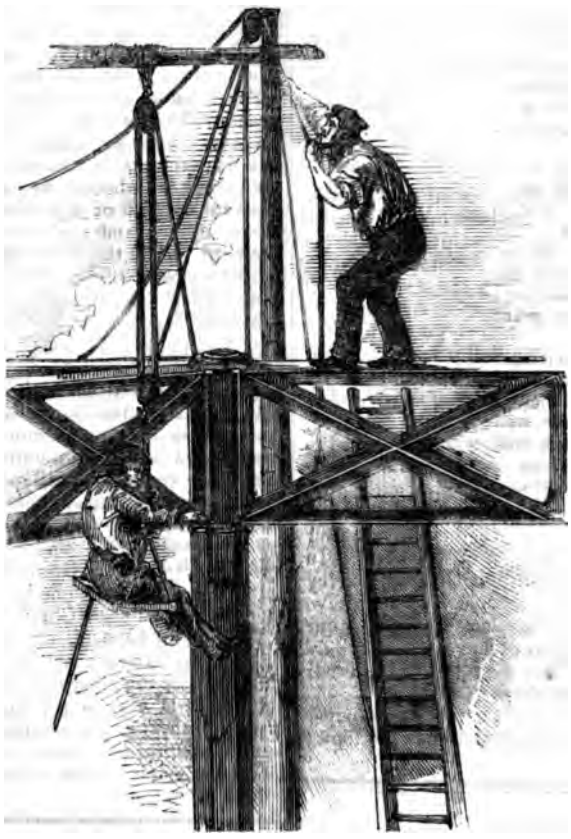
THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 881.—APRIL 30, 1851.



(Top of Column of Exhibition Building.)

OUR RESPONSIBILITY IN RESPECT TO THE GREAT EXHIBITION.

A VERY deep responsibility will rest upon our countrymen on occasion of the expected influx of foreigners at the approaching exhibition. There will be many from countries where religion in its purer form is little known, where especially the Lord's sabbaths are little honoured. We are bound to show ourselves a Christian nation,

to let them see that the law of God is here acknowledged and observed. If we only display before them our riches and power, and from a false principle of courtesy endeavour to conform to their customs, we may assuredly expect the just indignation of him, who, when he gave us talents, required us to use them for his honour. The vain-glory of Hezekiah was displeasing to him: the pride of Nebuchadnezzar was punished with a signal infliction.

All classes of the community should bear this in mind. If these lines should meet the eye of any of the higher ranks, the writer would implore them to recollect how much evil or how much advantage may be the result of their conduct. Let them be most observant of the sanctity of the Lord's day: let them not allow their entertainments or festive gatherings to interfere therewith.

To those interested in railway companies the writer would make an earnest appeal. They did much last year by their Sunday excursion trains to interfere with the sabbath rest. They pleaded that they were only giving the artizans a grateful recreation; but the strong remonstrances of the bishops and clergy, whose dioceses and parishes they invaded, might have shown them, if they would have given the slightest impartial consideration, what mischief they were producing. Let those remonstrances avail for the present year. If, under the specious pretext of providing for the convenience or gratification of guests, they disregard that divine law which allows and prescribes a sacred rest, they will have done more to demoralize and injure England than the ravage of an invading army.

London shop-keepers will probably be specially tempted to carry on their business on the Sunday. They will be applied to by multitudes, who in their own country have been accustomed to buy and sell with equal freedom on the seven days of the week. But let not the prospect of gain prevail with them. That which is gotten without God's blessing cannot prove really for their good. Such riches, let them remember, will weigh heavily upon the conscience in the hour of death and in the day of judgment.

It is the duty of the ministers of the word to press these topics very earnestly at the present time. The gathering of nations into our capital cannot pass away without some effect. What that effect shall be depends on whether we meet our guests as Christians or as men of the world. In the one case we may by the divine blessing convey instructive lessons to other people, who may have to thank God for us: in the other, we shall by our fault in importing their vices have rendered ourselves twofold guilty in the eyes of the eternal Judge. He will not overlook such guilt.

The illustration which accompanies this paper represents the workmen employed upon the top of one of the columns.

WAITING UPON GOD*.

The subject is twofold. First, the Christian's complaint; and, secondly, an oracular response abounding with encouragement for tarrying the Lord's leisure, in the full assurance of never-failing hope.

On the Christian's complaint I need not long occupy your attention. "I had fainted," said the psalmist, "unless I had believed to see the goodness of the Lord in the land of the living." The Christian may at times almost faint under corrective discipline and afflictive dispensations. The hands of the strongest will sometimes hang down, and the knees become feeble. But there are many promises made to the believer thus tried; and the psalms especially abound in words of encouragement similar to those which form a portion of my text. "Wait on the Lord; be of good courage; and he shall strengthen thine heart: wait, I say, on the Lord." Such is the oracular response made to the Christian's complaint, the consideration of which will form the chief part of my discourse.

First, these words teach us that there is a perfection of patience; not of a moral character, but a perfection of growth. "Let patience have her perfect work; that ye may be perfect and entire, wanting nothing": "Wait on the Lord; be of good courage; and he shall strengthen thine heart: wait, I say, on the Lord." This patient waiting on a covenant-God in Christ is clearly a grace of the Spirit, and flows from faith working by love. Thus a willing submission to the divine will is wrought in the believing soul. In the text, they who believe to see the goodness of the Lord in the land of the living are encouraged to continue the same exercise of faith in waiting on the Lord. And the object of this faith of patience must be clearly the written word, or those promises which are yea and amen in Christ. In other words, it must be Christ as "the wisdom and the power of God;" since it is the office of the prophetic Spirit to testify of the Lord Jesus Christ in the written word. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures, might have hope." But, mark the context of this passage in the epistle for the day. Lest any should imagine that patience and hope might be naturally acquired by the afflicted, the apostle immediately adds: "Now, the God of patience and consolation grant you to be like minded one toward another, according to Christ Jesus." And again: "The God of hope fill you with all joy and peace in believing; that ye may abound in hope, through the power of the Holy Ghost." Thus the fruit of the Spirit is not only "love, joy, peace," but also "faith," and the "long-suffering" of patience.

We have defined this waiting in patient hope to consist in an humble submission to the divine will. But such submission implies affliction either in mind, body, or estate. It is under such corrective discipline in the school of the cross that the senses are exercised in spiritual discernment, and the be-

* From "The Waitings of Faith:" a sermon on the death of the late Mr. Edward Budge; preached at Haselbury church, December 8, 1850, by the rev. Frederick Dusautoy, M.A.,

lieving soul at length attains the "perfection" of a "full age." This discipline, however, varies according to the constitutional character of individuals; and according to the ends they may have to serve, in the dispensations of divine Providence. The same likeness may be produced by the soft touches of the painter's brush, as by the harsh-sounding chisel of the statuary; and so it is in respect to that renewal of "the image of God, in righteousness and true holiness," which is ever followed by a cheerful submission to the orderings of divine Providence. Still this willing subjection of the soul is not inconsistent with that principle of our nature which shrinks from suffering. Indeed, it is the law of a perfect nature to desire freedom from affliction. The example of the Saviour is all-sufficient to establish this point: "If it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." Hence the willingness, essential to a waiting faith, is that which in the issue closes with the divine will, and commits the end to a covenant-God in Christ, as unto a "faithful Creator." But, in speaking of afflictions, as appointed for the exercise of patience, we must yet extend their compass. Whatever crosses the will is designed to exercise this grace. If any man will be a Christian, "let him deny himself, take up his cross daily, and follow Christ," by receiving him as "the way, the truth, and the life."

Under the more general judgments also of the Almighty Judge, patience is called into exercise. "In the way of thy judgments, O Lord, have we waited for thee: the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night: yea, with my spirit within me, will I seek thee early." This passage of Isaiah is of general application, and points to the object of the patient soul's desire. Our waiting must be on the Lord; and, therefore, this direction is twice repeated: "Wait, I say, on the Lord." Here the Lord Jehovah is our covenant-God; for Isaiah not only points to Almighty God as the desire of our soul, but adds, "and to the remembrance of *thy name*." Now, we know that the Lord Jesus Christ is the brightness of the Father's glory, and the express image of his person; and, therefore, he, who is in the bosom of the Father, and declares to us the power of the eternal Godhead, is the name of Jehovah, as well as Jehovah's fellow. We cannot, therefore, well mistake where should be our trust, when called to "tarry the Lord's leisure." On Christ should our heart be surely fixed. And, until the believer has found this central point of attraction, he must be "like a wave of the sea, driven with the wind and tossed." Until Christ has been found to be "the supreme good," the soul of man resembles the needle of a mariner's compass, under the influence of another power of attraction, always perturbed and in motion. Whereas the waiting soul, who has found Christ to be "gain both in life and in death," is like the same needle of the mariner's compass (after foreign influence has been removed), finding its central rest towards the northern pole. The well-known words of an ancient father are beautifully descriptive of this state. "Thou hast made us, O Lord, for thyself; and our souls are restless until they return again to thee." Then it is that the soul becomes like the emblem of perfection. The renewed Christian moves in a circle, and is continually returning to his beginning. He looks continually unto Jesus as "the Author and Finisher of his faith;" and is assured that "he, who has begun a good work in him, will carry it on and perfect it unto the day of the Lord Jesus." "They who believe do enter into rest;" and there is no rest, brethren, for the soul of man, until he has thus found it in Christ. Christ must become "all his salvation and all his desire." "The desire of our soul must be to his name, and to the remembrance of him." And, before this quiet rest, this patient waiting on the Lord has been attained, the restless soul may well be compared to a stone suspended, whose downward tendency will never cease, until it is stopped by the solid substance of the earth. "Vanity of vanities, all (besides Christ) is vanity and vexation of spirit."

In trying our state before God, no question is of greater importance than that which leads us to inquire whether we have, in deed and in truth, "counted all things but loss," or ballast cast overboard in a life-threatening storm, "for the excellency of the knowledge of Christ Jesus our Lord." It is impossible we can have a true and living faith, unless we realize its two-fold operation, in rejecting all creature-work, and in laying hold of the meritorious cross and passion of our Redeemer. We hear much of the outward development of popery; but, alas! very few think of inquiring into the existence of its ruling power within. The essence of popery consists in a dependence on creature-work, whether manifested in doctrine, developed in practice, or concealed in the spiritual frame of the mind and will. Now, faith renounces all dependence on creature-work, whether in obedience or in sufferings; while it lays hold of the justifying righteousness of the Lord Jesus Christ, and relies solely on his one sacrifice, oblation, and satisfaction for sin. Such is the invariable and indispensable self-renunciation of a true and living faith, which is of corresponding efficacy in casting away every form of creature-dependence. Nothing but a reconciled God in Christ can satisfy the cravings of the renewed and immortal soul. Things, once esteemed, are then regarded as worthless toys. Trees of man's planting are deprived of all their former beauty. The autumnal foliage of their leaf-stripped branches has now lost its attractive hues; and the withered leaves, trodden under foot, are become fit only for the dunghill. But, although it is winter on earth, it is summer in heaven. The Sun of Righteousness shines around; and his cheering warmth makes us forget the misery and woe, which sin has brought into the world. And, although it was a winter's funeral when, on Thursday last, we committed the remains of our Christian friend to the dark, cold tomb, yet the genial change, the unclouded sky, the vernal sun, told us of another and a brighter day, when we shall see re-animated that mortal frame of Christian dust, one of nature's acted parables of death on earth, but life in heaven. "I am the resurrection and the life, saith the Lord: he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die." In sure and certain hope of a resurrection to eternal life, we committed to the earth that body

sown in weakness to be raised in power—sown a natural body, to be raised a spiritual body. And he, who waited here on the Lord, until the time of his change came, now waits on the Lord in heaven, expecting his "perfect consummation and bliss both in body and soul, in God's eternal and everlasting glory." For that "corruptible must put on incorruption; and that mortal must put on immortality." In the meanwhile, the angels, sent forth as "ministering spirits to such as are heirs of salvation," have borne his soul to heaven above, even as the waiting of patience and of faith sustained his burden whilst upon earth. Such, indeed, is the force of the original word, translated patience. It signifies a power exerted to bear up, and so to be supported under a burden as not to sink under it. Thus does the Lord strengthen all those who wait upon him. "I had fainted," says the psalmist, "unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord; be of good courage; and he shall strengthen thine heart: wait, I say, on the Lord."

MEDITATIONS*.

ON THY INVITATIONS.

"I meditate on thee in the night watches."

"Him that cometh unto me, I will in nowise cast out" JOHN vi. 37.

IN nowise! How broad is the door of welcome! "God," says a holy writer, "is like one on his knees, with tears in his eyes and extreme fervour in his soul, beseeching the sinner to be saved." He met the prodigal son half-way. Ere the ungrateful wanderer could stammer forth, through penitential tears, the confession of his sins, the arms of mercy were around him. The prodigal thought of no more than the menial's place: the father had in readiness the best robe and the fatted calf. "There is no such argument," says bishop Reynolds, "for our turning to God, as his turning to us." He has the first word in the overtures of mercy. He refuses none, he welcomes all: the poor, the wretched, the blind, the naked, the burdened, the heavy-laden; the hardened sinner, the aged sinner, the daring sinner, the dying sinner—all are invited to the conference: "Come now, and let us reason together." The most parched tongue, that laps the streams from the smitten rock, has everlasting life. "When we forgive, it costs us an effort: when God forgives, it is his delight." From the battlements of heaven he is calling after us: "Turn ye! turn ye! Why will ye die?" He seems to wonder if sinners have pleasure in their own death. He declares, "I have none."

My soul, hast thou yet closed with the gospel's free invitations? Have you gone, just as you are, with all the raggedness of nature's garments, standing in your own nothingness, feeling that you are insolvent, that you have "nothing to pay," already a bankrupt, and the debt always increasing? Have you taken hold of that blessed assurance, "He is able to save unto the uttermost"? Are you resting your eternal all on him, who has done all and suffered all for you; leaving you, "without money and without price," a free, full, unconditional offer of a great salvation? Say not your sins are too many, the crimson dye too deep. It is because you are a great sinner, and have great sins, that you need a great Saviour. "Of whom I am the chief," is a golden postscript to "the faithful saying."

Do not dishonour God by casting doubts on his ability or willingness. If your sins are heinous, you will be all the greater monument of grace. You may be the weakest and unworthiest of vessels; but, remember, there was a niche in the temple for great and for small, for "vessels of cups" as well as for "vessels of flagons." Aye, and the smallest vessel glorifies Christ.

Arise, then, call upon thy God! We cannot say, with the king of Nineveh, "Who can tell if God will turn?" He is "turning" now; importunately pleading and averring on his own immutable word, that he will in nowise cast out." "Though ye have lien among the pots, ye shall be as doves, whose wings are covered with silver, and their feathers with yellow gold." Close without delay with these precious invitations, that, so looking up to a reconciled God and Father in heaven, you may even this night say: "I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety."

ON THY CONSOLATIONS.

"Comfort ye, comfort ye, my people, saith your God" ISA. xl. 1.

God's people are often apt to get "discouraged because of the way." In the bitterness of their spirits they are often apt to say, with desponding Zion, "The Lord hath forsaken me;" or, with the faithless prophet, "It is better for me to die than to live."

But the Christian has his consolations, too; and they are "strong consolations. The "still, small voice" mingles with the hurricane and the storm. The bush burns with fire; but the great God is in the bush, and therefore it is indestructible. "The Lord liveth; and blessed be my Rock, and let the God of my salvation be exalted!" Earthly consolations may help to dry one tear, but another is ready to flow; God dries all. There is no want in the aching voids of the sinner's heart but he can supply.

Is it mercy to pardon? I can look up to the throne of the most high God, and see holiness and righteousness and justice and truth, all bending in exulting harmony over my ruined soul, exclaiming, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

Is it grace to help? I can look up to that same throne, and behold seated thereon a great High Priest; nay, a mighty "Prince, having power with God, and prevailing;" "prayer without ceasing" ascending from his lips in behalf of his people. When Satan seeks "to sift them on earth," his upholding power protects them in heaven. When temptation assails them in their earthly conflicts, the true Moses on the mount,

* From "The Night Watches;" by the author of "The Faithful Promiser." London: Ramsay. Edinburgh: Paton and Ritchie. 1851. A little devotional work, which many will value.—ED.

with hands that never "grow heavy," makes them "more than conquerors." When trial threatens to prostrate them, he identifies himself with the sufferers; he points to his own sorrows to show them how light the heaviest of earth's sorrows are! Even over the gloomy portals of the grave he can write "Blessed are the dead." He alone felt death's substance: his people only "see the shadow." He makes it a "valley of Achor," through which "the two spies, faith and hope," fetch back Eschol-pledges of the true land of promise.

My soul, art thou now weary or desponding? Is some cross heavy on thee; some trial oppressing thee; some thorn in the flesh sorely lacerating thee? Be still: he will make his "grace sufficient for thee!" If he has allured thee into the wilderness, it is that he may speak comfortably unto thee. He has an antidote for every bosom, a balm for every heart, a comfort for every pang, a solace for every tear. "In the multitude of my thoughts within me thy comforts delight my soul."

"'Tis my happiness below
Not to live without the cross,
But the Saviour's power to know,
Sanctifying every loss.
Trials must and will befall;
But, with humble faith to see
Love inscribed upon them all,
This is happiness to me.
Trials make the promise sweet;
Trials give new life to prayer:
Trials bring me to his feet,
Lay me low, and keep me there!"

"I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety."

THE SECRET OF THE BELIEVER'S STRENGTH*.

We have had occasion to notice how greatly David trusted in his God, notwithstanding many considered his case quite hopeless. But how (will some say) could he exercise so much faith while enduring such opposition? The answer is at hand; he took refuge in prayer: "I cried unto the Lord," said he, "with my voice; and he heard me out of his holy hill" (Ps. iii. 4).

From the history of David, it is evident he was a man of much prayer; and this is the reason why he was prepared for every emergency, and ready for every trial. Neither difficulties nor afflictions, as far as we know, found him at a distance from God, except twice; and then he fell, and was thereby taught that his strength was in the Most High alone. We may trace many of our delinquencies, and much, if not all, of our weakness, to the want of prayer. The Spirit of God knew our necessities, and whence and how they might be supplied, when he so frequently, and in such various forms, enjoined us to "pray without ceasing." Our great enemy laughs at our resolutions and desires, at our endeavours and struggles, when unaccompanied with prayer:

"But Satan trembles when he sees
The weakest saint upon his knees."

* From "The Garment of Praise"; by rev. H. Smith.

By long experience he knows that there the soldiers of the cross get the sword of the Spirit sharpened, the arm that holds up the shield of faith strengthened, and all the armour of God brightened. We cannot use our weapons with any good effect unless we "pray always with all prayer." Could our bodies be strong, if they had not their regular supplies of food? Would they be nourished by the form of a meal, when nothing is really eaten? or, if eaten, when nothing is digested? Would one or two cold, comfortless, ineffective meals in a day suffice for them? And can we think that prayer, engaged in now and then when convenient, will nourish our never-dying souls? or that the cold formality of prayer will satisfy them? If we would have our spirits strong, we must pray indeed, and make it a work and labour: then shall we find grace to help us in time of need.

David's prayer was of an earnest and supplicating character: "I cried unto the Lord with my voice." There is such a thing as the prayer of the heart—the desire of the soul; but, while this forms the essence of prayer, it is not all that is included in it. The idea of prayer includes, first, the inward desire, and then the outward expression: "I cried with my voice." If we have not the former, our prayers must be a mockery; if we use not the latter, they will, most probably, be wandering, vague, lifeless, and cold. Our compound nature of body and soul requires both; and the one helps the other. The fervent desire of the heart begets the devotional expression of the lips; and, in return, the devotional expression of the lips greatly assists the fervent desire of the heart. They have a reciprocal influence on each other. Silent, mental petition should by no means be neglected, for it is available at all times and under all circumstances; but the constitution of man, the nature of prayer, and the examples of it in scripture, demand that the lips as well as the mind should be occupied. If they who complain of wandering thoughts and a lack of fervour in prayer would attend to this point, they would soon find the benefit of it.

David did not pray in vain: "He heard me out of his holy hill." By the holy hill is meant Mount Zion. Moses had repeatedly told the Israelites that, when they possessed their land, the Lord would choose a place in which he would be worshipped. That place was Zion: "For the Lord hath chosen Zion: he hath desired it for a habitation. This is my rest for ever: here will I dwell, for I have desired it." This place was the residence of the ark of the covenant, in a tent which David had pitched for it. Strict directions were given by God that the ark should be made according to a particular pattern. The lid of it was of pure solid gold, and was called the mercy-seat, or propitiation. Over this were placed two cherubims, whose figure cannot now be ascertained. It was upon the mercy-seat, and between the cherubims, that the Shechinah, the emblem of the divine Presence, appeared. Here it was, too, that Jehovah gave out his oracles, whenever consulted on behalf of his people, and that he answered their prayers. "Thou shalt put the mercy-seat above, upon the ark. .... And there I will meet

with thee; and I will commune with thee from above the mercy-seat, from between the two cherubims, which are upon the ark of the testimony": "O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth": "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth." Towards this seat of mercy in Mount Zion did David look when he cried for deliverance; and from this place an answer of peace was given: "He heard me out of his holy hill."

The ark is destroyed; but he whom it represented lives for ever and ever. Jesus is our propitiation: "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." He is the mercy-seat where God meets with us sinners, justifying us freely, and receiving us as his own. Not towards the temple and the ark do we look when we pray, but towards him who is "greater than the temple," and the antitype of the ark, the Saviour himself: "I am the way, the truth, and the life: no man cometh unto the Father but by me." Nor can we be disappointed if we come in this way: "Whatsoever ye ask the Father in my name, he will give it to you." The prayer of David was answered; and his case affords us great encouragement: "For this shall every one that is godly pray unto thee at a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him." He was not heard because of his own worthiness, for he had none: it was not his earnest petition that brought the answer; it was because "God is good, and because his mercy endureth for ever."

The reason of our acceptance with God, and of the bestowment of the grace we need, is always the same. Our feelings, and even our faith, may vary; but this never does. The way of access is always open: "Jesus is the same yesterday, to-day, and for ever": "He ever liveth to make intercession for us." A sense of unworthiness need not hinder us. The burden of sin, however great, must not keep us away. So much the more, indeed, on account of these, should we flee to him whose merit and worthiness belong to believers, and who alone can ease us of that burden. The atonement and intercession of Christ are always perfect and ever-prevailing; and, for our comfort, we should know that their efficacy does not in the least depend either upon the earnestness of our prayers or upon the greatness of our faith. This is the good news that encourages earnestness and begets faith, and is the object of faith; but, in itself, it remains the same, whether believed or not, though we can neither participate in its blessings nor enjoy its comforts unless we do believe it. The belief of the truth does not make it the truth. The efficacy of Christ's work is the thing that faith lays hold of, and must therefore exist before faith can be exercised. Jesus has done every thing for us in the way of merit. He is all a despairing sinner needs—Prophet, Priest, and King: "Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready; come to the marriage." It is because we do not enough recognize this great fact, in which the very essence of the gospel lies, that we are so often desponding. He is able both to save to the uttermost, and to save evermore, all that come unto God by him; seeing "he ever liveth to make intercession for us." "Having therefore liberty to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh, and having a High Priest over the house of God, let us draw near with a true heart, in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that hath promised." Never will he turn a deaf ear to the voice of our complaint, nor send us empty away. If he does no more, he will secretly strengthen us to bear his apparent delays, and to wait patiently for him until he hear the voice of our supplication: "All the promises of God in him are yea, and in him amen, to the glory of God": "He is not a man, that he should lie; neither the son of man, that he should repent. Hath he said it, and shall he not do it? or hath he spoken it, and shall he not make it good?" You expect the sun to rise to-morrow: but why? Is it because he has risen every morning these thousands of years? Nay, but because God has said, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Though the earth hangs upon nothing, you are not afraid that it will fall with you—where, you know not—nor that the stars will drop and crush you to atoms; and that, because they are upheld by almighty power, and arranged by infinite wisdom. But the promises of our Father, who made them all, are firmer than they: "Heaven and earth shall pass away; but my words shall not pass away."

"The voice that rolls the stars along
Speaks all the promises."

"Lift up your eyes on high, and behold who hath created these things; that bringeth out their host by numbers: he calleth them all by names by the greatness of his might, for that he is strong in power, not one faileth. Why then sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run, and not be weary; and they shall walk, and not faint."

Relying on such an all-powerful and infinitely good Being as this, David had nothing to fear. Nor did he fear. His mind was quite at ease: "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." See the truth of this in David's experience: "I laid me down and slept; I awaked; for the Lord sustained me" (Ps. iii. 5).

THE CHURCH OF ENGLAND*.

INASMUCH as in the Christian dispensation God bestows his gifts on men through the instrumentality of faith alone; and every revelation which we know to have emanated from God has directed the eye to Christ, either by type and prophecy before the advent, or in the ordinances of the church since that period, we come to the conclusion that every Christian community, every branch of the church of Christ, is impure, has apostatized from the truth, when its doctrines, its ordinances, and its ministrations do not hold up Christ as the all-sufficient and sole Mediator between God and man, and do not exhibit the Almighty Father as reconciled to his fallen creatures through the atoning sacrifice of Christ, and through him alone; so that not only is the blood of Christ held forth as the means for cleansing man from sin, but the offer of salvation is made absolutely and unconditionally: "Whosoever believeth in him shall be saved." This imputation cannot be brought against the church of England. Not only has she preserved that discipline which may be deemed necessary to constitute a pure branch of the church of Christ, viz., regular descent from the apostles, and the orders of bishops, priests, and deacons; but in her articles and liturgy, in all her ordinances and services, salvation through the atoning blood of Christ is not only declared to be the way, but the only way by which sinful man can enter heaven. She speaks not with an uncertain voice as to the "rule of faith," taking part from God's word, and part from the tradition of man, but has unequivocally asserted that nothing is to be demanded to be believed as an article of faith, which cannot be proved by the word of God. She declares, in those articles in which she sets forth the necessary faith of a member of her church, that we are justified in the sight of God only through faith in Christ; which doctrine she more fully explains in the homily on salvation. In her liturgy, the pouring forth of the hearts of her faithful children when in prayer approaching the throne of grace, she not only concludes each petition in the name of Christ, showing that we deserve nothing but through his merits, but in those petitions expresses in the clearest manner that our adoption into the family of God is by the free grace of the Redeemer, by whom also we receive power to pray, and by whose blessing our feeble exertions are made effectual unto salvation. It is not the church and her ministrations which are held forth as the groundwork of our acceptance, but Christ, the sum and substance of the gospel, and her ministers as Christ's ambassadors, beseeching you in Christ's stead to be reconciled to God. Faith and repentance are required of those who are admitted into the covenant of the gospel: faith and repentance are required of those who are partakers of the communion of the body and blood of Christ.

* From "The true Church:" a Sermon, by the rev. W. Short, M.A., incumbent of St. George-the-Martyr, Queen's-square, London.

NOTICES OF BOOKS.

We have received—

"Was St. Peter ever at Rome? the substance of two lectures delivered in St. John's [Roman] catholic church, Perth, on Sundays, 2nd and 9th February, 1851;" by rev. J. S. McCorry, M.A.P. Edinburgh and London: Dolman. Dublin: Bellew. Glasgow: Margey. Perth: Drummond. 1851. We have placed this pamphlet first, because we desire to draw particular attention to it. It must have been carefully compiled by the author; for two lectures are here not taken in shorthand, as they were deliverd, but deliberately digested into one. The publishers are the leading Roman-catholic houses in the chief cities of the empire; and, as the work is sent for review to a protestant journal, it is evidently considered as rather a capital thing. When we open it, too, the muster of authorities is startling. Clemens Romanus, Ignatius, Irenæus, Tertullian, Eusebius, &c., figure beside Fogginus, Dollinger, and the rev. John Baptist Palma, the dread array forcing from us the almost involuntary exclamation, What a prodigious scholar is this man! But what will our readers say when we tell them that Mr. McCorry is so well acquainted with chronology as to state that "Clement the Roman, a disciple of St. Peter, wrote an epistle to the Corinthians, after the persecution of Diocletian had subsided"? What will they say, when we further tell them, that Mr. McCorry is so well versed in the scripture history as to write that "the Mamentire prison, under the Roman Capitol, is shown, where, according to the accounts of our most ancient writers, St. Peter had been detained till the angel was sent to loose him from his chains"? This is truly lamentable. How dark must be the laity in the Romish church, when the priests and preachers, whose works are heralded forth to the world as leaders in controversy, are ignorant to a degree which would be shameful to a national school-boy! Let protestants mark the fact we are recording. It is highly instructive.

"The Rise of the papal Power traced, in three Lectures;" by Robert Hussey, B.D., regius professor of ecclesiastical history, Oxford. Oxford: Parker. 1851. We warmly recommend this book. It is perspicuous, unassuming, and full of matter, exhibiting a lucid sketch of the advances made by the papal see from the fourth century. Professor Hussey has our sincere thanks for his timely publication. It is an excellent manual for students: it will serve also to recall the facts in their connexion to those who are already acquainted with them.

"A History of British Birds;" by the rev. F. O. Morris, B.A. London: Groombridge and Sons. Parts IV-X. We expressed our approval of this work when we had received the first three parts. We rejoice to be able to repeat our recommendation. The illustrations are excellent. Each species of bird is beautifully drawn and coloured; and the letter-press descriptions appear to us very good. We consider that when completed it will be an ornament to any library.

"Ann Ash; or the Foundling." London: J. H. Parker. 1851. We have perused this tale with much pleasure. It seems to be the record of real occurrences; and it pourtrays a character which may well be taken as a model by those in her sphere of life. We think this little book likely to be useful, and would recommend it as especially proper to be placed in the hands of female servants.

"Lady Eva ——: her last Days;" by the hon. and rev. S. G. Osborne. London: Bone. 1851. A striking account of the last days of one who was able to testify "God has given me to know that peace and hope in my Redeemer, trusting on which I long since lost all fear of death." The smiles of the world are peculiarly bewitching to those in the higher ranks; and it is only the special power of divine grace that can lead a soul to lay titles, wealth, and worldly honours at the foot of the Saviour's cross.

"The Church of Rome:" lectures by the rev. C.

R. Alford, M.A., incumbent of Christ Church, Doncaster. London: Wertheim and Macintosh. Doncaster: Hartley. 1851. There is much information in this pamphlet.

"Notes on the Constitution of Sheepfolds;" by John Ruskin, M.A. London: Smith, Elder, and Co. 1851. Mr. Ruskin is a fearless and a clever writer. There are some very valuable parts of this pamphlet; but from some of his views we must express our entire dissent.

"The papal Moloch, or the Human Sacrifices of the Inquisition." London: Wertheim and Macintosh. 1851. Some of the best authenticated facts in regard to the inquisition are here collected into a small compass. It is a little book well adapted for distribution.

We have also received: "Christ the only Mediator;" by the rev. Beaver H. Blacker, M.A. (London, Wertheim and Co., 1851); "The Church of England the Bulwark of the Reformation," a speech delivered by the rev. H. J. Ellison, vicar of Edensor, at a meeting of the clergy of the archdeaconry of Derby (London, Hamilton, Adams, and Co.); "The Looker-on" for March, 1851; (London, Piper); and the following musical works: "God save the Queen," with two additional verses, arranged as a solo, duet, and quartett; "We wont give up the Bible," arranged for one or four voices; both by H. J. Gauntlett, Mus. D. (London, Ramsay, 1851)—Dr. Gauntlett's name is a sufficient guarantee to the character of a musical work.

Some other books have reached us too late for notice this month.

We were invited to inspect the "Tour through Europe," in a series of dioramic views, at the King's Concert-room, Haymarket. We were pleased with this exhibition, and can testify from acquaintance with many of the places represented the general accuracy of the representation. The views of Dresden, Venice, and the Rhine, particularly pleased us. That of Mont Blanc from Sallenches was not so good. A lecture was given to explain the various scenes.

The Cabinet.

LITTLE SINS.—Nothing darkens the eye of the mind so much, and deadens the conscience so surely, as an allowed sin. It may be a little one, but it is not the less dangerous for all that. A small leak will sink a great ship, and a small spark will kindle a great fire, and a little allowed sin in like manner will ruin an immortal soul. Take my advice, and never spare a little sin. Israel was commanded to slay every Canaanite, both great and small. Act on the same principle, and show no mercy to little sins. Well says the book of Canticles: "Take us the foxes, the little foxes, that spoil the vines" (Cant. ii. 15).—*Rev. J. C. Ryle.*

Poetry.

TO THE VIOLET.

(*For the Church of England Magazine.*)

THOU modest, unassuming flower,
Sweet harbinger of spring,
That e'en while storms of winter low'r
Thy fragrance through the air dost pour,
And grateful odours fling.

How much I love thy form to trace,
Thy first approach to hail;
To mark thine unobtrusive grace
Enrich each low sequestered place
In sunny bank or vale!

What though no varied robes be thine
To strike the admiring eye,
Nor does thy vesture gorgeous shine,
Like flaunting flowers in gardens fine,
With rainbow hues that vie—

Yet in a charm thou dost abound
Peculiarly thine own:
Thou seem'st, whilst scenting all around,
As if thou blushedst to be found,
Or rudely looked upon;

As if, unconscious of thy worth
Thou shunn'st the vulgar gaze,
And scarce from off the lowly earth,
That gave thy humble flowret birth,
Thy form thou durst upraise.

Thy modest meekness to the fair
A lesson sure may teach:
'Tis this that doth beyond compare
Our love ensure, our hearts ensnare,
Our very souls bewitch.

J. B. S.

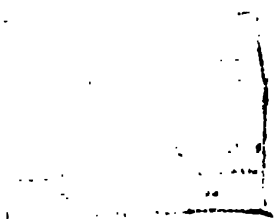
Martin Rectory.

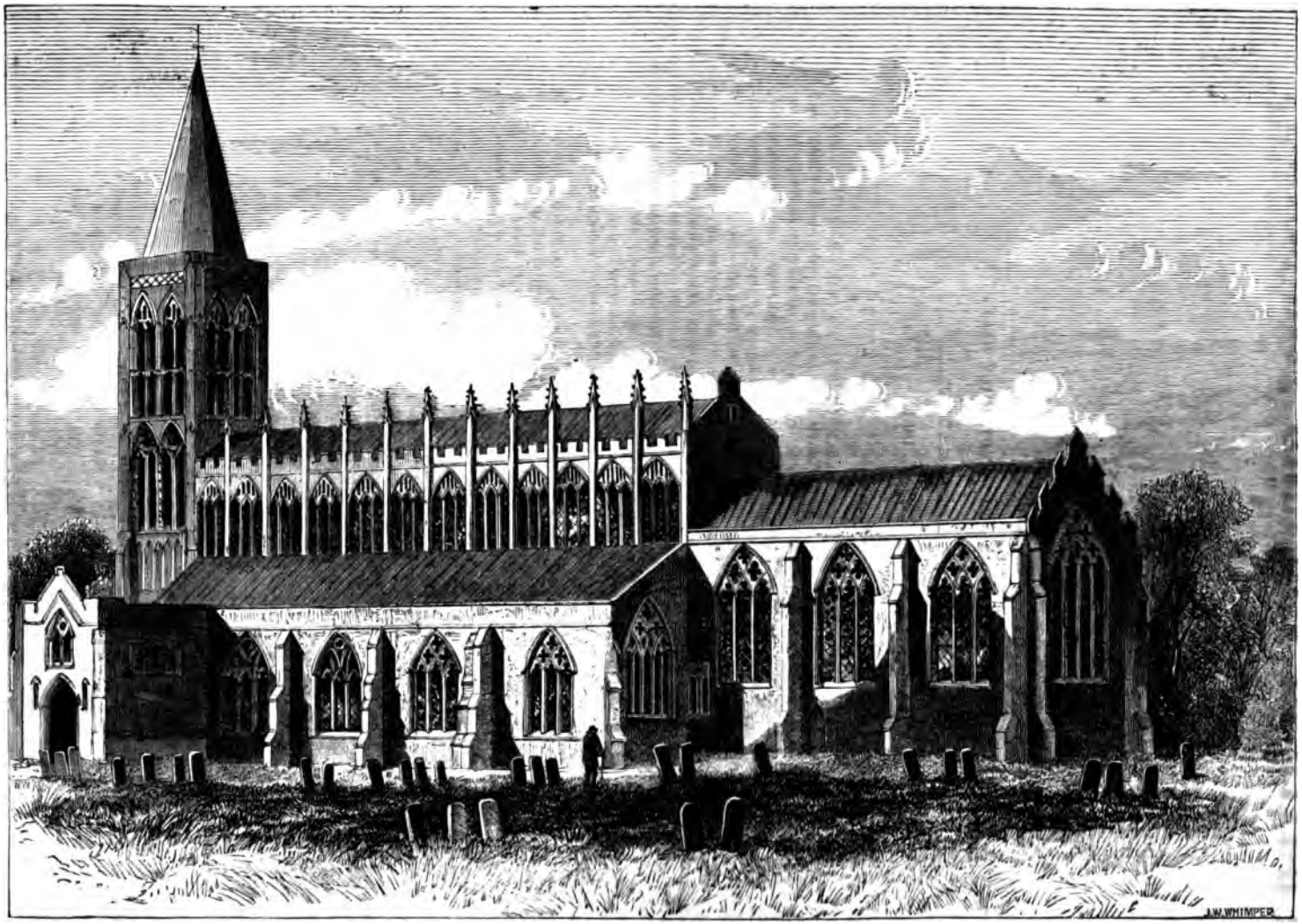
Miscellaneous.

PERSECUTION OF THE BIBLE AND LITERATURE IN ITALY.—"Naples, Jan. 3.—A book is as much dreaded by the advisers of the Vatican as if it were a child of the devil. Diodati's Italian bible is a special object of fear. Martini's garbled edition of the sacred volume is the only one allowed in this part of the world, and that on condition of the individual having special permission. Speaking with a priest a few days ago, I said to him, 'If you studied the scriptures, what Italian bible would you use?' He replied, 'Diodati's edition, most certainly.' 'Then, if you think that is the best and most correct, why would you not give it to the people?' 'We do not hold that we have any right of private interpretation: we can read the scriptures only by the lamp of the church.' I mention these facts by the way, because I see that it is sometimes contended in England that the bible is not a sealed book, perfectly dead, stone dead, to the great masses; whilst the priest himself must obtain a permit to read the scriptures as they are written by the inspired writers." With regard to literature in general, the same correspondent observes: "The office of revision at Naples is positively crowded with 'literary prisoners,' and the subscribers to serials (periodical journals or works) ask in vain for their property. Thousands of volumes are under lock and key: more, indeed, than the censors could read in a century, admitting the monstrous supposition that they were acquainted with the languages in which they are written. The booksellers are desperate. One said to me, 'I sell nothing; almost every book is in the 'Index' (the prohibited list); and those which are not are as if they were.' Another assured me that he had hundreds of volumes in purgatory, without hope, by either indulgence, money, or prayer, of ever obtaining them. Another complains of the confiscation of twenty copies of Macaulay's History of England (Leipsic edition), which is much in demand" (A Correspondent at Naples in the Athenæum, No. 1,214, Feb., 1851).

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.





ST. MARY'S, GEDNEY, LINCOLNSHIRE.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No: 882.—MAY 3, 1851.

ST. MARY'S, GEDNEY.

GEDNEY is a village in the fenny part of Lincolnshire, about three miles from the small market town of Holbeach. In point of situation it has nothing to recommend it; but it possesses one of those beautiful ecclesiastical structures with which, as has been heretofore repeatedly observed, this part of the kingdom is so thickly studded.

This church consists of a south porch, a nave with aisles, a chancel, and a tower steeple at the west end. According to Stukely, it was built by the abbots of Croyland.

The lower part of the tower is of early English, and the superstructure is of the perpendicular style. At the angles of the tower are pilaster buttresses: the walls are divided into five stages, four of these being early English; of which the first is perfectly blank on the three exterior fronts, there being no western entrance. The last stage of the tower is perpendicular and similar in the four walls. Each is pierced by two windows of two lights each, cinquefoiled and divided by a transom. The tower is crowned by a plain parapet, having an enriched cornice, under which is a band of continued quatrefoiled lozenges. It was doubtless intended to erect a spire on the uppermost stage: indeed, part of the base is built; the walls are corbelled over for it, and the angles of the tower prepared for pinnacles. At present there is only what seems to be a portion of an ancient wooden spire.

The porch is perpendicular gothic, with a gable in the south front: on each side the entrance are trefoiled niches having ogee heads: above is a window of two lights, trefoiled, with a quatrefoiled recess. In the parapet of the gable at the apex is another niche cinquefoiled.

The aisles are in the decorated style. The south aisle has a window at each end, of five lights, cinquefoiled, with good tracery.

The south wall has five windows of three lights, and an entrance-door, on which is the inscription, PAX XTI SIT HUIC DOMUI ET OMNIBUS HABITANTIBUS IN EA: HIC REQUIES NOSTRA. The north aisle is similar, save that the door and western window have been badly modernized.

The clerestory of the nave is perpendicular. Each wall is divided by slightly projecting buttresses, which are crowned by crocketed and finialed pinnacles, into twelve bays, pierced by a window of three lights, cinquefoiled with trefoiled tracery. The parapet is embattled, each centre battlement of a bay being sculptured with a cross. The east wall of the nave contains a plain circular window, above which is a square-headed one of two lights, and over it the sanctus niche, without its cross.

The chancel is, mainly, decorated gothic. The south and north walls are divided into three bays, each pierced by a window of three lights. Under the centre, in the south wall, is the priests' door, and near the west end one of the windows called ichnoscopes: it has a square head, and is of two lights, cinquefoiled with perpendicular tracery. On the north side is a modern vestry: and in the eastern end is a fine window of five lights, with ogee trefoiled arches, the tracery being formed of continued ogee quatrefoils. The gable has an embattled parapet.

Six pointed arches on octagonal pillars divide, in the interior, the nave from the aisles. The western arch is enriched with the tooth-moulding; and above is the roof of the original early English church. The roof of the nave is divided into panels, with carved bosses at the interstices.

In the north aisle are some of the old open oak benches; and in the east window is a good deal of painted glass, as also in several of the clerestory windows. The floor of the chancel is lower than that of the nave, but the altar is raised four steps. There are some sedilia in the south wall, which suffered when the present Italian altar-screen was put up.

At the west end of the nave is a wooden font. There are several monuments in this church, but none of peculiar interest, consisting, for the most part, of memorial slabs.

The parish is large; and a considerable agricultural population is spread over it, amounting at the census of 1841 to 2,277, exclusive of those in a district called Gedney Hill, which possesses a chapel of its own. Gedney is a vicarage in the diocese of Lincoln, and in the patronage of the crown.

HOW SHOULD PROTESTANTS MEET THE AGGRESSION OF ROMANISTS?

By the Rev. S. Hobson, LL.B.

Incumbent of Butley, Suffolk.

INTRODUCTORY.

Although the Christian should endeavour to live peaceably with all men, this blessed object is not always attainable. Occasions sometimes arise when he is constrained to put himself in an attitude of defence, and to engage in battle. This he must do when the cause of true religion is endangered. He cannot allow that to be sacrificed to a love of ease and quiet. He feels that, under such circumstances, war becomes absolutely necessary, and that it will not do for men to fold their arms, and indolently to look on, while enemies are undermining the citadel.

This warfare is not a matter of choice, but of sacred obligation. We have been enrolled in the army of Christ, as his faithful soldiers and servants, and are bound to fight manfully under the banner of the Great Captain of our salvation. We ought, therefore, to "contend earnestly for the faith once delivered to the saints:" we are to be "valiant for the truth upon earth." We are, indeed, to speak the truth in love, and to please men for their edification; and this is true charity. But to endeavour to conciliate them by conniving at their errors, and leading them to believe that we differ from them in non-essential matters only, is to please them to their destruction. This is unhappily the course which many have pursued towards their Roman-catholic countrymen. They have acted as if they really believed that a religion, founded on "the traditions and commandments of men," is as acceptable to God, and consequently as safe, as the religion which grounds all its doctrines and practices on holy scripture. The policy of such a course is as dangerous as its morality. It has not been successful in conciliating Romanists, but has rather encouraged them to make aggressions on a church whose principles they were thus led to suppose were loose and latitudinarian. It has confirmed them in their error of blindly submitting themselves to the guidance of a church which arrogantly calls itself infallible, and proudly claims to be the supreme governor and mistress of all the churches upon earth. To enter into a truce with such a church would be gross infatuation. To be silent and unmoved while its emissaries are corresponding with faithless soldiers within our camp, attacking our outposts, and scaling our walls, would show that we were insensible to the blessings which our ancestors fought and bled to acquire for us. It is not indeed pleasant to be disturbed when we are indulging ourselves with an interesting dream: it is very annoying to be suddenly startled, while we are sailing smoothly along, by the alarming cry that rocks and quicksands are ahead; but it is better to suffer a temporary annoyance, than to find ourselves shipwrecked: it is surely better that our sleep should be interrupted, than that we should be allowed to slumber until morning, when we might awake and find the enemy in possession and ourselves slaves.

To those persons who feel annoyed by the warnings which the ministers of religion and other advocates of the protestant faith consider it their duty to give, and who beg to be indulged with "a little more sleep and a little more slumber," I beg to submit the following fable for their serious consideration.

Once upon a time the sheep of a certain fold complained to their shepherd that they were unable to sleep owing to the frequent barking of the dogs, and they requested that he would silence them. "You simple creatures," answered the shepherd; "these are your watchmen, who give you notice of the approach of enemies. They stand continually on the watch; and, as soon as they see any signs of danger, they give an alarm, lest you should be suddenly attacked and slaughtered by prowling wolves." "We see no wolves," replied the sheep: "the animals which are said to be our enemies, and are stated to have destroyed so many sheep in former times, appear to be meek and gentle creatures, and not at all disposed to do us any injury. We are informed that the food with which they are nourished is quite different from that which was formerly given to them, and that its effect upon them is to make them kind, peaceable, and inoffensive creatures. We therefore wish not only to live at peace with them, but to give them a proof of our confidence by dismissing, or, at least, silencing our dogs, of whom the harmless creatures often complain." The shepherd, wearied out by their importunity, reluctantly consented to their request. The dogs were commanded to be silent. Then the palings of the sheepfold were by degrees broken down and removed, and a covenant of perpetual amity was entered into by the sheep and the wolves. They saw and conversed with each other without interruption; and there is little doubt but they would have lived together in friendship and amity had not their respective leaders directed them into different pastures, and selected for them opposite kinds of food. This soon caused disputes among them. The sheep were satisfied with the green pastures, and the crystal streams that meandered through them; but the wolves were fed with artificial food, provided by an old shepherd, who lived afar off, in a place surrounded by seven hills. He wanted the sheep to eat of the same food, and also to drink of a certain muddy stream, which he assured them was much better for them than the clear waters which they were accustomed to drink. They would not, however, exchange their pleasant pastures and their pure fountains for the barren plains and murky puddles of the old shepherd. Hence arose much ill will and contention. At length the wolves, finding that they were both numerous and powerful, declared plainly that the sheep must and should live in the same way as themselves, eat the same kind of food, and drink of the same waters, or there could no longer be peace between them. Such, they were in-

formed, was the unchangeable purpose of the old shepherd on the seven hills. The sheep were now in great distress and perplexity. The fences which once surrounded their fold had been levelled to the ground, their dogs had been sent away, their shepherds had been thwarted and discouraged, while using their endeavours to give the sheep wholesome and nourishing food; and several false shepherds had crept in, and were gradually preparing the sheep to relish such food as the old shepherd provided. But the sheep in general turned a longing eye to their old green pastures, and to their sweet and ever-flowing crystal streams, and absolutely refused to partake of the food of the old shepherd. Open war was therefore proclaimed. The sheep were attacked by the wolves: many of them were slaughtered, and the rest obliged to disperse themselves and to seek shelter in caverns and amongst the mountains. They learnt, when too late, that the old shepherd of the seven hills will never permit the sheep to eat other food, or to drink other waters than such as he prescribes, and that he denounces ruin on every flock which shall not implicitly submit to his commands.

Let it not be inferred from this fable that the writer considers the Romanists all wolves and the protestants all sheep. He readily allows that many of the former evince such piety towards God and goodwill to man as cannot be exceeded by the most consistent protestants; while, on the contrary, he is well aware that many protestants, by their life and conversation, cause that holy name by which they are called to be blasphemed. The former have been supplied with a small portion of wholesome and nourishing food, mingled with a large quantity of that which is deleterious; but, through the grace of God, they have chosen the good and rejected the evil, and thus are they Christians indeed, notwithstanding the principles which thieir church inculcates. Although within his temple, they would not bow the knee to Baal. But inconsistent protestants, and especially those professing to be members of the church of England, who lead immoral and irreligious lives, are acting notoriously in opposition to the principles of their church. They have chosen to provide husks for themselves, rather than to eat the pure food which a scriptural church has provided. If, therefore, a member of the church of England be living in the neglect of his duty towards God and man, he cannot excuse himself by appealing to the doctrines of his church; but, if a Romanist be an idolater, a covenant-breaker, an enemy of the bible, a persecutor of Christ's followers, disloyal, uncharitable, unmerciful, he may plead the teaching and sanction of what he regards as an infallible church.

It is the persuasion that they belong to an unerring church, where alone salvation is to be found, which leads Romanists to be so zealous and unwearied in their efforts to gain proselytes. We cannot justly blame them for this; since they suppose that they are thus promoting the best interests of their fellow-creatures. But how should we meet these attempts? By refusing to hear their arguments? This is certainly a prudent course for those who have no skill in disputation, and who cannot be expected to detect the sophistry which Romanists so abundantly employ for the advancement of their religion. It cannot, however, always be followed. The emissaries of popery are numerous, and will "compass sea and land to make one proselyte." Protestants, in the lowest as well as in the highest stations, may at one time or another have to encounter them. How desirous soever they may be to avoid controversy, it will often be forced upon them. It is absolutely necessary, therefore, that all should be prepared to give a good reason for the hope that is in them, and to prove that they are resting on no uncertain foundation. But there is one point which every protestant should insist upon when he engages in conversation on religious subjects with Romanists; and that is, to make holy scripture the only authority for either doctrines or practices. This may be fairly demanded, because both protestants and Romanists acknowledge the bible to be God's word; but tradition is regarded as of equal authority only by one party. Should his opponent refuse to appeal to, and abide by, "the law and the testimony," it may be suspected that he aims to pervert rather than to promote the truth, and he should be avoided: "If they speak not according to this word, it is because there is no light in them" (Isa. viii. 18). If, therefore, he "consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (1 Tim. vi. 3-5).

The bible is, unquestionably, the only weapon by which we can effectually withstand and overcome the emissaries of so cunningly-devised and dangerous a system as popery; and, the more all classes are instructed in the great and holy doctrines of scripture, the better prepared will they be to encounter an enemy who will never be satisfied until he brings the whole world under subjection. Romanists, and especially Romish priests, are well aware of the difficulty of withstanding this powerful weapon—"the sword of the Spirit, which is the word of God"; and therefore they generally employ every art to induce men to lay aside this weapon, and to meet them on the ground of reason and antiquity. Although they have often been foiled on this their favourite ground by learned protestants, yet it is not advisable for protestants in general to encounter them there. Indeed the most learned men, by leaving the study of holy scripture, and plunging into the dark and intricate labyrinth of antiquity, have become so bewildered as at length to embrace that which they previously held in abomination. This needs not excite surprise. Popery is a monster which can only be seen in its true colours by the light of scripture; and, when men relinquish that light, and have recourse to the glimmering taper of antiquity, they easily mistake tinsel for gold, falsehood for truth.

As many protestants are not aware of the modes by which Romish emissaries endeavour to gain proselytes, the writer has undertaken to compose a series of dialogues, which may, under the divine blessing, aid such as are unskilled in controversy to withstand those encroaching adversaries. But

it is not merely by reason and argument, it is not by the exhibition of popery in its truest and most revolting features, that men are to be prevented from falling into the toils of this grand enchantress. Their best security will be found in an enlightened attachment to the reformed religion, arising from a deep sense of the purity and excellence of the doctrines and practices which it inculcates; for they will then seek to worship God "in spirit and in truth," and will close their eyes against the meretricious pomp and grandeur of a superstitious worship. "The only sure support of the protestant cause," says bishop Gibson, "will be the serious and sincere Christian, who prefers his religion before popery, because it is more agreeable to the rules of the gospel and the true spirit of Christianity, and who laments the open profaneness and neglect of God's worship, and the contempt of every thing that is sacred, which are found in this protestant country. These, at present, afford the priests of the church of Rome a very specious argument, in their attempts upon those who are not able to enter into the real merits of the cause; and must, in the event, draw down some heavy judgment, if a timely restraint be not laid upon them. .... If it be true, as it certainly is, that the reformation from popery, and the zeal with which it was carried on and maintained, were founded in a serious concern for the purity of religion in doctrine and practice, the protestant cause must grow weaker and weaker, in proportion to the decay of that serious concern among us. If the foundation be faulty, the superstructure cannot stand; and to what degree most protestant countries, and particularly our own, are fallen from their ancient seriousness in religion and zeal for it, is too well known. .... It is no less plain that, if people have no concern for Christianity in general, it must be matter of indifference with them under what denomination of it they live. Only, the less inward regard they have to religion, the more they will be pleased with a public worship of outward show and pomp"*.

MAUD BOWERS.

No. V.

"WHY, Maud, how very full of business you seem!" I exclaimed, as I looked into her sitting-room, one morning, through the sweet-smelling clematis, which almost shrouded the window. "You have no time to spare to me, I am afraid?"

"O, Mr. Relton, is that really you honouring me with so early a visit! I am delighted to see you. Do come in. Run, little ones," she added, gaily, turning from the window towards a group of children, whom she had been teaching: "run away: I must let you out of school half an hour earlier than usual to-day. So mind you are punctual to-morrow, and learn your lessons more perfectly than ever." Up jumped the little tribe; and Maud and I watched them from the porch of her pleasant cottage, as, with smiling faces and ringing laughter, they ran across the green. "Happy little beings!" said Maud: "it does one good, both in body and mind, to come in contact with their uncareful, confiding spirits! But come in, Mr. Relton: I ought not to keep you standing after your long walk. Come in; and, as you have made me dismiss my scholars so early this morning, I shall make you pay the penalty of sharing my humble dinner with me: it will soon be ready; and, meanwhile, I have so much to tell and to ask you."

"I yield myself a willing prisoner," I said; and together Maud and I entered her little dwelling. In the sitting-room we found a little boy busily engaged in setting things to rights, putting by the books out of which the children had been learning, and removing the forms on which they had sat.

"See, Mr. Relton," said Maud: "Ned Warren is my footman to-day; one of the boys always makes my room tidy after the others have left; and to-day it is Ned's turn—you remember him, do you not?"

"Ay, to be sure I do," I answered, laying my hand on the soft light hair which shaded the boy's now happy face; "though I might well have taken him for another, he is so much changed in appearance since you have taken him in hand. Ned," I said; "do you remember the first day you saw Miss Bowers?"

The boy's blue eyes sparkled as he replied: "When I'm as old as you are, sir, I'll remember it!"

"Well, that is promising a good deal, my boy; for another half century and more must have carried you along with it, before you'll have come to the milestone I've reached. But tell me, Ned, what do you remember of that noted day?"

"That I heard the first word of kindness ever said to me myself, sir; and that was from Miss Bowers."

"You have heard many since, I'll warrant me, little man?"

"Many, many; every day, sir," the boy replied with energy; and a tear stood in his eye, as he looked up with confiding fondness into Maud's face.

"Good boys always get kind words," said Maud; "and Ned is generally a very good boy, I am happy to say. Now go home, my child," she added; "and you may tell little sister that her frock is ready; and that she may come up for it at tea-time to-night." At this announcement Ned's countenance expressed unfeigned delight; and I remarked that he looked as if he thought the permission granted to his sister to come at tea-time promised her a great treat. "Yes," Maud answered, smiling; "little Annie is fond of a cup of milk and a piece of bread and honey; and she knows when she comes up at my tea-time she will get both, and will find a little stool ready at my feet for her; and Ned knows so, too; so he is pleased for her sake to hear that she is to come—are you not, Ned?" Ned responded by a smile; and, making one of his lowest bows, he left the room. Pearson soon after entered, bearing on a tray the nicely-prepared little dinner, to which Maud and I sat down with cheerful and thankful hearts.

"It is strange," Maud remarked, after grace had been said, "that you should have paid me this pleasant visit to-day; for do you know, Mr.

* "A Preservative against Popery," Vol. I., preface, pp. ix, x. 1848.

Relton, that it is the anniversary of that important event, my coming to Elm End? Do you remember the day?" she went on, without waiting for an answer to her question: "it was so wet and so windy; and Pearson said, as we drove up and saw you at the door, 'O dear, miss, the poor gentleman will surely take cold!' but I took no notice; and I'm afraid I was too much taken up by my own sorrows to give you even a thought! Self was all-in-all to me I much fear in those days!"

"Not so," I replied. "You had much to grieve you; and sorrow is naturally self-occupied; but you bore your trial very well, Maud—very well indeed, considering your age, and the life you had led. And so it is a year to-day since you came among us, is it? Well, my dear, I'm sure it was a happy day for me when you came; and so it was for Elm End: what would the poor do without you now?"

"O dear, Mr. Relton! you greatly overrate my usefulness. Indeed, I do very little indeed compared to what I might and ought to do for them. "Next Wednesday," she continued, "a whole year will have passed since you took me that nice first walk we ever took together, and you introduced me to some of the cottages—do you remember? Really, the time has flown so swiftly, it appears but as if a month or two had passed."

"Time well occupied generally seems to go quickly, Maud; but the effects of time, devoted, as yours has been, to Christ and his poor, do not quickly pass away: they remain in a blessed influence on your own soul, in an abiding record in God's book, and in the happiness you have conferred on those amongst whom you have pursued your labours of love. But come, tell me how all my friends are getting on. It is really a long time since I came to see you, Maud: I have had so much to do lately in the village; so that I feel quite in the dark as to the proceedings of your little flock."

"My flock, indeed!" said Maud, laughing: "a sad wandering flock they would be if left to the care of their shepherdess, I fear. But I am glad, Mr. Relton, that your conscience reproaches you for having left us all so long to our own devices. I began to think you had forsaken us—four long weeks it is since you came near us. However, I'll not waste the precious moments in talking, but I'll tell you how we have all been going on. To begin with my especial favourite—little Ned, you saw? and, from the expression of your face, I could see you thought him looking much better than he used; and he is better, certainly; still he is not by any means a strong child; and I sometimes think he will be among the 'early called': he is so gentle, so affectionate, and really so holy; and I do think with Wordsworth, that

> 'The good die first;
> And those whose hearts are dry as summer-dust
> Burn to the socket'—

do not you, Mr. Relton?"

"Very complimentary you are to your aged friends, Maud."

"O! I know that many old people are very, very good indeed; and I know—"

"Yes, my child! O, yes! I know what you would say," I replied, interrupting her defence: "I understood you well, Maud; and I agree with you that there is frequently observable in those who are doomed to a 'shorter life and longer immortality' an unusual degree of gentleness, and the spirit of the child Jesus, which you say that little Ned possesses. How does his mother treat him now? Does she still despise him as the 'poor puny' one of her children?"

"No," Maud answered: she is really kind to him now; and I begin to hope that he will win his way into her heart, and gain an influence there which will prove an inestimable blessing to the poor woman."

"Some one has already obtained no small influence over her, if I mistake not," said I, smiling at Maud while I spoke. "She and Warren are both regular in their attendance at church now; and they look so respectable and tidy."

"She is still, however, I fear, in the 'gall of bitterness'," Maud replied: "her spirit is not yet humbled; and her mind is still possessed by the idea that she has been wronged by every rich man in the land, and that it is a crying shame that she and her children should not have all the comforts which she once enjoyed in her father's home."

"So difficult is it ever," I exclaimed, "to rid ourselves of any opinion or idea that we have once thoroughly imbibed! We ought to watch ourselves narrowly, Maud, from day to day; for the seeds whence spring opinions, and even principles, are sown by the wayside, and in society; and they are often received unawares: perhaps a remark, made by some one accidentally, may give rise to a train of thought which possibly may lead us to conclusions on which much that is most important to us may depend. Most especially careful ought we to be in the selection of our companions, and of the books which we make a practice of reading—these last have, I am certain, a wonderful influence over us. The mind (especially the young mind) is, as it were, a tablet, on which the author, as he proceeds, impresses characters as he will. I am old and cautious, Maud; but I was not always so; and though I can now, I hope, read any work with safety, trusting to a practised eye and hand to discover and sift the chaff from the wheat, I can yet remember the time when my frame of mind and tone of feeling used perceptibly to vary with the character of the books I studied; and I dare say your experience has been the same."

"O yes!" she replied, "even now that I adhere almost exclusively to works of a religious nature (or, at least, tendency), my feelings still alter very much, according as the tone of what I read is exciting, or calm and sober."

"I can quite believe it, my dear Maud; and therefore, with your imaginative and excitable turn of mind, you should adhere to sober, practical works, of which the tendency will be to establish and strengthen orthodox principles and good impressions, rather than to elevate the feelings or excite even the good passions. To return to Mrs. Warren," I continued: "what she has read has, I fear, been as poison to her soul: the seditious publications she has made her study have evidently had a most pernicious effect upon her character."

"No doubt of it," said Maud. "At one time Warren used to take in regularly a horrible Sun-

day newspaper, filled with every sort of impiety and sedition. By some accident it fell into my hands; and God has enabled me since to persuade both him and his wife to give up such reading."

"Well, Maud, that is a great step in the right direction. You have cause for heartfelt gratitude that your hand has been permitted to lead them to take it."

"I am thankful, I hope," Maud answered, "for any advance made by those in whom I cannot but take a lively interest. But, O! Mr. Relton, the Warrens are not really awakened to a sense of their unworthiness, their responsibilities, or their danger. They will not feel either as they ought." Maud spoke vehemently; and I loved her for loving so ardently the cause of her Lord and Master.

"My child," I said, "the work of man's salvation is a long and a laborious work: it cannot be wrought in a day, nor indeed at all except by God's especial interposition. Usually the Holy Spirit works gradually, gently. The good seed is sown; and, even if it be watered by God's blessing, and cherished by the hand of those who do his will upon earth, still it is often long in springing up, still longer in bringing any fruit to perfection. With regard to the poor people of whom we have been speaking, Maud, there is, believe me, no cause for despair: the angel has 'troubled the waters': there is a stirring within their breasts; and we may (trusting in God's mercy) hope that in the end they will be 'healed':

> 'God hath sown, and he will reap—
> Growth is slow where roots are deep:
> He will aid the work begun,
> For the love of his dear Son.'"

"I pray God it may be so!" Maud ejaculated fervently: "I pray God it may be so! O, Mr. Relton, it is an awful thing to contemplate a soul in danger of eternal misery: is it not?"

"Indeed it is, Maud," I replied; "and, when the reflection forces itself upon us that every city has its thousands, every town its hundreds, and every village its tens, standing in danger of so great condemnation, how does our heart swell within us! and from our inmost soul how fervently does the prayer arise, 'Father, forgive them; for they know not what they do'!"

"It has often occurred to me," said Maud, "that that command of our blessed Lord, 'Pray ye the Lord of the harvest that he may send more labourers into his vineyard,' is much neglected by us. How very seldom we do pray that the number of God's ministers may be increased! And yet, did the great Disposer of events see fit to send forth three or four times as many as there are throughout the length and breadth of our thickly-populated country, it would surely be the greatest blessing he could bestow upon it; and, if (like the Jewish ruler) we love our nation, ought we not publicly as well as privately to pray for the inestimable boon?"

"We ought, indeed, Maud," I replied. "In this, as in every other respect, I fear we fall far short in the performance of the duty which we owe to our church and country. We can pray earnestly for ourselves, for our friends, and for those in whom a constant intercourse makes us *take a personal interest;* but for the entire race of mankind, which is as one large family, having one loving Parent, we have no warm, heartfelt prayer to offer; and this, if I mistake not, is one of the many unmistakeable proofs of the depravity of our nature; for selfishness is the root of the evil, and selfishness is a distinguishing characteristic of the unregenerate man."

"What you say is, I believe, true," Maud answered; "and yet there is infinite comfort to be derived from praying for others, I think; do not you? And do you know, Mr. Relton, I can often pray for others when I cannot pray for myself: it is strange, is it not?"

"Strange, but nevertheless true, I doubt not, little moraliser," I replied with a smile. "And two reasons, I think, may be assigned for it. The first is, that God hears with peculiar favour and indulgence the prayers offered up by one of his creatures for a fellow-creature; and, therefore, a supply of the Holy Spirit's influence is vouchsafed, to assist the weak but willing soul to rise in pious and charitable aspirations towards the mercy-seat. Our heavenly Father smiles on the kneeling Christian who, forgetful of self, seeks at the throne of grace blessings only for others; and the smile of God gives joy to the heart, and 'wings to the soul in prayer.' The second reason for our sometimes being able to pray for others when we find it impossible to do so for ourselves, is not of so comforting a nature, for I believe it to be this: self is so interesting, so absorbing a subject, that, when the mind is directed towards it even in prayer, it cannot go beyond it: it cannot, as it were, raise itself above itself: it becomes entangled in a web of thoughts which impede its aspirations in their upward flight; and we find ourselves thinking about ourselves even when kneeling in the awful presence of the Almighty God."

"How well you know me!" Maud exclaimed. "Often and often have I risen from my knees, finding it impossible really to pray, my thoughts were so dreadfully busy."

"Well, my dear Maud, I was not speaking with peculiar reference to you, but of the difficulties attending the right fulfilment of the duty of prayer, which I fear all at times experience."

"Nanny Cotton, I do not believe, ever feels them: her whole day seems to be spent in prayer, her life is a life of prayerfulness. She has become much weaker in body since you saw her, Mr. Relton; but her soul—"

"Waxes stronger in the Lord," I went on to say; "does it not, Maud?"

"Indeed it does," she replied. "I saw her yesterday, and I thought that a more perfect model of an aged and a suffering Christian could not be imagined. Her feeling with regard to this world is, that she is—

> 'Ready to give thanks, and live
> On the least that heaven may give;'

while, at the same time, she feels that to depart and be with Christ would be far better."

"The sight of one in so spiritual a frame of mind has a blessed effect on the heart prepared to receive holy impressions: you must have found the benefit of holding constant intercourse with Nanny, have you not, Maud?"

"O yes, indeed I have!" she exclaimed, "and most grateful I am to her: I love her as a friend,

as a sister in the Lord! Never shall I be able to repay her all I owe her: her example, I do humbly trust, has been truly blessed to me; and, when my hour of departure comes, I shall look forward to meeting her again where all distinctions of rank shall be done away, and the wisdom and the refinement of this world shall be counted foolishness."

Maud spoke with great earnestness; and, when I took her hand and pressed it, I felt that it trembled with emotion.

"Nanny's hour of release from suffering cannot, from what I hear, be far disttant," I said, after a pause. "She will not be long with us."

"No," Maud rejoined, rising at the same time from her seat: "her days are numbered; so I will spare you to her for part of this afternoon, Mr. Relton," she added with a smile. "And, besides Nanny's, there are many cottages on the green I want you to visit: shall I put on my bonnet and go with you?"

To this proposal I acquiesced with pleasure; and, while Maud equipped herself, I strolled into her little garden.

A. E. L.

THE USEFUL CHRISTIAN.

DEAR FRIEND,—To be useful is not only the urgent duty but the glorious privilege of every believer. I rejoice that you thus feel, and that it is the desire of your heart to do good unto all men as you have opportunity. As it is possible, however, to desire to be useful without knowing how to be so, let me briefly suggest the following method. You my be useful,

By your Example.—Without exhibiting this in the first instance, all your other exertions will be utterly useless. Your own example sets a seal to your sincerity, and gives a weight to every counsel you may offer. You then become a living epistle, that may be known and read of all men; and who does not know that men are even more deeply impressed by living epistles, inscribed by the Spirit of God, than by epistles written only by pen and ink?

By Conversation.—Few men were more blessed in the conversion of souls than the celebrated Harlen Page. Yet he was not a minister, but a man in the common rank of life. Now, by what instrumentality did he accomplish so much good? It was simply by conversing earnestly with all whom he met on the great concerns of the soul. Go, in a similar spirit, and do likewise, and you shall be alike useful.

By Correspondence.—There are few who do not write to some friends; but how many are there who write without any right or serious aim! They write about the news of the day, but say nothing about the news of salvation. If you wish to be useful, make it a rule never to let a letter pass from your hands without containing something savouring of the truth, and leading to Christ.

By Contributions.—It has been well remarked, "Numerous channels are now opened up in the providence of God, through which we can carry our Christian influence, not only over our own land, but to the most distant and degraded spot on earth. Our charities can take wing, and light upon every place where we think they are most needed." In such channels let your money freely flow; for in no way can you be more eminently useful, if with your money you give the prayers of faith.

By Distribution of Tracts.—It is impossible to tell the amount of good which has been done in this way. The instrumentality may be humble, but not the less to be valued; for sinners innumerable have thereby been led to the saving knowledge of Jesus. Some of the most eminent pastors of the church have been converted by tracts. Give them in faith; and many are the sheep and lambs whom you may be made instrumental in leading to the fold.

Weekly Almanac.

"Christ also suffered for us, leaving us an example that ye should follow in his steps."—1 PET. ii. 21.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life, give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. Amen.

MAY.	MORN. LESSONS.	EVEN. LESSONS.
4. 2nd Sun. aft. Easter	Numb. xxiii. xxiv. Matt. ii.	Numb. xxv. Rom. iii.
5. Monday	1 Kings xiv. Matt. iii.	1 Kings xv. Rom. iv.
6. Tuesday	1 Kings xvi. Matt. iv.	1 Kings xvii. Rom. v.
7. Wednesday	1 Kings xviii. Matt. v.	1 Kings xix. Rom. vi.
8. Thursday	1 Kings xx. Matt. vi.	1 Kings xxi. Rom. vii.
9. Friday	1 Kings xxii. Matt. vii.	2 Kings i. Rom. viii.
10. Saturday	2 Kings ii. Matt. viii.	2 Kings iii. Rom. ix.

"Tobit had an angel to direct him in his journey forth and home. When Tobit was returned to his father's house, the angel left him. We have in our journey to heaven more than an angel, yea the Lord of angels, Christ Jesus, by his example of life to go before us, and his grace within to strengthen us. If we follow him, he will bring us safe and sound to his own, and by him to our Father's house. Will he there leave us? No: he will there tarry and rejoice with us, and we with him" (C. Sutton).

THE YOUNG RULER:

A Sermon,

BY THE REV. C. A. HEURTLEY, B.D.

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MATT. xix. 16-22.

"And, behold, one came and said unto Jesus, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but, if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother, and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But, when the young man heard that saying, he went away sorrowful; for he had great possessions."

In the parable of the sower, our Lord describes some of the seed as falling among thorns, which spring up with it and choke it, so that it comes to nothing; and he explains his meaning to be, that, in this case, the care of this world and the deceitfulness of riches choke the word, and it becometh unfruitful.

The history, which we have just read, contains a melancholy instance of such a result. Nothing could be more hopeful than the first address of this young man to our Lord. While others were asking questions to tempt and ensnare, he came with an earnest desire for instruction upon the most important subject which can engage the thoughts of man. "Good Master," he said, "what good thing shall I do that I may have eternal life?" And, when our Lord told him that he must keep the commandments, he was not satisfied with so general an answer; he wished (as one might naturally do who was really in earnest) to know, in particular, which commandments Jesus meant. Jesus answered him on this point also. Not even yet was he satisfied, however. Nay, he even seemed disappointed at finding that Jesus did not enjoin him something less easy, and less ordinary and common-place than, according to his notions, the keeping of the commandments. "All these," he said, "have I kept from my youth up: what lack I yet?" No doubt, if he had truly known either the commandments or himself, he would not have spoken thus. But yet his answer showed his earnestness and zeal. And, accordingly, St. Mark tells us that Jesus, looking on him as though with a look of affectionate interest and concern, loved him. Jesus would not have loved him if he had not discerned something hopeful in him and worthy of love. But the same knowledge of what is in man, by which the Saviour saw the amiable part of this young ruler's character, disclosed to him the painful truth that his heart was not right with God after all. He saw what no human eye, perhaps, could have discovered, the thorns which were thickly sown among the good seed, and which only wanted time and opportunity to show themselves. And he applied a test which brought them to light at once; and that so clearly, that even the young man himself could no longer help seeing them. He bade him go and sell that he had, and give to the poor, and he should have treasure in heaven, and come and follow him. The young man could not reconcile himself to this. It was more than he was prepared for, even though Christ himself gave the command. Great as was his regard for Christ, earnestly as he desired to secure eternal life, he loved his riches more. And he went away sorrowful: his very sorrow indicating the struggle that had gone on in his mind; though, alas! indicating at the same time what party had gained the victory in the struggle. The cares of this world and the deceitfulness of riches had choked the good seed.

My brethren, are we ready to mourn over this young man; to mourn that he should come so near the kingdom of heaven and yet lose it after all? It is well. But let us look to ourselves, and consider how we should have acted, had we been placed in his circumstances; how we should act, if we were to be placed in his circumstances now; if Christ were to bid us do what he bade this young man do, literally go and sell all that we have and give to the poor, and come and follow him. It may be, he actually is requiring, if not the very same thing at our hands, yet something that amounts to the same. And it is a very serious question, and one that we have good need to ask ourselves, How are we meeting his requirement? Are we, in one word, devoting our souls and bodies, our time, our money, our energies, our influence, whatever we have, wholly to his service? Have we no reserves? Is there nothing that we are holding back? Is there no duty, the thought of which makes us sorrowful, because conscience tells us we are not willing to set about it? Is there no sin which we cannot bear to hear described in its true colours, because conscience tells us we are addicted to it, and are not willing to give it up?

But let us consider the history of this

young ruler more in detail. God grant us his Holy Spirit that we may be enabled to profit by it.

Observe, first, the way in which he addressed our Lord. He ran up to him as he was going out of the house, and knelt down before him; a very remarkable token of respect, especially considering that he was a man of rank, a ruler, and that Jesus, as far as regarded the worldly station which he assumed, was a poor man, a carpenter's son,—so he was reputed. The young ruler knelt down before him then, and asked him, "Good Master, what good thing shall I do, that I may have eternal life?"

His question was a most important one; one that, put rightly, every man has good need to ask most earnestly, "What shall I do that I may have eternal life?" Is it one that we have asked, my brethren, and have not rested satisfied till we have obtained the true answer? "What shall I do that I may have eternal life?" Alas! how many never ask it; never care to ask it! They will ask many other questions with most deep earnestness. "What shall I do," one will inquire, "to get a livelihood?" "What shall I do, to maintain myself and my family?" "What shall I do," another will ask, "to regain my health?" These questions, and a hundred such as these, they will ask. But to inquire, "What shall I do that I may have eternal life: what must I do to be saved?" never occurs to them, unless, perhaps, when sickness overtakes them, and death and judgment and eternity are staring them in the face. And then they reluctantly begin to think about another world, because they no longer have a prospect of continuing in this. O how unworthy a return for what Christ has done for them! How inconsistent with their high calling! Is it not a shame for those who owe every thing they have in this life, and every thing they hope for, or might hope for, in the next life, to God's mercy, to spend all their years in the devil's service, and to put God off with the very dregs and off-scourings of their lives, the few last feverish days of sickness? How can they hope such an offering will be accepted? I dare not say it will not in any case be accepted, not even where the past is unfeignedly lamented and mourned over, and forgiveness sought through Christ's merits, with full purpose of amendment of life. But in how few instances is this seen,—satisfactorily seen! And what a fearful risk to run, to stake eternity upon the possibility of it!

It was a deeply important question, then, which this young man asked. Yet there was an expression in it which, taken in connexion with the question which followed, seemed to indicate that he had much to unlearn before he could learn the way to heaven. "What good thing shall I do," he says, "that I may have eternal life?" It looks as though he came to Jesus with his mind full of the idea that he could win heaven by the performance of some meritorious deed or other. He little knew that he must be content to receive it as a free gift, given to him not for any worthiness of his own, or of his deeds, but for Christ's sake. His language savoured strongly of the language of the church of Laodicea: "I am rich, and increased with goods, and have need of nothing;" and he knew not that he "was wretched and miserable and poor and blind and naked." This, however, the Saviour proceeded to teach him.

There was yet another expression in his address to our Lord, which, but that our Lord himself remarked upon it, we should, probably, hardly have noticed,—at any rate not as unsuitable and improper: he called Jesus, "Good Master." And Jesus immediately took up his words, and said, "Why callest thou me good? there is none good but one, that is God."

What could Jesus mean by this? Was not he God? And was not, therefore, the epithet, "good," strictly proper to him? No doubt it was. Neither does Jesus reject it. But he speaks to the young man according to his own notions of him. The young man came to him with the demonstration of great outward respect; and yet, at the same time, with no other thought of him than as a man,—a good man, it is true, and a teacher of good things—but not more than a man. Our Lord speaks to him accordingly: "Why callest thou me good?' he says: "Why dost thou use flattering titles to one of whom thou hast no other thought than that he is a man, like other men? None is good save one, that is God. If thou callest me good, acknowledge me as that Being who is the only fountain and source of goodness. If thou dost not acknowledge me as such, do not call me by a title which could not, in strictness, belong to me on any other ground."

Our Lord then proceeds to answer the young man's question: "If thou wilt enter into life," he says, "keep the commandments."

And here, again, there might seem to be another difficulty. Are we not told expressly by St. Paul that by the deeds of the law shall no flesh living be justified? that by the law, indeed, is the knowledge of sin, but not justification, not acceptance with God, not

entrance into life? How are we to reconcile these apparently opposite statements? Do not the master and the servant seem to contradict each other? No; on the contrary, they confirm each other's words. The teaching of the one is in exact accordance with the teaching of the other.

To understand this, we must observe, in the first place, that our Lord spoke to the young ruler as being still under the Jewish dispensation; the Christian dispensation not being begun in strictness till the day of Pentecost, when all the great events of the gospel, the sufferings and death and resurrection and ascension of Christ, and the mission of the Holy Spirit, were fulfilled. As yet the law of Moses was in force: and that law was doing its office, as a schoolmaster, to train men for the gospel, and to teach them to value its blessings. It was not contrary to the gospel, but subsidiary to it. If it said, "Do this and live," it set forth what had been God's requirement from the beginning, and will be to the end of the world. But the very fact of its setting it forth showed men that they must look to God to provide some other way of salvation, by which those who had failed of obedience might yet, by his mercy, escape condemnation; that is, it showed them that they needed that gracious dispensation in which God is both just, and at the same time the justifier of him that believeth in Jesus.

Till our Lord's death and resurrection and ascension, and the descent of the Holy Ghost at Pentecost, this dispensation was not clearly revealed to men. Our Lord himself did not clearly reveal it. He came rather to do and suffer what was to be done and suffered for men's salvation, than, in his life-time, to unfold the nature of his religion. This was the office of his apostles. And it is observable that, when Paul and Barnabas were asked a question, very much like the question asked by the young ruler, "Sirs, what must I do to be saved?" their answer was not according to the tenour of the law, but according to the tenour of the gospel: "Believe in the Lord Jesus Christ, and thou shalt be saved."

Our Lord's answer, on the other hand, was according to the tenour of the law: "If thou wilt enter into life, keep the commandments." Each answer was proper to the dispensation under which it was given. And the two answers, how much soever at first sight they might seem at variance, were in reality perfectly harmonious. "If there had been a law given which could have given life," as St. Paul says, "verily righteousness would have been by the law." But no such law existed nor can exist, where those who have to obey it are fallen and frail creatures such as we. The very mention of a law, therefore, which we are bid to keep, puts us upon searching for a better and more perfect righteousness than our own, even the righteousness which is of God by faith in Jesus Christ.

But is not the law then binding upon us? Are we not required, if we would enter into life, to keep the commandments, even while we are seeking justification, not by the law but by faith in Jesus Christ? Most certainly we are. And, if we wilfully shrink from the keeping of them, in whatsoever instance, we so far withdraw ourselves from the Christian covenant, deprive ourselves of its benefits, and make our faith in Christ and profession of Christianity of none effect.

This was precisely the case with the young ruler. He did not indeed withdraw himself from the Christian covenant, for he had never been admitted into it; but he proved himself unfit to enter it. He was not willing to submit to Christ, to take Christ for his Lord and Master, to devote himself, soul and body, to Christ's service; and, therefore, he wanted the very first elements of a real and living faith. It is true he thought he had done much, and made profession of willingness to do more; but he refused to do one thing, that one which Christ required of him; and this proved that all he had done, and all he professed himself ready to do, was hollow and unsound. And this is really the point. While our best obedience is wholly insufficient to be the ground of our acceptance with God, yet without the full purpose of obedience, and that in all points, we cannot be accepted. Faith which does not lead us to devote ourselves, soul and body, to God's service, is no faith: God will not own it.

But let us follow out our Lord's conversation with this young ruler. Our Lord had said to him, as we have seen, "If thou wilt enter into life, keep the commandments. The young man inquired, "Which?" Jesus replied by repeating the commandments of the second table, all except the tenth. "Thou shalt do no murder;" here was the sixth: "thou shalt not commit adultery;" here was the seventh: "thou shalt not steal; here was the eighth: "thou shalt not bear false witness;" here was the ninth: "honour thy father and thy mother;" here was the fifth: and then he added, "Thou shalt love thy neighbour as thyself;" which was a summary of them all. The omission of the tenth commandment is observable, especially in connexion with what followed; for it was the violation of this commandment, in the spirit of it, of which our Lord eventually convicted

the young man. It is not unlikely that our Lord left it out at first, in order that he might use it with the more effect afterwards.

The young man answered, "All these have I kept from my youth up." How little did he know either himself or the true meaning of the commandments! Had our Lord chosen, he could as easily have convicted him of the breach of any of them, as he did of the breach of the tenth. If he had not been guilty of actual murder, had he never given way to an angry thought, or yielded to an angry spirit, or given vent to an angry word? Had he never harboured hatred, or malice, or envy, or jealousy in his heart? How, then, could he say that he was guiltless in respect of the sixth commandment? So, again, if he had not been guilty of adultery or fornication, had he never entertained an unchaste thought? If he had not been guilty of theft, had he never defrauded any man in any shape whatever; never taken advantage, for instance, in a bargain; never kept back his just dues, or taxes? If he had not borne false witness against any man before a magistrate or in a court of justice, had he never said of another that which was not strictly true, or spoken to another's disadvantage what, perhaps, was true, but which it was not his business to have spoken? Had he never slandered his neighbour, spread an evil report of his neighbour, or at any rate listened to an evil report, and so encouraged it? If he had not dishonoured his father and mother in some grosser way, had he not in other ways, as by disobedience to their commands, disregard of their wishes? And had he not been wanting in other relative duties; his duties as a brother, or a husband, or a master, or a ruler, or a subject; all of which the fifth commandment includes within its range? No doubt he had been guilty, in many particulars, of the breach of every one of the commandments; and, had he had a true knowledge of himself, he could never have said, "All these have I kept from my youth up." But he spoke as numbers do at this day; and, perhaps, with far more reason than many of those who do so. In all probability his life really had been blameless in man's sight, and according to man's standard and way of judging; and more, he really had a sincere wish to walk in the way to heaven, even though it might cost something to do so, provided only, as the event proved, it did not cost too much. But here, as I observed before, was the very point. Christ required him to give up all. He was not willing to give up all: he was willing to give up something; perhaps, much; but not all. And, therefore, how near soever he might have come to the kingdom of God, he did not come near enough.

Our Lord was not requiring of him a higher standard than he requires of others. On the contrary, he was only applying to him a particular test, in order to try whether he came up to the standard which he requires of all: "If any man come to me, and hate not his father, and mother, (that is, and do not prefer me and my service before his father and mother) and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me cannot be my disciple." It pleased our Lord to put him to the test by asking him to give up his possessions. "If thou wilt be perfect," he said, "if thou wilt prove thyself, in all respects, fit to enter into the kingdom of heaven, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." The young man was not willing to do so. It was plain that he had not been brought into that state which Christ described in the passage just referred to, as necessary for those who would be his disciples. He was not willing to leave all for Christ, and at Christ's command. He went away sorrowful, because he had great possessions.

And now, my dear brethren, again I ask, and let each of us ask himself, how are we able to stand this test? We see plainly that it is no light matter to be a Christian; such a Christian as Christ will own and accept. Our Lord does not, indeed, require of every man to sell all that he has and give to the poor—though circumstances might arise, and may arise, in which he may literally and in the strictest sense require this of us—but he does require every man who will be his disciple to yield himself wholly to his service, to hold himself ready to make whatever sacrifice he may ask, to perform whatever duty he may appoint. And we may be quite sure he will put us to the test, and that many times in the course of our lives, whether we are really coming up to this standard.

Often and often, indeed, cases occur in which men plead to be excused from some particular duty or some particular sacrifice, on the score that they hope it does not signify for once; or that the temptation is peculiarly strong, and they trust God will make allowance in this particular instance; or, that the sacrifice is so very great, and such as they see scarcely any willing to make. And they persuade themselves that God will be indulgent to them, and not require so very much at their hands. Now these are the very cases in point. These are the very cases

which try such men, and prove them wanting. We cannot have it set before us too plainly, we cannot bear it in mind too constantly, that Christ will not accept a divided obedience: he will have the whole heart or none. As he said on another occasion, in words very similar to those already quoted, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me; and he that taketh not his cross and followeth after me is not worthy of me."

See, then, my brethren, what a great matter it is to be a Christian. What a different matter from the empty profession which many make it! Should not the consideration lead us to examine ourselves with fearfulness and trembling; yea, put us upon crying to God with earnest prayer, "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

And now, to apply one test among many, by which we may learn how the matter really stands with us. I said, just now, that our Lord does not require of every one the very same sacrifice which he required of this young man, literally to sell all that he has and give it to the poor; but he does require of every one to regard whatever he has, whether money, or lands, or influence, or knowledge, be it what it may, as a talent entrusted to him, to be used for God's glory and his neighbour's good. Are we thus dealing by these things? Especially, are we thus dealing by our money and worldly wealth, whether it be much or little? Are we laying it out as those who remember that they must give account? Do we do good according to our ability? Are we rich in good works, "ready to distribute, willing to communicate"; so "laying up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life"? Or, do we rather shut up our bowels of compassion against our poorer brethren, whom God has placed within our reach that in them we may show our love to him, catching at this or the other vain excuse by which we may cloke our selfishness? If it be so, need we inquire further what would have been our course if our Lord had laid the same injunction upon us which he laid on that young ruler, and had tried us by the same test by which he tried him, "Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me"?

MISSIONARY RECORDS.

No. LXX.

"Christ is a path, if any be misled:
He is a road, if any indeed be:
If any chance to hunger, he is bread:
If any be a bondsman, he is free.

"If any be o'er weak, how strong is he!
To dead men life he is; to bad men death;
To blind men, sight; and to the needy, health;
A pleasure without loss, a treasure without stealth."

THE MISSIONARY WARFARE.—"In this highest and noblest department of human warfare, ye may, with rapt emotions, point to an 'imperishable inheritance of national glory.' Ye may point to the illustrious company of England's sages and worthies, the noble army of her martyrs, and the ten thousand scenes that have been consecrated by their testimony and their blood. Ye may point to Wycliffe, the morning-star of the Reformation, whose ashes, as noted by the historian, in the execution of an empty insult, were exhumed, and thrown into a neighbouring brook; 'the brook conveying them into Avon, Avon into Severn, Severn into the narrow seas, and these into the main ocean; thus converting the ashes into an emblem of the reformer's doctrine, which is now dispersed all over the world.' Ye may point to Cranmer and Ridley and Latimer, at whose stakes were lighted a fire, which, according to their own prophetic utterance, by God's grace, 'will never be put out in England.' Ye may point to the Miltons and the Bunyans, the sages and the seers of the Commonwealth and Restoration. Ye may point to the Howards and the Wilberforces, who irradiated the dungeon's gloom, and struck his galling fetters from the crouching slave. Ye may point to the Martyns and the Careys, the Williams and the Morrisons, who, spurning the easier task of guarding the citadel at home, jeoparded their lives in the high places of the field, when boldly pushing the conquests of the cross over the marshalled hosts of heathenism. And when ye point to all these, and ten thousand more, tell me if their undying achievements do not burn in your hearts, and animate your spirits, and excite your whole soul with inextinguishable ardour to deeds of similar daring and of deathless fame? .... In the hour and crisis of England's peril, the greatest of her naval captains hoisted the watch-word of death or liberty, in words familiar as immortal: 'England expects every man to do his duty.' In this, the hour and crisis, not of England's peril merely, but of the world's agony and travail, well may we raise the standard, emblazoned with the watch-word, 'The church of Christ, Christ himself, the great head of the church, expects every man, every professing member and disciple, to do his duty.'" (Lecture to the Young Men's Christian Association, Dec. 17, 1850).

IRELAND.—*Protestantism before Romanism.*—"The planting of Christianity in Ireland is traced by earnest antiquarians even to the beginning of the second century. There are reasonable grounds to think that it really was preached there at a very early period; and, as time grows on, the

grounds seem much more plain and tangible to make us believe that in the third and fourth centuries Ireland really had the blessing of true Christianity. It was in the fourth century that the great struggle with Romanism began. It is common, in a popular way, to suppose that St. Patrick was the beginner of Christianity there. This is not so. The history of St. Patrick is very romantic, and it is very well worth your while to read it. He was originally a Breton: he was taken captive by pirates: he was carried to Ireland: he was there some years in captivity: it pleased God to touch his heart with his grace; and, when he came from his captivity and learned the truth, as it is in Christ Jesus, he set his heart upon going back to Ireland to instruct the people. He went to France, and obtained his learning there: he received his consecration there. It is plain and clear that he had not his orders from the Roman church, but from the eastern branch of the church, and that his succession is not traced through Rome. He was born in 372, and he came in 432 to Ireland. In the year 427, the beginning of the fifth century, the pope had sent a missionary to Ireland, Palladius. He found the Irish acquainted with the truth that is of Jesus, and he found them unwilling to receive Romanism. They sent Palladius away; and Patrick came to Ireland about four years afterwards. This was the first attempt of the power of Rome. We find that after St. Patrick there were the Culdees and other societies of Christians; so that Ireland became noted and celebrated every where for its education, its learning, its piety, and its saints. And there was another point for which they were celebrated: they were celebrated for being 'protestants.' They continually opposed the efforts which the pope made to induce them to receive the doctrines of the church of Rome: they would not allow of the celibacy of the clergy, of the Romish time for keeping Easter (which was the great distinction between the eastern and western churches), and the mode of wearing the tonsure. These are lesser matters; but they are all brought out in history to show their actual resistance to the Romish power. In a matter of greater importance, the nomination of their bishops, they never would allow the pope to interfere. We find, in the course of historical statements, that they had the communion in both kinds; and we are told, in various records, that they would not admit any but two sacraments. In all these points they were directly opposed to the doctrines of the church of Rome. But especially they refused to honour the Romish bishop, who came to England and made this country Romish: they would not allow Augustine to have power in Ireland: we have historical testimony to that effect." The lecturer then quotes the bull to Henry II. in 1155, which proves distinctly that even in that day the Irish held the pure religion of Jesus, and persevered in their protest against the false doctrine and worship of Rome (Rev. A. R. C. Dallas's Lecture to the Church of England Young Men's Society, 10th of February last).

PROTESTANT MISSION TO THE IRISH PAPISTS.—While not long since statements were made of the change which, in the providence of God, had taken place in the minds of the Roman catholics of Ireland, and their readiness to hear the word of God, many were disposed to think that those statements were not supported by the fact, and that on trial it would be found that the power of the Romish priests was in no wise diminished, and that the people were not disposed to listen to protestant truth. But the Society for Irish Church Missions has put the matter to the test; and the result has fully justified the statements that were made, and more than realized the expectations of the most sanguine. The society has employed ordained missionaries, lay-agents, scripture-readers, schoolmasters and schoolmistresses; and in each place, where the missionaries and other agents have been at work, they have found the people willing to hear them. The Romish priests have cursed and denounced all who attended the preaching of the missionaries, but with no other result than that of proving that their power over the people is almost gone. The congregations of the missionaries increase week by week; the schools are crowded; and many have boldly and openly protested against the errors of the church of Rome, and joined themselves to the united church of England and Ireland. The bishop of Tuam, in a confirmation tour in October, 1849, visited four places in the Connemara district, and confirmed 401 converts from the church of Rome, who had been brought to the knowledge of the truth through the instrumentality of the agents of the Irish Missions' Society. The accounts since sent in by its missionaries exhibit an even more encouraging state of things; for instance, from the Clifden district we learn that the number of pupils who passed inspection under the teachers was, in August last, 1,253; in October, 2,118; and in November, 2,811. The society at present employs thirteen ordained missionaries, two lay-agents, and seventy-six scripture readers; as well as twenty-eight schoolmasters and ten schoolmistresses, superintendent of the Galway missions, and an inspector of schools." We have here 131 agents actively occupied in bringing our Irish brethren to "receive with meekness the engrafted word which is alone able to save their souls;" endoctrining them in the salvation which Jesus preached to St. Peter the fisherman, and bringing them out of the soul-imperilling bondage to which their apostolic taskmaster in Rome had condemned them. And it is well put by the committee of this truly national society, when they observe that "they feel they are but promoting the cause of truth, and of the Protestant principles of our church and nation, by urging the claims of the society upon the Christian feeling of those who value the liberty of conscience obtained at the Reformation." May the society continue to be bold and of a good courage, knowing that the Lord their God is with them whithersoever they go. And in this exhortation how can we forget their fellow-labourers of the sister association, the Irish Society? Both claim an equal share in our prayers, our affection, and our active succour.

NOVA SCOTIA.—*The Micmac Mission.*—This is a provincial enterprise undertaken by a band of Protestant churchmen and others, and begun in Nov., 1849. Its object is to bring under the "easy yoke" and "light burden" of the only Saviour the outcast aborigines of the province,

at present living in a rude and comparatively degraded state. They are the remnants of a people "from whom," says the first report of the mission, "we have taken the lands from which our support is derived, the streams by which our country is watered, and the forests by which it is adorned. Where they once caught game, stand our homes, churches, and seminaries of education. And, what have we given them in return? Rum! with a sickly train of vices and diseases. Yes: the white man has given chiefly to the Indian for his lands, and is still giving for his wares, the accursed 'fire-water,' which debases, maddens, and destroys. But it is not too late to present a pure, better stream of 'living water.' By presenting the word of God, we present the Lord Jesus, the Life-giver. We say, "Behold the Lamb of God." Following him, they will be led into the glorious paradise of the great Spirit. .. At present, they can be numbered in three provinces by thousands; and we know, that after dwelling for about a century, as it were, among us, and almost within hearing of the sabbath-bell, they remain in general ignorant of the sinfulness and misery of their moral condition, and of the infinite sufficiency, preciousness, and glory of the great Redeemer. And we know, further, that, if they are allowed to remain in their ignorance without an effort on our part for its removal, we shall be inexcusable in the great day of account. .. Hitherto the Lord has done great things for us, whereof we are glad." The rev. S. Rand, who has acquired their language, first suggested the mission, and has since been employed upon it. He has succeeded far beyond expectation, in a twofold respect: the Micmacs have listened to his teaching and preaching with a willing mind; and he has been enabled to engender an interest in their welfare among their more civilized and Christianized white neighbours.

California. — *San Francesco.* — "We are beginning to witness the fruits of Christian efforts here. Gambling, horse-racing, and bull-baiting on the sabbath, seem to be thoroughly suppressed. But very few places of trade are open on the sabbath, and sabbath amusements are nearly discontinued. Our Total Abstinence Society, and public worship, and bibles and tracts and religious books and personal effects, with the consequent improved public sentiment and city ordinances, under the blessing of God, have wrought wonders in promoting temperance and religion, and in suppressing vice. .. The Spanish population are not only accessible, but they plead for protestant books. Had all my publications been Spanish, I could have sold every book before now" (From an agent of the American Tract Society).

West Africa.—*Abbeokuta.*—Information has reached us during the past month from this interesting sphere of missionary labours that the work of God is steadily progressing; but, inasmuch as a breach has been thus made in a stronghold of Satan, it is not to be supposed that there is no opposition: the cupidity of man and the darkness of heathenism are both to be contended against. In the former case the slave-trade is the great curse of this portion of the great African continent. The king of Dahomey, a powerful chieftain, makes his annual foray upon some defenceless town, burning and destroying and carrying off its wretched inhabitants in order to sell them into hapless slavery. Abbeokuta has long tempted the jealous eye of the rapacious monarch, and intelligence has reached England of his intention to destroy this place; but the Lord on high can even make the wrath of this man to turn to his praise; and our missionary friends there, feeling that they are in the hands of him who can effectually protect them from the rage of every enemy, are in no apprehension of the danger: they desire to use every necessary human precaution, and then to leave the result with him, whose servants they are. The return of a successful war-party is thus described by Mrs. Townsend: "To-day (Nov. 7, 1850), there has been much rejoicing in the town, in consequence of the return of a company of warriors, who have been for the last two months besieging a poor unfortunate town, called Ibeji, in which they have proved successful, and taken many a poor innocent person captive. Thus, though many perhaps are rejoicing at the victory they have gained, it is very painful to think how many are again brought into affliction and trouble, the extent of which the sufferers alone well know, except him also who knows all things. It is reported the chief of the town, rather than fall into the hands of his enemies, destroyed himself, and that several others followed his example. The inhabitants of Ibeji were looked upon by the people of Abbeokuta as spies of the king of Dahomey, which they say is the cause of their making war against it; but whether this was the only cause, or whether it was correct, we cannot tell." I subjoin an extract from the last letter received from the rev. S. Crowther:—"Abbeokuta, Nov. 2, 1850. I have little expectation that the king of Dahomey's threat will be put into execution; and, should he come, it is more than probable a large number of his host will never return: the people are not afraid: they are making preparations for his coming, and will, I doubt not, defend themselves bravely on their own ground. A messenger from Lagos was sent to the chiefs here, and came to me evidently to get information about the intentions of the English towards Lagos. He said, after a long conversation, that they had received a letter from the English, stating that they (the English) had borne with them long enough, and that now they must give up the slave-trade. They are evidently in fear. I told them that I did not know anything about the letter, but that they must take care not to offend, especially by buying Sierra Leone people as slaves; for, if they did, surely the English would require it at their hands. He told me, 'very few ships escape the English:' also that an Englishman had been there purchasing palm oil and ivory, and that while he was there the white slave-traders hid themselves and slaves in fear. I desired him to tell his master that the English wished their good and not their evil; that they were injuring themselves by supporting the slave-trade, and that they would learn, too late for their own interest, that another trade was rising up at Badagry, in which superior merchandize was sold to the natives, which would supplant their trade; and that their best policy would be to make friends with the English, and introduce lawful trade. I do hope that a better day

for Africa is dawning upon us: the slave-trade is certainly going down, and the attention of the people is being directed to lawful commerce. .. I do not think any treaty could be made with the natives against the slave-trade: it would be unadvisable for both parties; for the chiefs have not power to keep it, if it were made. Kindly intercourse will do more than treaty." H. S.

SKETCHES.

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No. XXVII.

THE SELF-CONCEITED.

"When others toil with philosophic force,
Their nimble nonsense takes a shorter course."
Cowper—"Conversation."

I am not singular in the opinion that self-conceit is one of the besetting sins of the present age. We hear the complaints of it in every quarter. The good old-fashioned virtues of modesty and self-diffidence are fast disappearing from amongst us. The humble, patient, docile learners are now few. All men now-a-days would be leaders, teachers, censors, critics. In former times a man qualified himself to be a critic by long and laborious study, by extensive and varied information. Now the order is reversed. The first character that a man now attempts is that of the critic. The preparation that was undergone in former times to qualify for the function is found to be quite needless. It requires no such laborious process. We "*commence*" critics at once. Formerly men were in the habit of mounting the ladder by commencing with the first step, and so on to the second, and then to the third. Now they would mount to the topmost round at once. They would make but one step of it. It was mentioned, to the praise of the scholars of Pythagoras, that they remained silent for five years, during which period they were listeners and laborious students, laying up information; and then only, at the end of that period, when their minds were well stored and their intellectual powers sharpened and invigorated by close and severe thinking, they ventured to offer an opinion upon any matter. In this enlightened age we have discovered that the system was all wrong. We commence with speaking. To converse, to "talk," is every thing now. And he who can do this—it matters not how—gains the summit of intellectual superiority without any of the needless intermediate process of thinking and study. All would aspire at once to the praise of conversational powers. This happy art is acquired not by severe thought and toilsome reading, and by digging, as it were, into the mine of literature. A much easier and a much pleasanter method is, not to study at all, but simply to converse. In this age a great many fine sayings on all subjects are in general circulation. "Words of learned length and thundering sound" are in common use. All speak somewhat classically. Even the names of our mechanical arts and trades are now expressed in the learned languages*. Let one, therefore, only listen; let him catch a few of the "set phrases," the "cut and dry" sayings; let him acquire a few of the hard words, the philosophic terms which the least retentive memory may without much difficulty accomplish; let him learn to express himself in a few phrases which are like "book language;" and he shall acquire at once that conversational talent which our simple ancestors conceived could only be attained by deep and laborious study. Intellectual superiority is the rage of the day. It is the ambition of all. Talent is almost worshipped. The aristocracy of mind, as it has been termed, all would aspire to. And this enviable honour may be attained now-a-days not by profound knowledge in any department of literature or science; but by conversing, by quickness and aptitude in catching up a few of the fine things you hear others say; by noting them down and repeating them as occasion may serve. This is found to answer the purpose admirably.

In bye-gone times the highest and the most difficult of all paths in which a man aimed to excel was that of intellectual eminence. Few reached it; and they who did so were for the most part urged on by others, and almost dragged out of an obscurity which they themselves preferred to celebrity. In these days the case is different. It too often happens now that when a man is unfit for any thing else he all at once becomes intellectual. Is a young man placed out at an humble yet honourable trade or calling? Does he lack the interest and zeal and perseverance and intelligence necessary to ensure success in the same? does he grow tired of the drudgery of it? he forthwith becomes intellectual: he discovers that his talent has "lain hid in a napkin," and that he is qualified to take the lead as an intellectual man. He would astonish and dazzle with his powers of mind. Formerly men were boys before they became men. There was an intermediate stage between the boy, or youth, and the man. And then youth was for the most part distinguished by lively and buoyant feelings, by ingenuousness, simplicity, freedom from reserve, and, above all, by the absence of "pride of intellect;" for they never dreamt of such a thing. Now, we begin "to play the man" the first thing. And it is not uncommon to find in mere youths all the self-importance, the sensitiveness and acute feelings, the nice and scrupulous sense of what is due to them, and all the fastidiousness which are to be found in men of acknowledged talent and eminence, whose feelings are quickened and rendered acute by many years' experience of human life. So profound is the self-respect, so acute are the sensibilities, so jealous the maintenance of position! Such delicacy, such refinement, such extreme sensitiveness distinguishes them. Where we shall find teachers for these superior beings, these superfine specimens of human nature, these intellectual paragons, I am really at a loss to conceive. They are such able and formidable critics that very few can venture to speak before them now. It is true there are a few who come

* We have our kalydor and rypophagon soap; odonto tooth powder; kalygraphic writing; eureka, and anuphaton shirts, &c., &c.

of the prize of our high calling in Christ Jesus"? Again, we may say the time is at hand; and we shall do well each of us, without delay, to ask these questions of our own heart; for they are questions on which our everlasting happiness depends. No sooner were the wishes of queen Victoria made known, than the key-note of preparation sounded through the length and breadth of the land; and shall we, who are so heedful of the summons of our queen, be regardless of the still more gracious invitation of our God? Hear it then now. "Look unto me, and be ye saved, all the ends of the earth." It is no hard matter that is required of us: look only to him who is waiting to be gracious. Look away from earth, with its business and pleasures, its cares and temptations; away from man, with his doctrines and discipline, his doubts and contradictions; away from self, with its weakness and infirmities, its blindness and ignorance; and look unto Jesus, who "is the end of the law for righteousness to all that believe." So shall we be prepared to meet him when he comes to judgment: so shall we have no cause to tremble, "when the dead, small and great, stand before God, and the books are opened; when the sea shall give up the dead that are in it; and death and hell shall give up the dead that are in them; and they shall be judged every man according to his work." For, though our sins will rise up before us, more than the sands on the sea-shore in multitude, and of the deepest scarlet in dye, the robe of Christ's righteousness will cover them all: in the fountain of his blood they will be washed white as snow.

May England, then, so highly favoured in her civil and religious liberty, so blessed with peace and prosperity, so rich in gospel privileges, take the lead in spiritual, as she has so often done in temporal improvements! and may the year 1851 be distinguished in her annals, not only as the era of her "Great Exhibition," but as the epoch from which an extensive revival of real vital religion amongst her sons and daughters may date its commencement!

EXPOSITION OF ROMANS VII[th].

In the course of his last argument the apostle has affirmed, as a fundamental position, that believers are not under law, but under grace. For those whom he addressed generally, as Gentile converts to the faith, such a statement was enough, founded as it is upon the antecedent examination of the law and its objects, contained in the earlier chapters. But there were among the saints at Rome those who knew the law, who had borne its yoke as Jews, and whose deliverance from it, though complete in Christ, was yet imperfectly understood in their souls. Again we have here to adore the prescient wisdom and provident mercy of the Father of lights, who has made the actual condition of a few Jewish converts the occasion, not only of supplying the deficiency which then existed in their faith and knowledge, but also of exhaustively handling the subject of the law, so as to place it permanently, and for our sakes, in its true light, and to confine it within its proper limits. The apostle, as taught of God, well knew that nothing would more effectually hinder the establishment of souls in the faith than erroneous or indistinct views of the law. So long as the law in its letter stood in any sense before the conscience as the monitor of personal responsibility, there was a danger of confounding in the soul the principles of law and of grace.

The object of the present chapter is, first, to re-assert and prove the believer's complete emancipation from the law; and, secondly, to define and illustrate, in the way of personal example, as well the true nature and just effects of the law as the searching probe and discoverer of human motive and conduct before God, as also the limits within which alone it can thus act.

With respect to the former of these points the first six verses of the chapter present the case of the Jewish believer, both as to his privileges and his responsibilities, under the special image of the marriage tie. But there is a twofold application of this figure. First, the natural condition of the Jew, as in covenant subjection to the law; and, secondly, his condition as having passed, by faith, into a new and altogether distinct position, as the married wife of another. Further, the expiry of the former state of subjection, by the fulfilment of the terms of contract, precedes the establishment of the new relation *.

Verse 1 states the position, that "the law hath dominion over a man as long as he liveth." This position is illustrated and enforced in the next two verses. As to the illustration, it is necessary only to remark that the dissolution of the marriage bond is here contemplated under one only of its possible aspects, namely, the death of the husband †. The result, however, of such dissolution is the perfect freedom of the survivor from all remembrance of the former state of obligation and subjection. The dominion of the law over its subject being thus established, it is clear that, so long as it lasts, no other state than that of legal bondage can be the portion of one under law. The law can only lawfully be set aside. But this may happen in two ways. First, by the actual fulfilment of the commandment, and the acquisition of life as the reward; and, secondly, in the way of judgment; the law exhausting itself and its claims by the infliction of its last penalties upon its subject. In both these senses the dominion of the law has ceased in the case of the believer. In the present chapter, however, it is the latter instance which is chiefly in point.

Accordingly, in the following verse he proceeds to apply this doctrine practically: "Ye also are become dead to the law by the body of Christ."

* From "Notes and Reflections on the Epistle to the Romans"; by Arthur Pridham. Bath: Binns and Goodwin. The author, as far as we can gather, appears to be a layman; and we do not discover any particular scholarship evinced, or large acquaintance with the works of those who have commented upon this most important portion of holy writ. Almost the only references seem to be to a school—the German—of commentators much to be eschewed. But the author is evidently a man of piety and good sense; and, though there are some incautious statements, there are many valuable remarks to be found in the book. Our readers will best judge of the whole by the specimen we lay before them.—Ed.

* I will notice, presently, the wider application of this principle. At present, I confine myself strictly to the special and proper case of the actual Jewish convert.

† The reason of this remark will appear presently.

Now we have here, first, the condition of emancipation declared in verse 1, found attaching to the believer—he no longer liveth: "Ye are become dead." Secondly, there is the manner of this emancipation: it is "by the body of Christ." The law's dominion has deceased with the life of its subject. Christ has died. As it is said in the foregoing chapter: "he died unto sin once for all" (ἐφάπαξ, vi. 10). He died under the law's curse. He was made a curse for us (Gal. iii. 13). The law, then, has done its utmost. As God's instrument of wrath against sin it has been used, and used effectually, in making an end of transgression by the death of him, who, though himself without spot, took the place of the transgressor; of him who, by the grace of God, was numbered with the transgressors, that the scripture might be fulfilled. The substitutional death of Christ thus becomes to the believer the term and limit of his subjection to the law. The cross of Jesus is his emancipation from the ancient yoke of bondage.

We have seen, then, how the imputed death of the believer in the cross places him beyond the limit of the law's dominion. But the same event which terminates the epoch of legal dominion by the death of the subject is also the removal, by fulfilment, of the law itself. The shedding of the precious blood of Christ was the blotting out the handwriting of ordinances which was against us (Col. ii. 14). The law which stood, as the holy expression of God's will, in perpetual contrariety to man as a sinner—that law which thus opposed itself as a barrier not to be removed by human strength, in the way of human liberty and blessing—is now nailed to the cross of God's Son. He has "abolished in his flesh the law of commandments contained in ordinances" (Eph. ii. 15). The first husband, then, is dead; and the wife, now loosed from that tie, may marry whom she will.

We now begin to see the special application of the illustration stated in verse 3, in its reference to the case of the believing Jew. The apostle, accordingly, proceeds so to apply it (verse 4): "That ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Here, then, is a new tie, another bond. As the entrance into the former contract was by the self-confident energy of the natural will (Exod. xix. 8), which hastened into the covenant of works only to find the terror of the Lord as its portion, because the impotency of the sinful creature was thus brought into contact with the searching presence of divine holiness; so, on the other hand, the soul, set free in the cross of Jesus from that reign of dread, moves swiftly, because drawn by cords of love, into the new and everlasting covenant of grace and peace. The believer thus, instead of being the law's victim, becomes the possession, in love, of him who has acquired the law's right over his person by having taken it out of the way, and himself become, on God's behalf, the new and eternal covenant of mercy and of life. Being freed from the law, he is bound to Christ—to God in Christ; married to him in righteousness and in judgment, and in loving-kindness and in mercies. He now knows the Lord; as under law he knew him in a portion of his way. He knew the law, and by the law he knew (in measure) himself. But this knowledge gendered no joy. It wrought fear; a fear that cast out hope, and made love an impossible thing, because the clouded majesty of the God of judgment evermore presented itself to the conscience as the certain avenger, in righteousness, of the unfulfilled requirements of the law. Love is the child of liberty. But the law gendered to bondage (Gal. iv. 24). It was a yoke which divine holiness placed upon the neck of a nature altogether alien from God.

We shall return to the subject presently. Meanwhile let us contemplate a little further the condition, the privileges, and the responsibilities of the believer, as the wedded wife of the Lord. And now, having arrived at this point, I no longer treat the subject as especially bearing on the Jew. Having gotten beyond death, into the resurrection, all such distinction ceases. The Jew has died. The new man in Christ alone survives *.

The believer is married to Christ as alive from the dead. Christ, while known after the flesh, was no husband to the saint in fact, though in the eternal purpose of God he ever was. Christ, while known after the flesh, was characteristically a Jewish Christ. True, indeed, it is that he was far more. He was in his most holy and most blessed Person the unity of all truth. God was in Christ. But what he was in himself as the Son, and what God who sent him was in the fulness of his divine character as Love, could not be fully known while Jesus remained on nature's side of death. He tarried there awhile until, the hour being come for the which he came into the world, he made his passage into the joy that was set before him through the death of the cross (Heb. xii. 2). But, while alive in the flesh, he had spoken of the effects of his death. The Holy Ghost was to be given when Jesus should have been glorified (John vii. 38, 39). The effect of the presence of the Comforter was to be the knowledge, in the heart of faith, of the Son of God; of the Father in the Son. But this knowledge was to be held and enjoyed in love. It is the subjective consciousness of being beloved of God in Christ that renders the believer capable of divine communion. There is no fear in love. Liberty from all dread or suspicion as to what the thoughts or intents of God may be, as possibly against us, must be attained before this fearless love can be enjoyed. It is this liberty that we have in Christ. In him we have seen, and in him we know, the love which God has towards us (1 John iv. 16-19). In him we find that God is love. Herein, then, is love made perfect with God's believing children. That perfect love, where known in simple faith, has cast out fear; for fear hath torment. But the blessed Lord, who died to win us for himself in love, has no will that we who know him should be tortured still. Nay,

* I now add a word of explanation which some readers may find necessary. In treating the doctrine of this chapter, thus far, as properly and exclusively respecting the Jewish believer, I by no means lose sight of the far wider range and bearing of the subject when considered in its practical relation to the conscience as having been under law. In dispensational strictness the law is not addressed to us Gentiles; Christ is preached to us on another ground than that of legal forfeiture. The earlier chapters of this epistle show this. But, in point of fact, it generally happens that the conscience is brought specifically under legal bondage. Where this is the case, what is addressed to the actual Jewish believer applies as fully and immediately to the exercised conscience of the Gentile.

the purchase price of our hearts' affection is the precious blood of our redemption from all that whence fear and torment can alone arise. To know him in the precious faith of his gospel is to know him as a husband in love, as the satisfying rest of all the desires of our souls.

But this realization of union with the risen Christ is further regarded in its present and practical results. We are married to him that we may bring forth fruit unto God. This forms the subject of verses 5 and 6. The former marriage had its appointed duration, and bore its fruits. Those fruits abounded while the husband lived. The law entered, that the offence might abound. The fruits of nature were brought into ripe reality by the contact of the law—fruit unto death. Such is man when under law; fruitful in sin unto death, The rooted tree in its own soil can bring forth only fruit unto death.

The second marriage has likewise its duration and its fruits. As to the first, it is as long as he liveth who is the eternal Life. The wedded soul is bound, for eternity, in the bundle of divine life with the Lord. The fruits of this marriage are the fruits of the Spirit, not those of the flesh. The root being changed, the fruit is likewise changed; and fruit now redounds to the glory of him who worketh in us that which is well pleasing in his sight*. Christ is become the measure of the believer's responsibilities, as well as the possessor of his affections and the security of his hope. Obedience is the law of marriage to the wife. We are servants of one who commands our service, not with the threatenings of vengeance, but by the constraint of his own unspeakable love (2 Cor. v. 14-17). The notion, therefore, of attempted legal obedience on the part of Christians, of taking the law as a rule of conduct, &c., is a thought altogether faulty in principle: "The end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Tim. i. 5). The desires of the renewed mind for the attainment of this end can only be realized in Christ. The teaching of the law would be the practical disruption of the new marriage bond. The law, being only addressed to man on the presumption of his sinful condition, has no application to those whose condition is that of righteousness as being justified of God. Hence the apostle, in that same passage, speaks of those who desired to be teachers of the law to Christians as understanding neither what they said nor whereof they affirmed. It was a perverse substitution of the oldness of the letter for the newness of the Spirit.

The believer has to endeavour to walk so as to please God. Now, the extent of this rule is measurable only by the perfect obedience of Christ. To follow him, then, is the saint's responsibility. To be yoked with him is the soul's ability to find the paths of obedience to be those which drop fatness and pleasure to them that walk therein (Matt. xi. 29, 30). The commandments of love are not grievous. But, until the believer is able, through grace, to see the true nature of his present standing, as "rooted and grounded in love" (Eph. iii. 17), as loved and blessed in Christ, as well as forgiven for Christ's sake; where this, I say, is not seen and enjoyed by faith, there will ever be the vain endeavour to satisfy conscience in a legal way. But solid peace can never result from this, because perfect peace is the effect of righteousness alone; and it is Christ, as known by faith, who is alone the end of the law for righteousness to the believing soul.

The conscience of a believer cannot be in a free state and a legal state at the same time. But the knowledge of the truth as it is revealed in Jesus, of Christ as himself the perfect truth—this knowledge maketh free (John viii. 32). Free in very deed: seeing that the blessed light of divine truth, now revealed by the Spirit to faith, dissolves and dissipates, as a shadow or a cloud is dispelled by the clear sunbeam, all that had previously constituted the dread or the misgivings of the soul. The old responsibilities are dissolved with the old man wherein they lay. Henceforth, as new creatures, as born children of God in Christ, we are to be imitators of God, to walk worthy of him, to be perfect as he is perfect. Thus, in the place of the former debt of unsatisfied legal responsibility, the debt which redemption has discharged, there is substituted the new and never to be satisfied claim of that love which passeth knowledge. Gladly, indeed, may we own this claim, whilst yet we have ever to mourn our scanty and worthless endeavour to meet it in the devotedness of our way. Blessed love, that at once stimulates the heart and conscience to abound in the work of the Lord, and withal meets in the unupbraiding fulness of grace the constant failure of our souls to walk worthy of the vocation with which we are called!

Let us turn now to the separate consideration of the remainder of this chapter. It has already been shown that by the law is the knowledge of sin (chap. iii. 20); that the law worketh wrath (chap. iv. 15); that the abundance of sin was by the law (chap. v. 20); and, lastly, in verse 5 of the present chapter, that the motions of sins, which wrought in the members to bring forth, in the natural man, fruit unto death, were likewise by the law. Since, then, sin and its effects are thus referred to the law, the question suggested and answered in the seventh verse seems to furnish the natural mind with its last weapon of conflict against the truth of God, so far as the law is concerned. "Is the law sin?" Such a question might be sincerely asked by an inquiring mind but half delivered yet from the mists of its own ignorance. It might, on the other hand, be insinuated by the unbelieving heart of natural wickedness, still seeking means of self-justification by charging God foolishly. To meet the just demand of an inquiring conscience, and at the same time to deprive the perverse will of man of its last plea of excuse, by turning such plea into a decisive evidence of guilt, is the twofold object of the apostle in what follows.

The law is not sin but holiness. Being such, it is the detector of sin. And now, before proceeding with the apostle's argument, I would remark, that the process of illustration here employed pre-supposes the presence of renewed life in the subject, who is here contemplated as experimentally proving what the law really is. The

* Would that it were so in fact! I speak here, however, not of the practical condition of the church as it actually is, but of the just effects of the grace and truth which are in Christ, when, in the energy of the Spirit, they are duly realised by faith in the soul.

apostle, as is usual with him when stating emphatically any point of directly personal application, speaks here in the first person. Whether, however, the experience which he here details be an exact reflection of what had at one time passed in his own soul, or whether he has chosen this form of statement simply as being more distinct and vivid, is quite immaterial. The point of real moment is to remember that, while he is thus reviewing, for our profit and instruction, the fearful realities of sinful experience as they are necessarily found in the case of a soul made capable of self-judgment by the law, yet he is addressing himself to those whom he has already conducted into the cloudless peace and blessedness of the risen life in Christ.

Resuming now the thread of the chapter, we find (verses 7-11) the general statement of the power and effect of the law as the discoverer and stimulant of sin, and the minister, because of sin, of death to the soul. The law is the revelation of the divine will as the measure and rule of human obedience. It not only prescribes and forbids actions according to their qualities of good or evil: it applies itself to the motive springs of action in the heart. But in so doing it necessarily, as being the expression of God's will, denies and displaces the will of man as independent of God. It claims for God the undisputed right of governing his creature as he will. The condition of the man previously to the arrival of the law was that of self-guidance. He lived, and thought and acted according to the light of his own judgment, and the suggestions of his own desire: "I was alive without the law once."

But the law came, bringing with it all the weight and sanction of divine command. The smooth current of the hitherto unchecked human will became thus suddenly arrested in its course by the peremptory opposition of the will of God. The effect of this was, not to change the native disposition of the human will, but, by shedding in the light of divine truth upon the conscience, to disclose to the soul, thus awakened to the fear of God, the real character of that will as contrasted with the holy will of God. Old things now receive new names. That which had before been the free and uncontrolled choice of the natural will, harmless, moreover, in the mind's natural judgment, because not yet referred to God as the standard of its quality, becomes now a lust forbidden by the law of God. "For I had not known lust, except the law had said, 'Thou shalt not covet.'" There is no mention made in the apostle's argument of acts of transgression. The question of sin is argued, not in the open court of man's judgment, but in the secret chambers of the heart. The fact that the law contains in its expression anything repugnant to the will of man is clear proof of the variance of the human will from that of God. Man thinks and feels and wills, and acts, not to God-ward as his object and his end, but self-ward. He is the centre of his own thoughts. He acts naturally as if he were independent of him who created him. This is sin. Sin is the name given by the Spirit of God to the course of the human will, when its measure and direction are gauged by the law of divine commandment. The single commandment in the garden of Eden acted thus, when the lie of the tempter had aroused the independent action of the human will. Adam's will, coming into contact with the expressed injunction of God, revealed sin in the form of transgression. It is the secret conscience (and not external acts) that is in question in the present argument. "I had not known sin but by the law," is the general expression of the judgment of the inner man as to the effect of the law upon the conscience as the discoverer of sin. Desires which had slumbered undisturbed by temptation, and which lay forgotten or unknown upon the low ground of the heart, suddenly awoke and moved, when the voice of God, as of a stranger, was heard saying in the law, "Thou shalt not covet." The very utterance of the will of God is the suggestion of sin to the heart of fallen man.

But the fire thus kindled in the soul rages more fiercely as it grows. "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence." "For," it is added, "without the law sin was dead." As the pressure of a heavy weight upon some elastic substance calls into active effect the native force of resistance before untried, so the restraint of the divine commandment serves but to develop and call into exercise the resisting forces of the natural will. But the revival of sin, thus effected by the application of the law to the conscience, is the fatal conviction to the awakened mind of its hopeless condition as under judgment. The conscious revival of sin is the utter extinction of hope. The commandment which was ordained unto life is found (verse 10) to be unto death.

This result, however, must be referred to its true cause. If the law works death, it does so, not as being in itself a destroyer, but as instrumentally furthering the completion of sin. It is sin alone that produces death. "Sin, when it is finished, bringeth forth death" (James i. 15). Accordingly, we have a striking expression of the same solemn reality in the eleventh verse: "For sin, taking occasion by the commandment, deceived me, and by it slew me." Sin first deceives, and then destroys. But the law is here its instrument of deception. The meaning of this must be familiar experimentally to every Christian who has, in any measure, known the deceitful workings of his naturally self-righteous heart. "All that the Lord hath spoken we will do" (Exod. xix. 8), was the unhesitating reply of the natural heart when first the covenant of works was offered for its acceptance. The same people whose way had been but a continuous repetition of failure and unbelief, from the time that God had brought them out of Egypt, now find it in their heart to close thus eagerly with a proposal which made their inheritance of blessing to depend no longer on grace, but works—not on God as their Saviour for his name's sake, but on themselves as the self-justified fulfillers of the law. Sin thus deceived them. The specious self-flattery of momentary zeal rivetted upon the neck of the nation a yoke which no merely human strength could bear, and which nothing but the Samson might of the Captain of salvation could break. As it was with the nation, so it is with the individual heart of one brought thus into the evil net of destruction by the lying seduction of a self-righteous heart.

The principle of duty is so inherent in every conscience, that the idea of legal obedience is of all things the most natural. But the purposes and resolves of an awakened conscience, so long as they are taken in ignorance of redemption, are but the evidences of a mind deceived by the dream of its own sufficiency, and unconsciously hardening itself in sin. Again let me repeat that it is the renewed mind alone which can experience the consciousness of what the apostle is here describing. The carnal unawakened heart can boast itself in the law; and, far from doubting its own safety, can despise others from the ideal vantage ground of its own self-imputed righteousness. It is only where the law is known, as nature never knows it, that this boasting is turned to mourning and complaint.

Verse 12 pronounces the deliberate estimate of the renewed conscience as to the quality of the law and the commandment. It is "holy and just and good." But, from this confession arises the further question (verse 13): "Was then that which is good made death unto me?" Nay: it was not the goodness of the commandment, but the exceeding sinfulness of sin, that wrought this death. The absolute evil of sin, its exceeding sinfulness, is made apparent through the effect produced upon the sinner by the ministration of holiness and righteousness and goodness. These things are in the law, but their very presence serves but to bring out into opposing contrast what is in me, to discover the sin which dwells within me. But if so, holiness, which can never tolerate sin, finding sin in me as the answer on my part to the righteousness which is in God, pronounces on me the necessary judgment of sin. Thus sin works death in me by that which is good.

Verse 14 declares the solution of the whole difficulty, by stating the eternal contrariety of the law as spiritual, to nature as carnal: "I am carnal, sold under sin."

We come now to another, and a most important as well as interesting feature in this case.

In presenting in the verses which follow a picture of the actual conflict of a pure mind* against indwelling sin and corruption, we find the sufferer distinguishing himself from that which he hates, though it be the tabernacle of his very life. The body of sin and death is one thing: the renewed soul groaning under the weight of that body and calling aloud for deliverance is another, and a very different thing. The great discovery, that in the flesh dwelleth no good thing, is never made by the carnal mind. Flesh never reveals to itself the secret of its own disgrace and ruin; nor does it heed the revelation which God makes of these things. Light and truth are of that good (ἀγαθόν) which is not found indwelling in the flesh. Hence it is not until the soul has been quickened by the Holy Ghost, and is thus alive to God, that this holy judgment of the nature of sin and of the work of the law can take place. But the renewed mind not only knows the holiness of the divine character, and recognizes the law as the expression of the will of God, there is also in the new creature an instinctive desire after holiness, and a corresponding hatred of sin. As the heart of nature turns willingly aside from God to seek its pleasure in the ways of sin, so the desires of the new man ever turn toward God, and away from the object of men's natural lusts.

But, while enabled thus to detach himself, as alive to God, from the sin which dwells in him, and while fully conscious of desires of good, of a will quite opposite to the lusts of nature, yet the soul of the godly man, so long as he remains in ignorance of the liberty of redemption, is in bondage still. He finds himself utterly powerless of escape from that which he loathes. "It is no more I that do it, but sin that dwelleth in me" (verse 20). This he may truly say. He may, moreover, "consent to the law that it is good" (verse 16). Nay, he may "delight in the law of God after the inward man" (verse 22). All this may be, and will be, in the case of a soul alive to God and practised in the ways of holiness. But the very presence of these convictions and desires only renders him more acutely sensible of the pressure of that other thing—that opposing and ever-dominant principle of sin in his members. He sees (verse 23) another law in his members, not only warring against the law of his mind, but bringing him into captivity to the law of sin which is in his members. He is a poor slave still. The glimpses of liberty, which open on him in his meditations on the law, do but enhance the bitterness of that hopeless bondage in which he lies. This is the perfection of human misery—the being endued with desires of holiness and life, but experimentally proving the mastery in the members of sin (whose only fruit is death) as a dominant, compelling principle, a law with strength to enforce its rule. The very law of God in which the inward man delights, becomes thus the weapon of utter destruction against the self-judged, yet self-acquitted sinner—sinning not willingly, yet sinning unto death. "O, wretched man that I am! who shall deliver me from the body of this death?" (verse 24). Such is at once the heart-broken confession of human extremity when brought by means of the spiritual law of God into the full appreciation of the weakness and wretchedness of the flesh, and, at the same time, the utterance of the cry of distress which fails not to reach the ears of him whose end is not law, but grace. Everything is now given up. The conflict is at an end; and the cry of the captive is gone up to the heaven which seems to be closed against him by the sentence of the law. Sin's victory is complete. The lawful captive may mourn, but his captivity is lawful still.

Thus, then, we have brought to its close the Spirit's comment upon the work of the law, as that which brings out into their full completeness the nature and the effects of sin. It is found to work death and not life. The vain attempt to keep the law ends but in augmented wretchedness and disappointed hope. The end, then, of man, thus tried by the law, is that he lies bound in the fetters of sin and death. But it is here that God in Christ can meet him and can set him free. Accordingly, in the verse which closes the chapter, we have the solemn thanksgiving of the delivered soul. His cry of despair is turned into the note of praise at the mention of the name of Jesus Christ the Lord.

In concluding this subject I will remark on the closing words of verse 25, that, while the deliver-

* That is, a renewed mind, which none but a quickened *soul can have.*

ance of the gospel sets the conscience perfectly free into the liberty of Christ, it alters nothing with respect either to the intrinsic holiness of the renewed mind on the one hand, or to the characteristic evil of the flesh on the other. Moreover, the believer, though no longer under law, because no longer under sin, does not cease to serve the law of God in another sense. The characteristics of the law of God are holiness, and righteousness, and goodness; and these things the spiritual man pursues, running as a child of liberty along the pure way of holiness and peace in which the blessed Spirit of Christ alone can lead. Meanwhile the flesh remains, as ever, the servant of sin.

EPONINA*.

THE following little history has in it something so peculiarly interesting and affecting that it can scarcely be read without the most lively emotion.

During the struggles of Otho, Vitellius, and Vespasian for the sovereignty of Rome, and in the unsettled state of the empire, Sabinus, a native of Langres, an ambitious and wealthy man, of high quality, put in his claim, among others, to the possession of the throne. Encouraged by his countrymen to this bold undertaking, he pretended, by casting an imputation on the chastity of his grandmother, to trace his lineage from Julius Cæsar. Having revolted against the Romans, he caused himself, by his followers, to be saluted emperor.

But his temerity and presumption quickly received a check: his troops, who were defeated, and scattered in all directions, betook themselves to flight; while, of those who fell into the hands of their pursuers, not one was spared. In the heart of Gaul Sabinus might have found safety, had his tenderness for his wife permitted him to seek it. Espoused to Eponina, a lady of admirable beauty and accomplishments, from whom he could not prevail upon himself to live at a distance, he retired from the field of battle to his country-house. Having here called together his servants and the remnant of his people, he informed them of his disaster, and of the miscarriage of his enterprise; while he declared to them his resolution of putting a voluntary period to his existence, to escape the tortures prepared for him by the victors, and avoid the fate of his unfortunate companions. He proceeded to thank them for their services, after which he gave them a solemn discharge: he then ordered fire to be set to his mansion, in which he shut himself up; and of this stately edifice, in a few hours, nothing remained but a heap of ashes and ruins.

The news of the melancholy catastrophe, being spread abroad, reached the ears of Eponina, who, during the preceding events, had remained at Rome. Her grief and despair on learning the fate of a husband whom she dearly loved, and who had fallen a victim to his tenderness for her, were too poignant to be long supported. In vain her friends and acquaintance offered her consolation: their efforts to reconcile her to her loss served but to aggravate her distress. She determined to abstain from nourishment, and to reunite herself in the grave to him without whom she felt existence to be an intolerable burden.

For three days she persevered in her resolution. On the fourth, Martial, a freedman, who had been a favourite domestic in the service of her husband, desired to be admitted by his mistress to a private conference, on affairs of the utmost importance.

In this interview Eponina learned, with an emotion that had nearly shaken to annihilation her languid and debilitated frame, that Sabinus, whom she so bitterly lamented, was still living, and concealed in a subterraneous cavern under the ruins of his house, where he waited with impatience to receive and embrace his beloved and faithful wife. This scheme had been concerted in confidence with two of his domestics, in whose attachment Sabinus entirely confided. It had been hitherto concealed from Eponina that through her unaffected grief on the supposed death of her husband greater credit might be given to a report on which his preservation entirely depended. To these welcome tidings Martial presumed to add his advice, that his lady should still preserve the external marks of sorrow, and conduct herself with the utmost art and precaution.

Eponina promised, with transport, to observe all that was required of her, however difficult might be the task of dissimulation; and to endure yet a short delay, lest suspicion should be awakened, of the meeting which she anticipated with so much tenderness and joy.

At length, devoured by a mutual anxiety, this affectionate pair could no longer sustain a separation. By the management of the faithful freedman Eponina was conveyed in the darkness of the night to the retreat of her husband, and brought back, with equal secrecy, to her own house before the dawning of the ensuing day. These visits were repeated, with the same precautions, and with great peril, during seven months; till it was at last determined, as a plan which would be attended with less inconvenience, and even with less danger, that Sabinus should be conveyed by night to his own house, and kept concealed in a remote and private apartment. But this project, in its execution, was found to abound in unforeseen difficulties: the extensive household and numerous visitants of Eponina, who feared to change her manner of life, kept her in continual terror of a discovery, and harassed her mind with insupportable inquietude. Sabinus was therefore again removed to his subterranean abode, whose darkness love illumined.

The intercourse between the husband and wife thus continued for nine years, during which interval the pregnancy of Eponina afforded them at one time the most cruel alarm. But this interesting and amiable woman, by a painful but ingenious stratagem, contrived to elude suspicion and satisfy inquiry. She prepared an ointment, which by its external application produced a swelling of the limbs and dropsical symptoms, and thus accounted for the enlargement of her shape. As the hour of her delivery drew near, she shut herself, under pretence of a visit to a distant province, in the cavern of her husband; where, without assistance, and suppressing her groans, she gave birth to twin-sons, whom she nurtured and reared in this gloomy retreat.

* From "Hay's Biography."

Conjugal and maternal affection thus united, while time and impunity had in some measure allayed her fears, drew her more frequently to the place which contained the objects of her cares, till her absences gave rise to curiosity and suspicion. She was at length traced to the cavern of the ill-fated Sabinus; who, being seized and loaded with irons, was, with his wife and children, conveyed to Rome.

Eponina, distracted at the consequence of her imprudence, rushed into the presence of the emperor Vespasian, and, presenting to him her children, prostrated herself at his feet. With the eloquence of a wife and a mother she pleaded the cause of her husband, and, after having extenuated his fault, as proceeding from the disorders of the times rather than from personal ambition, from the calamities of civil war and the evils of oppression, she thus proceeded to address the emperor: "But we have waited, sire, till these boys shall be able to join to those of their mother their sighs and tears, in the hope of disarming your wrath by our united supplications. They come forth, as from a sepulchre, to implore your mercy, on the first day in which they have ever beheld the light. Let our sorrow, our misfortunes, and the sufferings we have already undergone, move you to compassion, and obtain from you the life of a husband and a father." The spectators melted into tenderness and pity at the affecting spectacle: every heart was moved, every eye was moist, but that of a pitiless tyrant, deaf to the voice of nature, and inaccessible to her claims.

In vain did this heroic and admirable woman humble herself before a monster, whose heart ambition had seared, inexorable in cruelty, and stern in his resolves. To political security the rights of humanity were sacrificed, and the husband and the father coldly doomed to death.

Eponina, determined to share the fate of her husband, wiped away her tears, and, assuming an air of intrepidity, thus addressed the emperor: "Be assured," said she, in a firm and dignified tone, that I know how to contemn life. With Sabinus I have existed nine years in the bowels of the earth, with a delight and tranquillity untasted by tyrants amidst the splendours of a throne; and with him I am ready to unite myself, in death, with no less cheerfulness and fortitude."

This act of ill-timed severity threw a stain upon the character and memory of Vespasian, whose temper in other respects had not been accounted sanguinary. The generous affection and heroism of Eponina was consecrated in the admiration of future ages.

Weekly Almanac.

"Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."—1 Pet. ii. 11.

Almighty God, who showest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness, grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

MAY.	MORN. LESSONS.	EVEN. LESSONS.
11. 3rd Sun. aft. Easter	Deut. iv. Matt. ix.	Deut. v. Rom. x.
12. Monday	2 Kings vi. Matt. x.	2 Kings vii. Rom. xi.
13. Tuesday	2 Kings viii. Matt. xi.	2 Kings ix. Rom. xii.
14. Wednesday	2 Kings x. Matt. xii.	2 Kings xi. Rom. xiii.
15. Thursday	2 Kings xii. Matt. xiii.	2 Kings xiii. Rom. xiv.
16. Friday	2 Kings xiv. Matt. xiv.	2 Kings xv. Rom. xv.
17. Saturday	2 Kings xvi. Matt. xv.	2 Kings xvii. Rom. xvi.

"Our life is a pilgrimage. From the Lord we came, and to the Lord we make our journey, however we pass through painful and perilous ways. O Christ, who art a most true pilot and guide, and thereto most expert, faithful, and friendly, do thou put out thine hand upon mine eyes, make thy paths known unto me. Thou art the way: lead us to the Father by thyself, that we all may be one with him, as thou and he together are one. Shew me thy way that I should walk in; for I lift up my soul unto thee—Ps. cxliii." (Bradford).

THE EARTHLY AND THE HEAVENLY TABERNACLE:

A Sermon.

By the Rev. J. A. Fenton, M.A.

2 Cor. v. 6.

"We who are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

St. Paul is here expressing his confident hope, his eager desire, to exchange his earthly natural body for his heavenly spiritual body. He expresses his confident hope of it when he says, "We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." He expresses his ardent longing for it when, in the next verse, he speaks of himself and his fellow-Christians as "earnestly desiring to be clothed upon with the house which is from heaven." And then, in the text, he tells us of one reason of this longing: "For we who are in this tabernacle do groan, being burdened."

The reason which the apostle here assigns for his desire to put on his spiritual body is, the suffering and imperfection which belong to our present bodies: "We who are in this tabernacle do groan, being burdened." By

tabernacle, or tent, the apostle means the body which we have by nature. He calls it by this name on account of its temporary character. Travellers in the east were wont to carry with them a light tent, which could easily be pitched or taken to pieces. St. Paul had learned, and sometimes practised for his support, the art of making the coverings of such tents. So that he would naturally select the image of the text as one most appropriate to convey his meaning. Just as those tents were the brief dwelling-place of travellers on a journey, to be laid aside at the journey's end, and exchanged for the substantial and enduring residence of a house, so our natural bodies are the habitation of the soul for a few short years, as we travel through this wilderness; but at length they shall be taken down and rebuilt, and become a solid, beautiful, and eternal palace.

The body is further like unto a tent on account of its inconveniences and discomforts: "For in this tabernacle we groan, being burdened." A tent is narrow; its space is limited; and the dweller therein, who had not liberty to pass its bounds, would look at the distant prospect, and grieve because he was a prisoner, and might not wander to the far-off scenes of beauty. And how often do our spirits feel imprisoned! how often do they long to be able to speed over the earth! how often would they mount to the heaven of heavens, and pass through the countless hosts of angels, till they bowed before the throne, and saw their glorified Redeemer at the right hand of God!

Again, a tent is frail: storms without, struggles within, may soon injure it, and cause it to fall. So is it with the body. Ten thousand accidents may befal it, which it cannot resist. A blow, a false step, exposure to weather, fire, or water—these, and nameless other events of daily peril, may damage or destroy this tabernacle. But it has also foes within. The working of conflicting feelings, the unwelcome presence of anxious thoughts, the restlessness of sorrow, the efforts of the mind to attain unto knowledge which is too wonderful for it, and beyond its powers; all these mental emotions may slowly undermine, or suddenly rend, the tent in which we dwell.

Again: a tent, in the country in which the bible was written, was connected with the idea of certain dangers from beasts of prey and robbers from without, and noxious insects within. The dangers, of which I have before spoken, concerned the safety of the tabernacle itself, the body; but the dangers, of which these beasts of prey and insects are the figures, threaten the soul. They are outward temptations and inward lusts. Man's great enemy is likened to a roaring lion, going about seeking whom he may devour. And never will he entirely cease his attacks upon the soul, so long as it abides in the flesh. He will flee when resisted; but he will return to the trial; and never, till the last breath is drawn, will he give up the attempt to molest the people of God. Nor is the spirit less harassed by its inward enemies, the foes of its own household—the natural lusts, the ungodly tendencies, of a mind debased and defiled by sin. This is the chief reason why the apostle desired to put off the body; because "in this tabernacle we groan, being burdened"—burdened with the weight of temptation and sin.

Do you join the apostle in his wish? Do you desire and look forward to the day when, "our earthly house of this tabernacle" being dissolved, we shall "be clothed upon with our house which is from heaven"? Or are your affections so set upon things below that you wish not to leave them? Are you so satisfied with your present condition that you would not change it? Does it meet and realize your wishes and longings? If so, dear brethren, it must be because you are not really alive to spiritual things. No one, who loves God with a fervent scriptural love, can feel thoroughly at home and happy whilst absent from his Lord. We know that, when a dear friend is at a distance, the interchange of letters and the communion of spirit are but cold substitutes for constant personal intercourse. So they who can say of their Saviour, "This is my beloved, and this is my friend," will feel that to read his written word and to commune with him in his house and table, blessed and undeserved as these privileges be, are yet as nothing compared with that communion which they hope to enjoy with him on the regenerated earth. Therefore do they look forward to the day when these hopes shall be realized, when they shall exchange the earthly tabernacle for the house which is from heaven. Are you, my brethren, so risen with Christ in thought and affection that ye desire the coming of that day? But do not deceive yourselves: search into the motives which lead you to long for a change. There are some who wish for death, because they are tired of life; and yet have no meetness for, no title to, eternal rest. There are those who are so oppressed by sorrow or pain that they court the approach of dissolution, and yet have no scripture ground for the hope of comfort in the grave. There are some who so lament the restraints which the body in its present state imposes on the mind, that they gladly hail the last day as a day of liberty and of entrance into a scene of wider

knowledge, but who have no right to expect it to bring any knowledge save this, the knowledge of good for ever forfeited, of evil for ever incurred. There are others who desire to lay aside the burden of this flesh, because with it they shall lay aside every trace of sin. Is this your motive? Do you wish to depart because here there is a coldness of heart, a deadness of spirit, which you cannot overcome? because you cannot do the things that you would; because, when you would do good, evil is present with you? Do you feel the indwelling of sin a grievous burden, and therefore do you long to escape for ever its temptations and its power? Blessed motive! You may say with confidence, if this motive be yours, "We that are in this tabernacle do groan, being burdened; but we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

The apostle, in the text, seems anxious that his wish should not be misunderstood; he therefore adds: "Not that we would be unclothed, but clothed upon;" that is, "not that we wish that our spirits should be without bodies at all, but furnished with suitable and heavenly ones." It was no mere desire to pass away from earth into the world of spirits, which filled the apostle's mind, but to pass over all the time which lay between his own day and the second coming of his Lord.

We are too apt now to talk of death as ushering us into our promised happiness; to speak of our departed friends, not as being in paradise, but as being in possession of those enjoyments which are to last for ever. Our sermons, our conversations, our biographies, all are apt to invest the intermediate state with a character which has no warrant in scripture, and which tends to weaken our desires for the advent of our Saviour in glory, and for the resurrection of the body. Very different is the language of St. Paul. Does he speak of a crown of glory, it is one which the Lord shall give him at that day, the "day of his appearing". Does he rejoice in the thought that he shall recognize his converts in the world to come, it is not at death, in the land of spirits, but "in the presence of our Lord Jesus Christ at his coming". Does he comfort his brethren weeping for departed friends, it is with the hope that they shall meet again; not immediately after death, but at that day when the dead in Christ shall rise, and living believers be changed, and both be caught up to meet their Lord in the air. The spirit of the believer may be both conscious and happy after death, in the intermediate state: this the bible certainly implies. But still it is in a state of unnatural separation from the body, waiting in patience and hope for the hour of their promised re-union, and the commencement of that "perfect consummation and bliss" which neither of them can enjoy alone. Hence St. Paul, in the text, declares that his wish was not to be unclothed, and thus become a bodiless spirit; but to be clothed upon with his resurrection body at the day of his Lord's appearing. This is the object of his hopes and prayers. For then, and not till then, will the promises of God, in all their completeness, be fulfilled: then, and not till then, will our salvation be perfected, and death, the last enemy, be destroyed: then, and not till then, will the consequences of the fall be remedied fully and for ever: then, and not till then, will the concluding words of the text be accomplished, and "mortality be swallowed up of life."

Brethren, what a change is here predicted! All that is earthly and defiled by sin swept away! All imperfection, all stain of corruption, for ever removed! The body never again to be wasted by disease, to be wearied by toil, to be visited by pain; never more to check the spirit in any of its aspirations and its longings. Compare it, thus glorified, thus immortal, with its present state, and you will learn with what depth of gratitude the risen saints shall sing, "Thanks be to God, which hath given us the victory through our Lord Jesus Christ." Nay, compare it, thus glorified, with its state in the tomb: go to a grave in which, to make room for a new tenant, the remains of the former ones are disturbed and brought to light; gaze upon them as they appear in all the hideousness, all the loathsomeness of decay; and then you will appreciate the meaning of St. Paul when he says that, "Christ shall change our vile body, that it may be like unto his glorious body;" and again, that our body, sown in corruption, weakness, and dishonour, shall be raised in incorruption, power, and glory.

This is the resurrection of the just, of which the resurrection of Jesus was the cause, the example, and the pledge. Would you partake of it? you must now die with Christ unto sin, and rise again unto righteousness, and walk in newness of life. Would you have your bodies thus honoured at the last day? you must now consecrate them to God, and all their members to his service; you must make them his temple; and then, though they may fall to pieces, he will raise them from their urns in eternal strength and beauty.

But let us not forget that there is another resurrection, and it is called the resurrection to damnation. They who are actors in it would fain remain in the grave; but they are dragged forth. They would pull the rocks upon them to hide them from the wrath of the Lamb; but they can find no refuge and no shield. Who are they? Infidels, heretics, despisers of God, drunkards, adulterers, fornicators, covetous, and a vast company on whose foreheads is written, "Having the form of godliness, but denying the power thereof." Do you desire to shun such a resurrection, and to attain to the resurrection to life eternal? There is but one way; and that is, now to receive the Lord Jesus Christ as your Saviour, to love him as your Friend, to obey him as your King.

THE FIELD OF MARS, OR MODERN SPITAL-FIELDS.

No. III.

By Mary Roberts.

NARRATIVE OF MIGAULT.

Owing to the unwearied solicitations of her serene highness the duchess of Brunswick Luneburg and Zell, the liberty of public worship had been retained in Mauze; and, by the divine blessing on her endeavours, the church was not only preserved, but its members possessed the rare consolation of retaining their pious pastors, who administered to them in spiritual things. Mauze was consequently crowded with protestants every Saturday evening, who filled not only the inns, but the houses of all who were willing to receive them; nay, even the town-hall was sometimes full of those ardent Christians who had been unable to find better accommodations. Meanwhile the tempest raged with indiscriminate violence in the surrounding country; and, notwithstanding the intercession of her serene highness, who had embraced and retained the truth with zeal and constancy, "we were exposed," wrote Migault, "in common with our brethren, to vexations of different kinds. At one time all protestant schoolmasters were prohibited from receiving boarders: at another, they were not allowed to teach their pupils either music or singing; and one kind of oppression succeeded the other, till at length the dreadful intelligence reached Mauze that the dragoons were rapidly approaching." Migault, foreseeing the storm, had sent his children with their grandmother from home; and, having confided some of his furniture to the care of his neighbours, and concealed a few articles of value under the thick drapery of ivy which covered the ruins in front of his gate, he went in haste with his books and papers and instruments, constituting the right of public worship, to the chateau of monsieur and madame d'Olbreuze. They, too, were about to fly; and, it being needful that some one should be made acquainted with the place wherein such valuable documents were concealed, Migault confided the secret to the eldest daughter of M. Galandet, a tenant of the proprietor of the chateau. Accompanying the young lady to the room where the chest was concealed, and having taken a list of the contents, he put the key into her hand, conjuring her most solemnly never to communicate, even to her own family, the secret which he divulged to her alone. The young lady in reply solemnly assured Migault that he might depend on her integrity.

It seemed almost impossible to elude the vigilance of the cavalry: they scoured the country in all directions, exploring the woods and seeking out the most retired places. Persons, whose tenderness of disposition and love of hospitality rendered them objects of suspicion, received every day domiciliary visits. A brother scarcely dared to receive a brother, and the dearest friends feared to salute each other. Migault's eldest daughter, Jeanneton, was secreted by a kind-hearted Roman catholic, with whom she remained eight days; but this worthy man, finding that he dared not to conceal her any longer, accompanied her to some near relations, who resided near Niort. With these relations she remained nearly a fortnight, and would have continued longer, if some of the inhabitants had not apprized the captain of a troop of cavalry that she was concealed. Two dragoons were accordingly despatched thither in search of the poor girl. They ransacked the premises, and destroyed the furniture, and even cruelly maltreated the family. The next day those fierce men came again, and at length discovered the object of their search under a heap of straw, near the stables. She had passed the night in a neighbouring wood; but, when the day dawned, apprehending the place to be insecure, she endeavoured to conceal herself beneath the heap of straw. Poor Jeanneton heard while there the terrible oaths and imprecations of the troopers, who sought for her with the utmost avidity; and, when they at length discovered her, they not only took the little money which she had, but dragged her with brutal violence before the minister of the parish.

"We cannot, my dear children, sufficiently thank our heavenly Father;" continued Migault, "for the energy of mind and faith with which he inspired Jeanneton. In vain did the priest present the act of abjuration for her signature, and in vain did the fierce cavaliers employ menaces: she remained inflexible; and, when the minister, either wearied with her constancy, or else pitying her youth, inserted in the pretended act that she did not know how to write, Jeanneton undauntedly and distinctly declared that she well knew how to write, and that the reason why she refused to sign the act was because she continued faithful to her creed, and disdained the offer to sign its abjuration. After this, Jeanneton was left to go whither she would; and she still continued to wander about for two days, till some kind person escorted her to monsieur d'Olbreuze, whose house was the receptacle of many desolate ones during those days of wretchedness and peril; and not the house only, but even the corn-lofts, barns, and out-houses were filled with persons of all ranks and ages: ladies and nobles, pastors and people, some from princely chateaux, others from

cottages; but, whoever they were, all and each found a welcome and a hospitable supply of every thing needful for life and comfort.

At length came the terrible revocation of the edict of Nantes. The last church was razed to the ground; and such of the nobility as withstood the fury of the dragoons were ignominiously dragged to prison. September and October, November and December, were months of unmitigated suffering. About four hundred thousand persons were either constrained to leave the country, or to apostatize; and some were even burnt alive. Migault and his eldest daughter had passed for domestics in the mansion of their noble host; but that gentleman was compelled to go to Paris; and, a declaration being issued by the king, forbidding all protestants to retain any domestics except such as were Roman catholics, the father and his children had to seek another home. Madame d'Olbreuze would gladly have retained them under her hospitable roof, and not them alone, but all the miserable people to whom she had so long afforded succour, but this was no longer possible; and the ladies and noblemen, with every real servant, as well as those who had assumed the office, were constrained to leave. Of all these unhappy outcasts, Migault was the most perplexed. His family was numerous, and he knew not where to fly. He consulted madame d'Olbreuze; but she was ignorant what course to recommend, until one day it occurred to her mind that the cavern of which she had heard, in the adjoining forest, might afford a place of shelter. A faithful old servant, himself a Roman catholic, knew the place; and he cheerfully offered to be their guide. Night came, and the family set forth with lanterns, into the depths of the lone forest, where a narrow pathway leading to the cave appeared among the underwood. When arrived there, each one cautiously prepared to descend, and, having proceeded several feet, the entrance gradually enlarged, and ceased to have a perpendicular direction.

The grotto consisted of numerous compartments, apparently hewn in the solid rock, and ornamented with equal industry and skill. The passage from one chamber to another resembled the mouth of an oven; and in each apartment was seen a seat formed of sand, regularly made. Deeper and deeper pressed the company into this astonishing cavern, until they despaired of reaching its termination; and, when daylight dawned upon the entrance, they observed a great number of bones, as if numerous small animals had taken shelter within the chamber nearest to the mouth. Neither history nor tradition afforded any clue with regard to such a gigantic work: it was alone conjectured to have been excavated by the English, most probably as a place of retreat, for the entrance was a quarter of a league from any human habitation, in the wildest part of the forest. Sunday, the 1st of February, was fixed upon for taking a final possession of this solitary place; and thither accordingly repaired Migault with his children and seventeen persons still remaining at the chateau, who had been hospitably entertained by madame d'Olbreuze. This noble-minded lady had conveyed thither provisions and apparel; and thither also went every night that faithful domestic whose integrity was undoubted, and who supplied all their wants. Every precaution had been taken to clean the chambers; but this unwholesome dwelling was abandoned after a painful and dangerous trial of six weeks. No free circulation of air could be obtained, and the closeness and heat soon became intolerable.

Again the fugitives set forth, wandering whithersoever their hopes or fears suggested. Migault proceeded to Rochelle, where he concealed two of his children in a barn, and then went to the house of an acquaintance, where he passed the night. Dismal tales were told him concerning the horrors transacted in the town: and, when, after taking leave of his generous hostess, he ventured in the afternoon to go down the large street to the harbour, he was recognised by one of the guards, and conveyed to the house of a gentleman to whom he was well known; and on the lady being interrogated if he was known to the family, she answered in the affirmative, and confirmed all that—

[Here four pages are lost from the manuscript, and those doubtless of the deepest interest; for it seems, by the immediate context, that the author consented to sign a formal renunciation; being impelled to that crime by the barbarous treatment he experienced at La Rochelle, and by his anxiety for his two children, who were hidden in the barn].

"Notwithstanding the heinousness of my transgressions," wrote Migault, "thou hast promised, O heavenly Father, to have mercy upon us, and abundantly to pardon. I indulge the humble but confident hope that thou despisest not my broken and contrite heart. Thou wilt thoroughly wash me from my iniquity and cleanse me from my sin. The mercy of God has alone extricated me from the frightful dangers into which my folly precipitated me. My shame, as well as my consolation too, was increased when I found that nine of you, my dear children, remained faithful to his word, and apparently devoted to his service.

"It would be impossible," he continued, "to describe the remorse and sorrow which I endured while at Mauze. I endeavoured to pray, but could give no utterance to the feelings that oppressed me. The Lord hid his countenance from me; and, abandoned to my own reflections, I was nearly driven to despair. Longing to call on my kind benefactress, madame d'Olbreuze, and yet unable to summon resolution, some time elapsed before I could venture to do so, although well knowing that she had received with tenderness many equally apostate. Alas! there was no one of whom this faithful woman entertained a higher opinion than of myself, or who had so bitterly disappointed her expectations. At length I asked permission to pay her my respects, and was immediately admitted. Madame d'Olbreuze was surrounded by several unmarried ladies, who had fled to her for protection. O my children, guard against the first approaches to sin. May you never have cause to stand abashed and confounded in the presence of your fellow-mortals, as did your poor father upon this distressing occasion. I stood motionless: my heart beat violently: until I was relieved by a flood of tears. Nothing could be more kind and considerate than the language addressed to me by this little company of

Christians. They spoke indeed concerning the enormity of my sin, but encouraged me to hope for pardon, adducing the instances of Peter who denied, and of the disciples who abandoned, the Saviour. My repentance, they said, appeared deep; and they doubted not but that my forgiveness was as complete. May the kindness shown to me that day never be forgotten. An admirable prayer, suited to my case, was offered, and preserved, and given by me to many protestants who deplored the same guilt as myself; and there is reason to believe that it was eminently blessed. Among the company then assembled at madame d'Olbreuze' was your poor grandmother. She, too, had signed the act of abjuration!"

Migault continued to reside with madame d'Olbreuze, who employed him to transact the business which had accumulated during her husband's absence. But this home was shortly after broken up; for the king, having given monsieur d'Olbreuze permission to leave the country, that gentleman resolved to reside in Germany; and his lady set out to Paris, in order to accompany him. Migault felt her loss acutely. He was again cast upon the world, though consoled by knowing that three of his children were beyond reach of the iron hand of tyranny, having effected their escape from France. Philemon accompanied monsieur and madame d'Olbreuze; Gabriel got on board a ship going to Germany, and John was also at a distance. The father resolved, if possible, to leave France with the rest of his children and their aged grandmother; and with this view he repaired to Rochelle, and stipulated with a Dutch captain for a passage in a ship bound to Holland. The treaty being made, he returned to his family, and employed the short interval of time in unremitted endeavours to prevail upon the grandmother to accompany him to Holland. But his entreaties and arguments were in vain. She could not be induced to abandon her native country, although that country denied her the right of publicly acknowledging the Saviour in whom alone there is salvation. The dangers of emigration terrified her more than the idea of passing the remainder of her days in a land where she dared not make an open confession of her faith.

"I told her," continued the narrator, "that my life was embittered, since I had been betrayed into the disgraceful sin of abjuring my faith; and that I was content to incur any risk, or undergo any kind of trial, for the sake of being delivered from the thraldom in which I and my children were held. The poor dear woman could only reply with tears and lamentations; the remembrance of which embitters my life. Having thus exhausted every argument and entreaty to induce your grandmother to follow a family, by whom she was beloved and respected, and whose presence was essential to her happiness, I resolved to carry my resolution into effect. I had prayed earnestly for direction, and could not for a moment believe but that remaining in France would be exceeding sinful. Your oldest sister received my instructions to prepare for our departure at an hour's notice. And here I cannot avoid giving my testimony to the dutiful, affectionate, and judicious manner in which she acquitted herself in this trying moment. Without such an admirable and judicious coadjutor, I know not how I should have managed with the four other children, the three youngest especially, who required constant attention."

While the father was thinking anxiously of the best possible mode in which to effect his purpose, a letter came from a friend at Rochelle, telling him to repair thither immediately, bringing with him all his papers, for that his lawsuit was about to be decided. Migault readily understood the meaning of this advice, and acted accordingly. His family were then at the Grand Breuil; and having hired three carriages, the journey was commenced soon after midnight on the 15th of December, 1687.

"We left your grandmother, my children," wrote the narrator, "in extreme affliction. This excellent woman had lived with us eighteen years. Your mother was deservedly her favourite: and, when your grandfather died, she desired to become an inmate of your mother's house. You well know how tenderly she loved you, and the harmony in which we ever lived together."

ENGLAND'S PRIVILEGES AND RESPONSIBILITY*.

Reflect upon the privileges of this favoured kingdom. Other countries have been familiar with scenes of blood, and the gory horrors of the battle field, but not so England. This our favoured land is the only land in Europe that for the last three hundred years has never seen the foot of a foreign invader, and this during a period when war raged round the world, and every nation of Europe, steel-hearted and disciplined as their powers were, has been trodden down by the foot of the foe. Of England, it has been by an eminent writer most justly affirmed that, since the period she renounced the unscriptural sentiments of Rome, she has risen from among the lowest in the scale of nations to a marvellous height above any nation in the globe; since that hallowed hour she has never suffered any one great degrading disaster: she has endured blows in war, and calamities in peace, but both alike have tended to her good. When scenes of carnage desolated Europe, she stood—she stood alone—no, not alone, for the Lord of Hosts was with her: she stood with her hand on the altar, and with the bible to support her crown; and there she found strength that has never yielded to the sword. Amidst all her conflicts the sound of the mill-stones has never ceased, and her light has been shining with unclouded brightness.

We ask, in gratitude of spirit, is not this noble land great in all that constitutes greatness? Look to her territories; of all ancient aggregates of power, the empire of Rome was the largest, the most powerful, the most systematic, and the most vigorous. At the height of its grandeur, Rome issued its imperial edicts for the government of 120,000,000 of subjects, and possessed a territory

* From "The Service of Freedom and the Yoke of Bondage." Being the substance of sermons delivered in Eaton Chapel, Eaton-square. By the rev. John Wright, M.A. London: J. J. Guillaume. 1851. The profits which may arise from the sale of this book are to be dedicated to the Royal Pimlico Dispensary.—Ed.

more powerful and more extensive than had ever yielded obedience to any of the kings of the earth; yet, pre-eminent as was Rome in its glory, England at this moment is more powerful, and her territories still more extensive: her numerous colonies skirt the globe: the sun never sets upon the dominions of Britain's queen; and at every hour of the day and at every hour of the night is to be heard the beat of drum announcing the break of day in some portions of England's empire; and, wherever the waters of the mighty ocean flow, there are to be found the ships of England, the mistress of the sea, bearing to distant lands the produce of the world; and one-sixth of the inhabitants of the whole earth are under the mild and paternal government of the queen of England. Yet these great blessings of power, of possessions, and of people constitute not the chief greatness of this kingdom. Her true greatness is to be found not in deeds of prowess; for, though in valorous acts she "passes surpassing" well, and the brave-hearted of other lands admire the valour of her lion-hearted sons, yet nations of olden times have had their heroes who knew not fear and dreaded not evil; and they can point to the page of antiquity which records of them many a sturdy conflict, and many a scene of untiring endurance. It is not in her eloquence that England's greatness dwells, though "thoughts that breathe, and words that burn" pour from the lips of her sons when pleading for a nation's cause, or for an individual's wrong. It is not her riches alone, vast as is her territorial and her commercial wealth, and the undesired spoils of aggressing lands; for other nations have had larger stores of treasure and larger tributes poured into the coffers of the state—in all these things England is indeed a country which an enemy may dread, and an opponent may envy, and in which an Englishman must feel a just delight. Yet, illustrious as she is in whatever constitutes the past or the present greatness of other nations, her noblest renown, her brightest honour, arises from the purity of her creed, and from the defence of those great protestant principles which have given to conscience its sacred rites, to intellect its unshackled powers, and to devotion its spirit and its truth; moreover, to the purity of her faith is [are] to be added the bright examples, the out-door proofs, and the fire-side evidence, that her Christianity is active, benevolent, and expansive, leading her sons and her daughters, her pastors and her people, her senators and her princes to plan and to work for the welfare of those who need a friend's relief, or a father's counsel, or a mother's care. In this noble work of humanity, neighbouring kingdoms and distant lands bear an honourable portion; but, no nation on which the rising sun casts its rays attains to be her equal. Therefore, in the scriptural character of her public worship, in the soundness of her creed, in the vitality of her godliness, and in the activity of her faith, we behold the true greatness of our country, and the pre-eminence of our times. These things impart stability to the monarch's throne, and abiding power to Great Britain's empire. While these hallowed principles are maintained in all their fulness, and God is reverenced amongst us, the millstones' sound will *ever be heard, and the candles'* light will ever shine. To preserve these sacred privileges, we must esteem they as they ought to be esteemed; and we must defend them as they ought to be defended: we must give to piety her zeal, and to error her rebuke: we must have the faith that is seen as well as the faith that is heard. If as Christian men you value your privileges, act as Christian men. Cling fast to the word of God; in public worship be scriptural; keep holy the sabbath; erect houses of prayer; uphold faithful men; delight in works of mercy; Christianize your countrymen; evangelize your colonies; and legislate for all your territories upon the sound basis of Christian principles. Take heed to yourselves that you seek a high standard for the regulation of your morals, and a pure standard for the regulation of your creed. In all good things be active, be watchful; dread supineness; shun the devices of an apostate church; love the truth and repel the invader of the truth, and, though he come to you arrayed in garments of light, know him not; and, though he speak with the tongue of an angel, if it be not according to God's mind and will, believe him not; but adhere faithfully to the uncorrupt worship of Almighty God.

"WHAT IS TRUTH?"*

By the Rev. Beaver H. Blacker, M.A.,

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The exact force of Pilate's question has been disputed. Some take the meaning to be, "What is truth to me? what care I about truth?" Yet this, besides being a sense not fairly to be elicited from the words, is such as involves no little improbability. For, though from the account which Josephus gives of Pilate (whose administration he represents as one continued series of venality, rapine, tyranny, savage cruelty, and whatever could disgrace him), it cannot be imagined that he cared at all about truth; yet that he should have chosen thus openly to disclaim all regard to it cannot well be supposed. It would rather seem that by this question, "What is truth?" he meant to say, with reference to the endless disputations of philosophers upon the subject, "But what is truth? Define it: that is the great point." To this question, our Lord, knowing the spirit in which it was asked, vouchsafed no answer; and Pilate, scarcely caring to receive any, "went out again unto the Jews" (see Bloomfield, *in loco*).

The doctrine of original sin stands at the very entrance into the Christian system; meeting us in the porch of the temple, in our progress towards that altar whereon a full and perfect sacrifice has once been made. We can trace it in the commencement of the bible; and, as on the key-note of our psalmody depends the harmony of the hymn, so precisely on our right perception of this humbling doctrine depends the character of our belief. "To the law and to the testimony" let every reference be made for information. Whatever is therein revealed, let us heartily embrace and implicitly believe; even should it wound our pride, alarm our conscience, or perplex our clouded reason. Upon such mighty subjects as God and

* From a sermon on John xviii. 38.

eternity we must expect to meet with difficulties*. "Clouds and darkness," says the psalmist, "are round about him." But, then, for our comfort it is added, "Righteousness and judgment are the habitation of his throne" (Ps. xcvii. 2).

We ought not to perplex and agitate our minds with such questions as unbelief is often heard to raise, Why are we so situated? Why have we been thus created? Why has our salvation been so restricted? Why does error thrive so fast? These and similar questions are best answered by simply reminding the objector that God has willed it; that the thing formed must not inquire of the Creator why he framed it so; and that a time will surely come when all obscurities shall be cleared away, and when the righteous Judge shall appear as just when he condemns the wicked, as he is kind and good when he accepts the faithful.

Now, in the first place, what is understood by original sin? The scriptures inform us that we are "shapen in iniquity, and conceived in sin" (Ps. li. 5); that "in Adam all die" (1 Cor. xv. 22), because in Adam all have sinned; that all must become "new creatures" (Gal. vi. 15); and that the human "heart is deceitful above all things, and desperately wicked" (Jer. xvii. 9). These passages, taken from very many of similar import, lead us at once to infer that a sad corruption of heart, and principle, and taste has spread over all who have been born into the world. And upon such evidence our church (in Art. ix.) describes our original state of sin to be "the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and, therefore, in every person born into this world, it deserveth God's wrath and damnation." From this you see that no exception is made in favour of any. Neither the young, the amiable, the benevolent, the moral, the honorably-minded, nor those who readily gain the world's applause, are considered free; no, all are brought in guilty before the Lord's tribunal. These indeed are bitter sayings; but yet remember that even here it does not become the creature to inquire, "Why have I been thus created, since better would it have been that I had not been born?" God hath so willed it; and against his sovereign pleasure no voice should be raised, nor any murmur heard. The creature must not say that God is cruel or unjust; for, says St. Paul, anticipating this proud and rebellious objection, "O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (Rom. ix. 20, 21). God's justice, though not perhaps now manifest to our sight (because in our present imperfect state we cannot fully perceive his glory), is nevertheless unchanging and unchangeable.

Let me ask, Do you feel the truth, the distressing and humbling truth, of which these scriptures are intended to convince you! O how the whole creation in days of old groaned and travailed in pain together, perplexed by the evil which they witnessed, the origin of which they knew not, and of the remedy for which they were equally uninformed! But, fellow-Christians, what they could merely guess we can understand; since the bible (which, thanks to our God, we can read without let or hindrance) describes the original state of man, and how a fearful change was subsequently effected. Doubtless every child within these walls could tell the mode by which sin and sorrow were introduced amongst us. But do you receive those revelations deeply and faithfully into your hearts? Do you gaze with unfeigned grief upon the gloomy change in that fair creation, once pronounced by God to be "very good"? Do the ruins of what once was grand and beautiful—so grand and beautiful as to make the hosts of heaven to shout aloud in exultation—excite within you a sense of shame? And, above all, perceiving the evil existing within you, have you learned deeply to deplore the self-depravity, which, as the voice of revelation, the warnings of a guilty conscience, and the testimony of experience compel you to acknowledge, is cleaving to your breasts? I propose a simple test, whereby you may each decide this vital question. Are you acting like a weak and diseased patient, who, recollecting what he once was, and perceiving what comfort they enjoy who are blessed with health, earnestly looks abroad for relief and cure? You closely resemble the sufferer in his weakness and disease; for, spiritually speaking, from the head to the foot there is no health in you. When he hears that a remedy for his pains has been discovered, pleasure is forthwith imparted: do you experience comfort from tidings of a similar import? He seeks instantly and eagerly the good physician: are you as anxious to obtain relief?

This question leads us to the second link in that golden chain, to which truth has been compared. Having discovered the true natural condition of our souls, let us see whether a better state can be effected; whether, if sin abounds by nature, it cannot be removed by grace. "To the law and to the testimony" let us again refer.

We there read that, when sin was introduced into the world, and that sad infection which yet remains was given, a full and perfect remedy was at the same time proclaimed (Gen. iii. 15). If, then, in Adam all have died, it has been at the same time mercifully provided that in Christ all may be made alive. If the infection of a dire disease was given by the offence of the first man who was peculiarly born of God, "created after his own image, in righteousness and true holiness," an ample cure has been provided in him, who called himself the Son of Man, having taken upon him our likeness, though he was "the express image" of his Father's person. Of this Redeemer the prophets witnessed; and precisely as they predicted have matters come to pass. In due time appeared the Seed of the woman; and dull must be the mind, as well as cold the heart, which refuses to confess, with the astonished heathen who stood beside the cross, "Truly this was the Son of God" (Matt. xxvii. 54).

My brethren, do you gladly believe these testa-

* Whitaker (1588) gives nine reasons why God would have many obscurities in the scriptures. One of them is that "we are apt to think too honourably of ourselves, and to rate our genius and acuteness more highly than is fitting, and to promise ourselves too much from our science and knowledge."

ments? If your souls were exceeding sorrowful at the sight of your original depravity, do your spirits rejoice at these glad tidings—that by the righteousness of One many may be accepted; that there is peace with God through him who has been slain; and that the kingdom of heaven, which Satan had closed, is now opened to all believers? This is truth—a part, and an essential part, of the system I proposed to lay before you—that all escape from the sad consequences of original sin, and hence of actual guilt, is only through him, through a firm belief in the atonement of him, who condescended in his infinite mercy to be made a sin-offering for mankind.

QUESTIONS FOR YOUNG PEOPLE.

No. III.

1. BIBLICAL (CONTINUED.)

32. REQUIRED the names of two cities once remarkable for their extreme wickedness, and still remembered for the no less remarkable punishment that overtook them: their place in the earth is said to be now occupied by barren plains, and a lake of unwholesome water, in which no creature can live.

33. Three kings, whose people were often at war with each other, once united together to overthrow another king: in the prosecution of their enterprise they were checked by an unexpected difficulty, which endangered both themselves and their armies, and from which they were saved only by a miracle. Who were these kings? What was the difficulty? what the nature of the miracle, and how did they speed at last?

34. Is there any passage in the New Testament to lead to the supposition that the extravagant doctrine of Pythagoras respecting the transmigration of souls was believed by any sect or party among the Jews?

35. Required the name and situation of a certain valley often mentioned in scripture, and rendered remarkable by the idolatrous worship once celebrated, and the barbarous murders committed there; and which was afterwards spoken of as a type or figure of another and still more fearful place.

36. It is said that the Jews, when besieged by the Romans in Jerusalem, were reduced to such extremities that instances occurred of parents eating their own children. What remarkable prophecy was fulfilled in this circumstance? Also, was this prophecy similarly verified on any former occasion in the history of this people?

37. Is there any passage of scripture to be found which will justify the opinion that in the eastern countries, when a man owed another more than he could pay, the creditor had the power of recovering his money by the sale of the debtor's family?

38. Is there any passage of scripture which intimates anything like the establishment of posts or couriers for the speedy conveyance of letters? If so, name the king and nation by whom they seem to have been first employed.

39. The twelve sons of an eminent scripture worthy are called in scripture the twelve patriarchs, and their descendants became a great and powerful people, having laws, customs, and language wholly different from those of all other nations. By what name were they distinguished as a people? Were the descendants of each patriarch kept distinct from the rest? If so, by what names were the separate families distinguished?

40. Required the name of an individual mentioned in scripture, of whom it might be said that, had the qualities and endowments of his mind equalled the graces and beauty of his person, he would have been the greatest and most unblemished of merely human characters. As it was, he was distinguished for his disobedience as a son, his rebellion as a subject, and his base ingratitude as a pardoned criminal; and his death, by a singular judgment of Providence, was occasioned, like that of the stag in the fable, by that particular ornament of his person, on which perhaps he prided himself the most.

41. A singular insult was once offered to one of the most celebrated of the kings of Israel by the monarch of a neighbouring nation, which consisted in the strange and disrespectful manner in which he treated the persons of his ambassadors. What was the treatment alluded to, and what were the respective names of these kings?

42. It is related in the Old Testament that the dead body of a man was miraculously re-quickened in consequence of being accidentally thrown into the sepulchre of a deceased prophet, and brought in contact with that prophet's bones: required this prophet's name, and the circumstances which attended this extraordinary event.

43. A voice is mentioned in scripture, which, though not addressed to man upon earth, yet sounded out of heaven, and penetrated the depths of hell: required the passage which speaks of this voice, and the awful meaning which the sound expressed.

44. Required the name of a servant mentioned in sacred history, whose covetousness and duplicity entailed upon himself and his posterity one of the most frightful disorders that ever afflicted humanity.

45. Is there any part of scripture which may be regarded as intimating that inspired persons were sometimes gifted with an accurate knowledge of what was done and even thought by others, though the parties were distant from and unseen by each other?

The Cabinet.

GOD'S OMNISCIENCE.—"All things are naked and opened unto the eyes of him with whom we have to do" (Heb. iv. 13). Well did young Joseph understand this when his mistress tempted him. There was no one in the house to see them; no human eye to witness against him; but Joseph was one who lived as seeing him that is invisible. "How can I do this great wickedness," said he, "and sin against God?"—*Rev. J. C. Ryle.*

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON
24, NORFOLK-STREET, STRAND, LONDON.

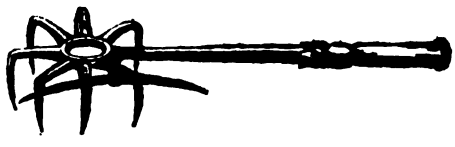
THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 884.—MAY 17, 1851.



(Etruscan Sacrificial Hook.)

ELI'S SONS.

THE remarkable depravity of many of the priests of the Mosaic dispensation must have prepared the people of Israel for the downward course they ran, and the final judgment they had in consequence to suffer. "As with the priest" so it is sure to be with "the people." If the leader be blind and obstinate, those who are led will with them fall into the ditch.

But few priests exceeded those of the family of Eli in their sin. Their greediness and incontinence at the very tabernacle was enough to make the Lord's offering an abomination in the eyes of all Israel. The custom of sacrifice was that burnt-offerings were wholly consumed by fire, sin-offerings eaten by the priests; while of peace-offerings the fat was first burnt, then the priest had the breast and shoulder, and the remainder was eaten by the offerer and his friends. Eli's sons were not satisfied with this ample allowance. They introduced the custom that, while the meat was boiling, which was done somewhere near the tabernacle, a servant was sent round with a flesh-hook. This the man thrust into the boiler, and claimed as the perquisite of the priest whatever the instrument brought up. This hook is particularly said to have had three teeth. Occasionally we find sacrificial hooks (as in the illustration) with more teeth than three.

But the sons of Eli were not contented still. They advanced in their demands. They would not put up with cooked meat; they seized it raw, even, as the sacred text informs us, before the fat was offered on the altar. It is no wonder that it is noted, "Wherefore the sin of the young men was very great before the Lord" (1 Sam ii. 17).

Their punishment also was exemplary. For the sins of those who should be foremost testifiers against sin must be sooner or later avenged. Let us learn, in all our approaches to God, to pay him reverent homage. Let us remember that to make his worship a means of affront to him is the worst offence*.

THE DREAMERS: A VISION†.

IN a wakeful hour of the night, a vision befel me; or was it rather a glance beyond that sable curtain of delusion which is stretched over the real, as night over the sleeping world?

I saw a great multitude asleep. There were men and women, youths and maidens, children and babes. Their slumber was sound, but not quiet: they slept, but were not at rest. They lay in various positions; some apart, their heads bent upon their bosoms in lonely exclusiveness; some clasped in embraces which seemed to deepen rather than disturb their sleep; some with upturned faces, the beams of the sun beating hotly upon them, and struggling to pierce through the thin membrane which was all that intervened between their eyes and the light. And some, I

* See an interesting paper on the subject in Dr. Kitto's "Daily Bible Illustrations;" a work we have often recommended to our readers.—ED.

† From "Ecclesia and other Parables." London: Guillaume. 1851. An interesting little book. The profits are to be given to the poor.—ED.

fancied, had that dawning look of half-consciousness which precedes awaking.

But there was one expression common to all countenances, except a very few; and even on these something of it might be discovered; or, if its bitterness had passed away, evident signs were left upon the features that it had been there, and been conquered. It was an expression of yearning, of dissatisfaction, of restless effort to progress, to change, or to obtain. It put uneasiness into their postures, and urged their dreams into nightmare.

For these sleepers dreamed. It was affecting to watch the progress of the dreams, as they wrote themselves in legible characters on the sleeping faces, which no conventionalism restrained into rigidity. Some countenances appeared glowing with high hope: the cheeks burned, the pulses throbbed, and the hand started out to grasp the object of the ambitious dream; but it closed on nothing, and bled with the vehemence of the grasp; and the colour fled, the eager strain of the frame relaxed, and it sank into a posture of passive disappointment, while the unchased expression of dissatisfaction lost its old hue of excited hope, and assumed a sour peevishness.

Some, I marked, whose period of hope was longer. But every dream of ambition had its cycle; and, did the mystic wheel but turn long enough, the grief and the disappointment, the burial of dear hopes and the quenching of early ardour, came unfailingly to all. And, as I continued to watch the sleeping myriad, and saw the round rosy faces of children become sharp and pallid under the spell of the long ruthless dream which enchained them till they grew out of one childhood into another, and observed the writhing agonies of some, and the unpitied patience of others, the generous heart growing stolid, the soft nature indifferent, and the weary spirit petulant, my heart sickened with dismay, and I averted my eyes from the spectacle.

Nor were their slumbers silent. Exclamations broke from the lips of the helpless, forced out by indignation, or wrung out by pain. Others uttered, from time to time, in measured tones, the result of their sleeping experience. Very melancholy were these aphorisms, into which the costly learning of a lifetime was often compressed; for there was not one which did not tell of labour often fruitless, and sorrow mostly unsoothed.

An old wrinkled man, who had borne the tortures and deceits of his dream with a harsh immovable look, the passiveness of sullenness, not the fortitude of submission, suddenly cried, as the first tear stole out under his eyelid, when the little children lying near him shrank from his touch: "To-day, if ye will hear my voice, harden not your hearts." And another, as unsubdued, and only less indifferent because more volatile, said, with a shade of unwonted seriousness settling on his frivolous features: "We spend our years as a tale that is told. So teach us to number our days, that we may apply our hearts unto wisdom."

Some, turning wearily round, and settling themselves hopelessly into discontent, faintly muttered, "All is vanity and vexation of spirit;" and from many, many others, lying with hands roughened by toil, yet in rags, and shelterless, came the reply with unfeigned bitterness, "What hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief. This also is vanity."

"Are these, then," I said to myself with disquiet "the lessons which so many sufferers have learned from their dreams?" But from a distant corner I heard a more cheerful voice proceed, and hastened to interrogate it: it came from the young; and it was gay and noisy, but unmelodious, and, I thought, hollow: "A man hath no better thing under the sun than to eat and to drink, and to be merry." And another rejoined: "A feast is made for laughter, and wine maketh merry; but money answereth all things." But I recalled the words of the prophet, and remembered that "he who loveth silver shall not be satisfied with silver;" that the "eye is not satisfied with seeing, nor the ear with hearing;" and that he who had "withheld from his heart no joy" found all to be "vanity and vexation of spirit." And I saw the end of such visions from their beginning. I saw again the delicate hand grasping at the phantom pleasure, and wounding itself as it closed on nothing; the hungry heart baffled in its cravings, and desperately feeding on the whirlwind, or on itself. Even now the sharpening of the features, the overshadowing of serenity, and the agony of betrayed faith, were beginning among these young creatures; and I heeded not their voice, but turned away.

I saw some lying coldly, calmly, and quite still. They looked like heroes, strong to endure, or to strive: there were lines of deep thought in their foreheads; and they kept steadily repeating among the unlistening crowds sentences of the stoical wisdom which they had gained out of their dreams; and the sound of their solemn voices fell on the ear like the strokes of the deep cathedral bell, which through the noisy week calls men from the highway and the home to the place of prayer, and they come not: "Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit." "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better."

"The race is not to the swift, nor the battle to the strong; neither yet bread to the wise, nor riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all." But the one thing which was the essence of their utterances, which was evermore repeated as the sum of their experience, the refrain to their deep-voiced strains, was this: "Wisdom is a defence, and money is a defence; but the excellency of knowledge is, that wisdom giveth life to them that have it."

Then I sought for traces of the inspiration of this "life." I looked for peace, for content, for the joy and health of the soul, among these sleepers. Alas! though vanity and frivolity were subdued, though avarice was restrained, and indifference ennobled into fortitude by wisdom, yet on the stern brow there was no gladness, and the noble features were relaxed by little love and hope. And I searched in vain for signs of satisfaction, and found only the old discontent and deep disappointment; not loud or unruly. But, though its madness was indeed stayed, its bitterness was not

removed; and in despair and pity I turned away, and wept bitterly.

Then a low voice spoke close to my ear, and said: "In the multitude of dreams there are divers vanities; but fear thou God."

For a tear had fallen on the eye of one of the sleepers, and he rose up and spoke to me.

"Comes this strife and sorrow verily from God?" I asked; "and is his mercy dried up, that he thus afflicts the hearts and wastes the lives of men?"

And the sleeper answered gravely, and said: "Behold in this thou art not just; God is greater than man. Why dost thou strive against him? God speaketh, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth on men, then he openeth the ears of men, and sealeth their instruction. He is chastened with pain upon his bed, so that his life abhorreth bread, yea, he draweth near to the grave. Then he is gracious unto him, and saith, Deliver him from going down into the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray to God; and he will be favourable to him; and he shall see his face with joy. Behold, all these things is God working with man" (see Job xxiii.).

"Unfold to me farther," I said, "the cause of your sleep, and the meaning of your dreams, and the righteous end of suffering."

"Many know not even that they sleep," replied he sorrowfully; "but we, who have listened and 'perceived' God speaking, know that we are not what we were. Once we were perfect and happy. There were no haggard faces then, no aching hearts, no grasping hands, no tearful eyes, no wrinkled brows, no tortured limbs, or restless nerves, or clouded minds, no vanity, no pride, no callousness, no trifling, no bitterness, no discontent. We had no dreams then."

"What!" I exclaimed, "a dreamless sleep? Surely that were scarcely different from death itself."

"No," said he, quietly, "we did not dream, because we lived. We were awake; but we abused our happiness: one and all of us forfeited that clear life of the soul—yes, forfeited it by obscuring it. Then came the filming of the eyes, the thickening of the ears, the general deadening of the senses, and blunting of the conscience, and hardening of the heart, and dimming of the intellect—the sleep, in short, in which you see us enthralled; the sleep, full, like that caused by an opiate, of horrid, vivid, and confused dreams."

"But I thought," interposed I, "that you said your dreams came from God?"

"We are under discipline," he replied. "A Ransom has been found. Many things are taught us in our dreams—the sorest often teach the most—and thus we are gradually trained, and prepared for the completion of our salvation. But it is a slow, painful process: it requires the subjugation of a contrary will, and the mortification of cherished desires; in short, our hearty co-operation and consent to our own chastisement. It is the hope of awaking purified, which gives us some foretaste of rest, and chases away some of the discontent which we naturally feel. We still yearn towards higher things, but no longer indefinitely: in the far future the morning seems even now to dawn, and gleams of its glory come to us across the darkness.

> 'By the foregone we can discern the coming,
> Through eyelids shut' *.

"But all are not like you; all have not learned so to interpret their state." And I recounted the various expressions which I had heard.

"Alas for those who have the suffering without the support!" said he, shuddering; "who are tossed on the rocking sea, without the hope which is the anchor of the soul! They yearn blindly; we towards a future, a Father, and a Friend, whom we see, though not near. They put out their hands to feel along the dark for something to fill their hungering hearts; but the hand, stretch it never so far into the blank void, returns empty. We, though in the very valley of the shadow of death, fear no evil; for he is with us. While the rod is chastising us, the staff supports us: we know his presence in both, and they comfort us."

"And the yearning, the unsatisfied craving," said I, after a pause, "which is laid on you as well as on them—can no earlier remedy bid it cease?"

But he had fallen again into placid slumber. His features, though worn, were quiet; and an expression of extreme patience and gentleness softened a countenance, whose lines had been harsh and strong. His lips were still moving; and, as I bent my head down to catch their last faint tones, he murmured: "I shall be satisfied when I awake with thy likeness."

DOMESTIC EDUCATION†.

Mr. Mill justly says that the ground-work of the character of most individuals is almost wholly to be traced to domestic education. Our first sensations necessarily produce the greatest effects; and the power with which they act upon the susceptibility of the tender mind, is evidenced in the charm of domestic ties, local attachments, and patriotic feelings. The earliest successions of ideas to which we are accustomed form our primary habits, whether for good or evil; and these are seldom or never eradicated. But what can be learned at the house of a drunkard and a slut, whose improvident union was hastened by sin, who are degraded in body and mind; where disorder, poverty, and strife are ever in the ascendant? Or, how can dirty and neglected children, associated with none superior to themselves, acquire a single beneficial habit, or experience a single train of wholesome ideas, in the absence of parental care, in their desolate homes? What domestic, what local attachments, what patriotic, what generous or virtuous sentiments can be expected in such quarters?

Everything which disconnects our minds and being from our parental hearth must needs have a debasing and pestilential influence; but what can

* E. Barrett Browning.

† From "Essays on Education and the Province of the Intellect in Religious Inquiries;" by the rev. J. F. Todd, M.A., vicar of Liskeard. London: Hatchard. 1851. A sensible pamphlet.—Ed.

be done to ameliorate the condition of such helpless ones? Even amongst the higher classes children are left too much to themselves, or with servants; but here the evil seems to be unmixed with a single redeeming feature. "The beaten track of customary vice" is followed without scruple. "Parents, be virtuous," said the heathen satirist; "if on no other account, at least for the sake of your children." Our infant schools may effect some good; but at best they are imperfect substitutes for what parents ought to be zealously accomplishing for themselves, and none but parents can accomplish. Home should be rendered the happiest of all the scenes of our childhood, endeared to us by a thousand lovely associations, cherished in fond memory, on account of the noble and generous feelings there excited. Then its remembrance would hang like an enchanted spell upon the tempted youth; and, if he fell, ever whisper in the ear of the wayward prodigal a loving invitation to return and be blest again.

"The child is father of the man;
And I could wish my days to be
Bound each to each by natural piety."

The thought of our past years in me doth breed
Perpetual benediction: not indeed
For that which is most worthy to be blest—
Delight, and liberty, the simple creed
Of childhood, whether busy or at rest,
With new-fledged hope still fluttering in his breast—
* * * *
But for those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain-light of all our day,
Are yet a master-light of all our seeing;
Uphold us, cherish, and have power to make
Our noisy years seem moments in the being
Of the eternal silence; truths that wake,
To perish never;
Which neither listlessness nor mad endeavour,
Nor man nor boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy!

"Hence, in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea,
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore."

WORDSWORTH.

But a painful illustration of the influence of early association is afforded by the history of lord Bacon. The royal presence and favour, which he attracted as a quick and interesting child, seem to have raised ambitious hopes in his aspiring mind before his judgment could control them. The love of state and pomp and worldly grandeur, or the service of royalty, thus became, as he calls it, his "first love," his strongest passion, which all his delight in philosophical meditations and studious retirement and all the natural impulse of his powerful genius could not subdue. He was trained to be a courtier almost from his cradle; and hence arose all those mean and shuffling arts and evasions, which have so fearfully sullied his glory, as they corrupted his noble disposition, and even dimmed the lustre of his eye.

It is obvious that correctness and elegance of language will be most easily acquired, when those with whom we have most constantly associated in early years have possessed these accomplishments, and thus formed our ear and sharpened our tongue. The Roman orator strikingly illustrates this by the case of Curio. He was very illiterate, and even ignorant: he thought slowly; his arrangement was bad; his memory most defective; and his action so awkward, as he rolled himself violently about, as to excite general ridicule. His education, as a neglected ward, had been of the most wretched character; and yet, so great was the force of domestic association, that his language was fine, and his fluency of expression admirable (Cic. de Brut., sec. 59). If such a happy talent was thus acquired without effort, what might not have been accomplished by well-directed labour? We have been recently informed that sir Robert Peel derived his fluency and eloquence from the manner in which his father had trained him up from early boyhood, to speak from a table on any subject suggested to him. Applause stimulated his efforts, however imperfect at first, until the habit was acquired, which was afterwards so admirably matured. Such an anecdote is, at least, strikingly illustrative of the success which might be reasonably expected to crown similar persevering efforts.

Cicero beautifully says: "We have read the letters of Cornelia, the mother of the Gracchi. It is evident that her sons were nursed (*educatos*) in her discourse more than in her lap." Women, indeed, of energy, piety, or talent, have exercised a prodigious influence over their children. It is said that these commonly resemble their mothers in their intellectual qualities; and that this fact accounts for the notorious deficiency in the sons of Tully and Lord Chesterfield. Cleobulus vainly urged his countrymen to educate their females: the few who followed his advice witnessed the beneficial result. We cannot be surprised at the love of pleasure, frivolity, and external embellishment which distinguishes the mass: it is the vacancy of untutored minds which is thus manifested: they feed upon husks, because no solid nourishment has been ever provided for them. In order to arrest the evil, we must direct them to higher and nobler objects; we must educate them thoroughly, and with earnest diligence. They will subsequently mould the character of their sons, and impart to genius and to virtue a softness and a delicacy which can be found nowhere else. Their love and tenderness will render their influence permanent and paramount, as "in sweet and kindly tones and words they direct the opening mind to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good, to God himself."

The great defect of domestic training in general is the habit of cherishing pride and vanity in children, and of allowing them to have their own way in every thing. It is forgotten that a spoilt child must pass into a selfish and opposing world, and that the contradictions and trials, to which he must then be exposed so unexpectedly, may render his existence a sore burden to himself. The hot-house plant sickens and dies in our harsh climate, when protection is withdrawn.

Mr. Mill observes that, if our early trains of ideas create a habit of over-valuing any pleasure

or pain, too much will be sacrificed during life to obtain the one or avoid the other. We shall be in prodigious haste to realize a pleasure as soon as desired, or to extinguish a pain as soon as felt. But these results can only be attained by a series of steps, frequently numerous ones; and, if impatience hurry us to overlook these, we may sacrifice more than we gain (Enc. Brit. viii. 445, 446). It is desirable that parents should follow the order of nature, and never thwart it, and thus contribute to form correct associations in the minds of their children, as to the connection between pain and sin on the one hand, and pleasure and good conduct on the other, and as to the importance of the constant exercise of patience and self-control.

THE FLIGHT OF TIME.

By Mrs. H. W. Richter.

"We take no note of time but from its loss."

Time and money have been called ever the most valuable of our earthly possessions; for they are both capable of working our weal or woe, according as they are used. But here their union ends: we will not, we cannot, for a moment join them in equality: the perishing riches of this world, which "are mine, were his, and may be yours to-morrow," shall not be compared with the "precious unreturning moments," which we must seize as they come, and improve while we have them. Money makes to itself wings, it is most true; but we may in some degree calculate upon it: we know its extent and measure, and how long it will last; but how much of the other will be ours is only known to One. "My times are in thy hands." The priceless treasure is dealt out to us by moments; and we can never count on more than the one in hand: we may not hoard it; for it speeds away, alike rapidly, whether we value or neglect it.

We may be prodigal of it; but this brings a sad account at the last. It is an awful and startling survey to look back, and mark on what a host of unworthy trifles a part of every day of our lives is passed! Shall we have the same opportunity to-morrow? we cannot tell. "O for yesterdays to come"! for who would say, if that could be, that he "would do all that he had done"? The best of us are, alas! but chroniclers of wasted hours. But, again, the tongue of time proclaims that another hour has gone to join the mass of "countless years"! Another hour! the iron note sounds through the din of business, or of pleasure: in hope, in joy, in pain, or sorrow, the recurring warning comes yet again, marking our still lessening space for all these things. That sound brings comfort to the weary, warning to the busy hunter after earthly good, and food for profound thought to the reflective. But familiar things lose their hold upon us; because time, the indefatigable guard of the dial, is never off his watch, never intermits his claim on our fleeting remnant of days. We forget with what speed the winged hours are leaving us; that our lamp of life is continually wasting; and that, through all the engrossing cares of the day, our measured allotments of time are ever sounding their departure; that their record is "graven in the rock for ever." These are thoughts that lie too deep for mixing with the ordinary routine of common things, that perish in the using: as the traveller who has attained an eminence overlooks all the lesser objects beneath him, and fixes his gaze on the distant horizon, so does one glimpse of our real condition, as pilgrims on the fast-lessening road to an eternal bourne, cause the illusions of time to melt and dissolve away.

It is one of the mysteries of our nature that, the nearer we approach the end, the faster does time (to our perceptions) hurry by. It was well and beautifully said by the Italian poet, Petrarch:—

> "As nearer to that final hour, which best
> Proclaims the transient date of human woe,
> Fleeter I find time's silent foot to go."

In childhood and in youth, the destroyer seems to hide his wings. How much is expected from him! What an age of events and adventure is one year! What promise in every expected season! How much will it bring! How marked seems every section of time as it steals away on downy wing! To the aged, on the contrary, the "dark brown years" roll on in uniform rapidity; for experience has for ever curbed the expectancy of hope:

> "Heaven gives the years of failing strength
> Indemnifying fleetness,
> And those of youth a seeming length
> Proportioned to their sweetness."

It is of great importance to gather into some useful purpose the "waifs and strays" on the stream of time, the odd moments which are lost and wasted because they are so short; but the precious gold-dust is all to be treasured, for it returns not again. Where is the moment past? worlds cannot call it back.

Let the present hour be marked by some good word, or work, or thought, or intention; each day find us more weaned from the world than the day preceding; each moment an advance, if not in earthly happiness or wealth, yet in that best of all possessions, an increase of humble confidence that we are more meet to "stand in our lot at the end of the days."

SOUNDNESS OF MINISTERIAL DOCTRINE*.

I would remark that, in our protestant reformed church, soundness of doctrine is most conspicuous.

Declaring the bible, and the bible alone, to be the entire rule of our religion; considering all human authority as subordinate to the holy scriptures; owning all the ancient creeds, and recognizing the decisions of the first four general councils; renouncing the heresies which in the early days of the church disturbed its peace, and the novelties which in more modern days have

* From a valuable discourse, entitled "The Ministry of Faith," an Ordination Sermon; by the rev. H. J. Stevenson, M.A., examining chaplain to the bishop of Worcester, hon. canon of Worcester cathedral, and vicar of Grimley-cum-Hallow. Preached in the chapel of Hartlebury Castle, Dec. 27, 1850. Worcester: T. Eaton and Son. 1851.—Ed.

threatened its destruction; she teaches the "wholesome" (1 Tim. vi. 3) doctrine of the gospel; neither "adding to" nor "taking from" the words "of the book of prophecy" (Rev. xxii. 19).

The true faith of Christ and the true worship of God are maintained, enthusiasm and superstition are equally repudiated, and, whilst vitality is promoted, confusion is prevented: "the institution of God is rightly distinguished from the constitutions of men"*.

An ancient moralist has remarked that "Virtue is in the middle, between vices which are in the extreme"†. The moderation exhibited in the constitution of our church is most signally remarkable.

As ministers we are authorized to teach and inculcate only those truths which Christ delivered and solemnly sanctioned during his own personal ministry, or which he afterwards revealed by his Spirit; in other words, "to testify the gospel of the grace of God." The sum and the substance of this testimony is "repentance toward God and faith toward the Lord Jesus Christ"; the practical knowledge and love of the living and true God, and a simple reliance on the atoning sacrifice, perfect righteousness, and prevailing intercession of Jesus Christ for pardon, grace, and eternal life. "We preach," says St. Paul, "not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Cor. iv. 5). Hence, a sacrificing priest or a sacrificial altar is incompatible with the spirit of our protestant church.

"Born" as we are "in sin, and the children of wrath", inclined to evil, and exposed to condemnation, redemption by the precious blood of Christ, and sanctification by the Holy Spirit of Christ, are blessings necessary to salvation; in other words, justification and sanctification, deliverance from the guilt and power of sin, the remission of our offences, and the renewal of our hearts. The gospel—that "remedial dispensation for the guilty"—contemplates the recovery of lost sinners, the restoration of the children of fallen Adam to holiness and to happiness; shows them the path of life; "delivers them out of the hand of their enemies, that they may serve God without fear, in holiness and righteousness before him all the days of their life" (Luke i. 74, 75); thus rendering them "meet to be partakers of the inheritance of the saints in light."

Man, by nature, is ignorant of his real state and condition in the sight of God, imperfectly acquainted with the extent of his guilt and danger. Hence our Saviour's language: "They that are whole need not a physician, but they that are sick." And again: "I came not to call the righteous, but sinners to repentance." The gospel is exactly adapted to man's wants and to man's necessities; disclosing, as it does, our misery and the means of our deliverance; pointing out the state of condemnation under which we have fallen, and the method by which we may be justified before God. It describes the corruption of our nature, and at the same time it discovers to us the way in which this corruption may be healed; how we may be made partakers of the divine nature; "vessels unto honour, sanctified and meet for the Master's use, and prepared unto every good work."

That nothing might be wanting on the part of its blessed Author to render the gospel effectual for the conversion and salvation of the world, an order of men hath been appointed "to fulfil the ministry", to "show unto sinners the way of salvation", to "beseech them to be reconciled to God."

The effects produced by a faithful ministry are soon apparent; slaves of ignorance and unrighteousness turned, by the grace of God accompanying the faithful teaching of his word, from darkness to light, and from the power of Satan unto God; multitudes "walking religiously in good works," eminent for true piety, useful in their day and generation, departing this life in peace, and with a "hope full of immortality;" thus proving the truth of the declaration of St. Paul, that "the gospel of Christ is the power of God unto salvation to every one that believeth."

And, as it hath been in past times, so will it be whenever or wherever the gospel is faithfully preached.

St. Paul, addressing the Corinthian converts, says, "Ye," who formerly lived in the practice of the grossest vices, and were destitute of all saving knowledge, "are washed, and sanctified, and justified in the name of our Lord Jesus Christ, and by the Spirit of our God" (1 Cor. vi. 11).

Deeply convinced of the supreme importance and transforming efficacy of the truth as it is in Jesus, the "fulfiller of the ministry" will feel bound by the highest obligations to teach with all purity and simplicity. He will be careful neither to add to it any human invention or conceit, nor to suppress and withhold any part of it, from fear of offence. He will be studious neither on the one hand to "keep back" from the people any thing that is profitable, nor on the other hand to impose, as an article of faith or rule of conduct, any thing which is not fully warranted by the bible. The essential truths of Christianity, and their practical results, will be prominently displayed.

The fall of Adam, and the consequent corruption of human nature, the divinity and full atonement of the Lord Jesus Christ, the renewal of the heart by the gracious influences of the Holy Spirit, justification by faith, and, as a consequence, the necessity of personal holiness, will form the principal subjects of his teaching; and it will be his unremitting endeavour and his highest ambition to be able to take up the language of the apostle to the Gentiles (2 Cor. ii. 17): "We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ; whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

In the delivery of his message of reconciliation practical utility will be his object. Perspicuity and clearness, simplicity and "great plainness of speech," will mark his ministrations. Seriousness and earnestness will characterize his ministry. The law of kindness and affection will be his guide. Ardently desirous of promoting the everlasting welfare of the flock of Christ, he will draw them with the cords of a man, even with bands of love."

* Common Prayer—Of Ceremonies.
† *Aristotle*, Eth. I, ii. c. 6, &c.

Juvenile Reading.

MEMOIR OF A CHILD BELONGING TO ST. MARY'S INFANT AND SUNDAY SCHOOL, BILSTON.

BY A SUNDAY-SCHOOL TEACHER.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."—ECCLES. ix. 10.

THIS truth was solemnly impressed on my mind by hearing of the death of little Helen Walker. A few weeks ago she was brought under my notice, by hearing that some one connected with her family was buried that day; and I supposed she was sent to school to be out of the way. But she came the next Sunday, and the next, and attached herself to me; and one afternoon met me, as I was going, and putting her little hand within mine, turned back, and we went together. I said to her, "Are you come to meet me?" and felt much pleased with the affection the little creature showed. After the duties of the school were over, she walked up home with me, refusing to go with her sister. She did not prattle to me then, which I much regret, from what I have since heard. I gave her an apple, and she went home very willingly. I can fancy her trudging along, her intelligent countenance beaming with joy at the sight of her apple.

I began to teach her the Lord's prayer and the alphabet. Upon asking her what stood for pudding? she would point to P. When the children sang, she would join them; and it is very remarkable the last Sunday she was there the hymn chosen was that beautiful one, "O that will be joyful, when we meet to part no more." I did not then think she knew the words, but could hear her voice even when the others had ceased singing; for I remember smiling at the little innocent.

She told me her name was Helen Walker, and that her mother's name was Elizabeth. She was very pretty, and extremely like a little niece of mine in Derbyshire. The child seemed poorly, and I nursed her during the young man's address to the children, after the lessons were concluded. She told me, "she threw up in a morning," and went asleep on my lap. I asked her sister if she usually had a sleep in the day, who said no.

Last Sunday I missed her, and heard she was ill. Not being well myself, I did not go to see her; and to-day (Sunday) was much shocked to hear she was dead and buried. Dear little lamb, she is gone to him who died to redeem her, who always showed his love for children when upon earth, and who has said, that "in heaven their angels do always behold the face of my Father which is in heaven." She is early taken away from the evil to come. Her sudden removal should teach us anxiously to improve every opportunity afforded us of instructing the children in the schools, not knowing which may be the last.

Since the death of my little favourite I have called upon her mother, who told me her name was Eleanor, and that she was two years and ten months old. She much regrets her loss; and I found it a difficult matter to offer consolation. But I said to her, "you would not wish her back again in this world of sin and sorrow." I learned that this beloved child had been a little missionary from the Infant School to her mother; the latter telling me, "She knew more from her than she ever knew before. That she would sing about Jesus raising the widow's son, saying, 'Young man, I say, arise,' and 'Holy children when they die go to that world above.'"

This interview, whilst it made me regret not having known the child sooner, confirmed my opinion of the good being done in National, Infant, and Sunday Schools, where "out of the mouths of babes and sucklings thou hast perfected praise." Especially in such districts as ours, where the parents had not the opportunity of instruction afforded them, and may, with the blessing of God, be taught by their children.

I well remember the pleasure it gave my father to attend the examination at St. Mary's schools, on Good Friday. He would say, "There was nothing like this when I was young. How improving such opportunities are!" One of our late bishops told us we must not expect too much from the children; who, he feared, in too many cases had bad examples set them at home. Now is the seed-time; may an abundant harvest be produced, to the praise and glory of God. Amen.

March 20, 1851.

Weekly Almanac.

"Receive with meekness the engrafted word, which is able to save your souls."—ST. JAMES i. 21.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men, grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord. Amen.

MAY.	MORN. LESSONS.	EVEN. LESSONS.
18. Fourth Sunday after Easter	Deut. vi. Matt. xvi.	Deut. vii. 1 Cor. i.
19. Monday	2 Kings xx. Matt. xvii.	2 Kings xxi. 1 Cor. ii.
20. Tuesday	2 Kings xxii. Matt. xviii.	2 Kings xxiii. 1 Cor. iii.
21. Wednesday	2 Kings xxiv. Matt. xix.	2 Kings xxv. 1 Cor. iv.
22. Thursday	Ezra i. Matt. xx.	Ezra iii. 1 Cor. v.
23. Friday	Ezra iv. Matt. xxi.	Ezra v. 1 Cor. vi.
24. Saturday	Ezra vi. Matt. xxii.	Ezra vii. 1 Cor. vii.

"Let all humbly knock at heaven's gate, that the key of knowledge may open unto them a door of entrance; for God only is wise, is wisdom itself, in whose hand is the book of knowledge, from whence cometh every good and perfect gift" (Dean Boys).

"Of all sinners, God taketh the meek sinner for his scholar: there is difficulty enough in the scriptures to harden the obstinate. .... Our duty in hearing the word is to receive it. In the word there is the hand of God's bounty reaching out counsel and comfort to us; and there must be the hand of faith to receive it. .... There must be an act of the will and affections to embrace and lodge it in the soul, which is called

somewhere a 'receiving the truth in love,' when we make room for it, that carnal affections and prejudices may not vomit and throw it up again."

"I AM," THE NAME OF CHRIST:

A Sermon*,

By the Rev. J. Field, M.A.,

Chaplain of the County Gaol, Reading.

Exod. iii. 14.

"I AM hath sent me unto you."

Such was the language in which the humble shepherd of Midian was to address the chosen people of Jehovah; and, since for this day the church has not only appointed the chapter which contains our text as the lesson, but in the selection of the gospel for this Sunday would lead us to identify the person of our Lord Jesus Christ with the glorious Being who proclaimed himself in this solemn and very significant name, the words may appear to be not inappropriate to the occasion of my discourse. The Christian preacher, remembering that his divine Master so applied to himself the mystic name, "I AM," will be thus reminded whose commission he bears, and may, without presumption, adopt the language of the text; for it is alike the duty and the privilege, even of the humblest amongst those who have been called of God and lawfully ordained to minister in his church, although he speak before princes and the honourable of the earth, nay, if before men yet more ennobled, because the heirs of heaven, to affirm, "I AM hath sent me unto you." But, whilst the church suggests his subject, the preacher need not here assert or insist upon the dignity of his office; rather would he endeavour to set forth the glory of him who gave it: "We preach not ourselves, but Christ Jesus the Lord." I propose, therefore, to consider briefly the sacred name which is announced, and to inquire concerning some particulars in the nature and office of our Lord, by which we may not only discern its suitable application to him, but also our own concern and interest in the doctrine which it implies.

And, as the mind of Moses was filled with awe when the words of our text were spoken, so may God give us grace to consider them with becoming reverence! If the expressions be concise and simple, their import is comprehensive and sublime. In them the Godhead is presented as the object of adoring wonder and solemn veneration, not of fruitless curiosity or vain research. They bespeak the self-existence of eternal Being, the everlasting Creator, in contrast with us his creatures "of yesterday, who know as nothing" of his perfections. And, whilst the limited capacity of man cannot fathom the secrets of his own being, no marvel that this mysterious incommunicable name should declare the Deity as incomprehensible, and teach us that we "cannot by searching find out God."

In the title "I AM" attributes are asserted which equally pertain to each person of the blessed Trinity; but that the divine Being who thus affirmed his eternal supremacy was the second Person of the Godhead is not only implied in that declaration of our Lord, "Before Abraham was I am," but distinctly taught in various other passages of holy scripture. Language similar, as denoting the eternity of Jehovah, is indeed used by St. John in his intercession for the seven churches, with an especial reference to God the Father, when he prays, "Grace be to you and peace from him which is, and which was, and which is to come; and from the seven Spirits of God; and from Jesus Christ, who is the faithful Witness." But what is the testimony of this faithful Witness concerning himself? "I am Alpha and Omega, the beginning and the ending, saith the Lord God, which is, and which was, and which is to come, the Almighty." Nor is there involved herein any contradiction; for, whilst "we laud and magnify God's glorious name, that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality."

Again: one remarkable word in the context should on no account be overlooked, harmonizing as it does with the idea—of which it is, indeed, an additional confirmation—that our Lord Jesus Christ is truly the speaker in the words before us. The voice which proclaimed "I am that I am" proceeded from the bush burning with fire, in which appeared the Angel of the Lord. Now, that he who condescended thus to show himself was not a created Being, however exalted, but that Angel whom Jacob worshipped as his "Redeemer from all evil," is evident; for the ground was consecrated by the presence of him who said, "I am the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God."

In the sixty-third chapter of the prophet Isaiah we read that he, who, having been "afflicted in all the affliction" of his people, commissioned Moses to deliver them, and

* Preached before the university of Oxford on the fifth Sunday in Lent. 1851.

was himself their Saviour, was none other than that exalted Person of whom the inquiry is just before made: "Who is this that cometh with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save"—prophetic language, which bishop Lowth and our best commentators, with one consent, regard as descriptive of the Son of God, the triumphant Saviour; and this prophecy, when accomplished, will introduce the fulfilment of another—that, namely, in which the four-and-twenty elders, the representatives of the church, are revealed as prostrate in adoration, and with profoundest reverence saying, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned."

Further, we observe that, as our Lord, when reasoning with the Jews, declared his pre-existence and supreme authority by applying to himself this title of the Godhead, so we might naturally expect that St. Paul, in his epistle to the Hebrews, when asserting the dignity of Messiah, would prove that the perfections of Deity, implied in that name by which God was known to their forefathers, belonged rightfully to him who, as the Word made flesh, had spoken unto them. Accordingly we see that the patriarchs and prophets are appealed to, and their language of adoration applied to Christ. Passages are cited from the Psalms which distinctly declare his power and supremacy, his eternity and unchangeableness: "Unto the Son he saith, Thy throne, O God, is for ever and ever; and, Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

Hence, then, in the person of him who said, "Before Abraham was I am," we recognize that glorious Being who, having made the worlds, became in due time the Redeemer of men—a work requiring equal power and authority, and which none less mighty than the Creator could accomplish. And, as, in the economy of grace, the redemption of transgressors, in all ages, from the power of Satan and the dominion of sin has been the covenanted province of the Son of God, so that redemption was typified in the deliverance of Israel from the captivity of Pharoah and from the cruel bondage of Egypt. The same Person of the Holy Trinity was the agent in the type, as in the antitype; and, the more carefully we compare the records of the church in the Old Testament with her history as described by evangelists and apostles, the more clearly we shall perceive that there is little warrant for distinguishing God's believing and obedient people during the latter period as exclusively the church of Christ. The faithful of every age, by virtue of an everlasting covenant, have been the property of him whose "one offering of himself once for all" was ordered and sure, and of prospective no less than of retrospective efficacy. All have been and are the purchase of his blood, the subjects of his grace, guided and governed by him who is "the same yesterday, to-day, and for ever." This constant oneness of the church in Christ suggests not only pleasing reflections, but great encouragement and hope; for, if Moses was to take courage from the promise, "Certainly I will be with thee," whilst he proclaimed his authority by declaring "I AM hath sent me unto you," that sacred name is more fully announced in the context, "I am that I am"—terms equally denoting "I am, or I will be, that I will be," and remarkably verified in the subsequent promise to the apostles, when they, having received a like commission, were sent forth with the same cheering assurance: "I am with you alway, even unto the end of the world." The same terms may imply the same divine title, and it may have been the design of our Lord thereby to induce the recognition of himself, that his ministering servants of every age might remember his omnipresence, confide in his protection, and expect the manifestation of his grace and power, whilst they called to mind the success of Moses, the deliverance of his people, and the fulfilment of his promise. And, whether the inference which has been drawn be sure or uncertain, it may well suggest a prayer that he who is ever present may increase our faith and hope, whilst we proceed to note some of the perfections of our Lord in which his unchangeableness and Godhead are to us revealed.

I. This sacred name declares the unchanging majesty of God, and solemnly warns against the sin to which Adam's fallen race has ever shown so strange a proneness. Idolatry has at all times sought to set before itself an image of the Creator. But the idea of eternal self-existence banishes the fond illusion, forbids comparison, and baffles all resemblance. God's chosen ones were hereby cautioned against that idolatry to which they clang with so marked infatuation, although, having seen it in Egypt in its most degraded form, they might have been expected to turn

from it with loathing and abhorrence. Nor, while we contemplate the wisdom which thus provided a safeguard against Israel's special temptation, ought we to omit to remark that those who are firmly established in the truth that God is one, will regard the divine anncuncement with adoring awe. Here is no comparison proposed, no intellectual process suggested, by which reason might arrive at the persuasion of Jehovah's superiority to other Gods; but the Almighty speaks: the veil by which the unseen One is hidden from mortal eye is as it were lifted up, and we stand in a moment as in the presence of the Eternal. The boasting titles of earth's mightiest fade into insignificance before the majestic plainness of the incommunicable name, as the taper's fainter beam pales before the sun, rising in his glory on an awakened and admiring world. Realize in the least degree the infinite supremacy which is here asserted, and distinctions between men are cancelled, and respect of persons lost. The haughtiest monarch and the most abject slave—equal in their inferiority—must alike be humbled before the glorious I AM. Amidst all the corruptions of paganism this lesson was not altogether lost. "His eternal power and Godhead" were either understood in a measure from the works of creation or tradition, although at all times insufficient to prevent degeneracy or restrain vice, had yet preserved some faint perception of an incomprehensible first Cause.

Amongst other evidences of this deeply interesting fact, the striking language in which the ancient oracle replied to an inquirer into the nature of the Deity, beginning with one significant word (*αὐτοφυὴς*) may be referred to in support of what is stated. Some have even supposed that the very name of the giver of the oracle intimated the momentous truth; an opinion which Plutarch distinctly affirmed, and which Cicero may be thought to have favoured. But whatever be the true derivation of the name Apollo—and we would not build an argument on the uncertain basis of a doubtful etymology—yet we must, I think, infer, that the remarkable inscription—literally "Thou Art"—upon the temple of Delphi was traceable to a higher source than the philosophy of Greece, or entirely to the mythology of Egypt, although the well known sentence on the Saitic temple (*ἐγώ εἰμι τὸ πᾶν τὸ γεγονὸς καὶ ὂν καὶ ἐσόμενον*) was alike significant. But, as in the one case, by converse with Israel some light of truth had been discovered, so in the other a ray, dim though it might be, was yet discernible. Neither did it originate from unassisted reason that, when the worshipper entered the Delphic temple, his mind solemnized by thoughts which that inscription might suggest, he there beheld the admonition (ΓΝΩΘΙ ΣΕΑΤΟΝ)—advice most appropriate and most instructive. It has been not unreasonably supposed that Plutarch, whose travels in Egypt had afforded him the opportunity of consulting the septuagint, was enabled to give the true interpretation of these inscriptions. In his treatise, ΠΕΡΙ ΤΟΥ ΕΙ ΕΝ ΔΕΛΦΟΙΣ, he observes that, under the name ΕΙ, the God designed to excite men to venerate him as eternally existing, whilst he put them in mind of their own frailty and mortality. How nearly does this accord with the truths in our text and its context! The declaration of the Almighty in the terms, I AM, was received by Moses with the deepest reverence, whilst humility and self-knowledge prompted his inquiry, "Who am I, that I should go unto Pharoah?" a transposition of the terms expressive of conscious lowliness. Is it not then evident that the title upon the Grecian temple so resembles the sacred name, and the apothegm within its walls enjoins a demeanour so like that of Moses, that, although the doctrine was awfully distorted, and the duty so much perverted, yet some perception of truth was still retained? And let us not overlook the practical lesson which these facts combine to enforce. Did these precepts of heathens tend to prevent pride and to promote reverence towards the God they worshipped; then how effectual to this end should be the pure and perfect revelation vouchsafed to us! How great our guilt, if we, who thus know the one true and everlasting God, "glorify him not as God!" "Who shall not fear thee, O Lord, and glorify thy name!"

But if, whilst contemplating the glory and dignity of Jehovah, we feel compelled to exclaim "Lord, what is man that thou art mindful of him?" yet is it the privilege of faith to look upon that majesty as conjoined with mercy—to connect that infinite dignity with equal condescension. The Christian learns that meekness and humility are inculcated upon him, not by heathen maxims, nor merely by the records and conduct of Moses, but specially by the precepts and example of that glorious Being whom Moses worshipped, and concerning whom he wrote. He remembers the command, and is constrained to keep it by the strongest motive. "Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation (*ἐκένωσε*); emptied himself, indeed; for he took upon him the form of a servant, and was made in the likeness of

man; and, being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Here was perfect humility exemplified by the assumption of suffering humanity in its lowest form, yet without detracting from the essential dignity of Godhead; but, just as when conversing with Moses the Lord concealed his glory, so in his subsequent intercourse with men, he divested himself of the brightness of Deity, which, if displayed, must have prevented the design of his incarnation. All the majesty of the unchangeable "I AM," the fulness of the eternal Godhead dwelt bodily in him; but the grandeur of God was shrouded for a time under the marred form of an afflicted man.

II. And, as the dignity of the divine Person, so likewise the almighty power of our Lord is immutable.

The assertion is true in its most comprehensive sense. In our creeds we acknowledge God to be almighty, because "the Creator of heaven and earth." The proof is indisputable. Creation is an especial prerogative of Jehovah: the combined efforts of all other beings would prove impotent to give existence to a single atom. But he who "is before all things," both as respects his pre-existence and his supremacy, created all things that are in heaven and in earth, and upholds all things by the word of his power.

But, whilst the omnipotence of the Son of God is thus declared, our text leads us more especially to reflect upon the constancy with which his power is exercised in the defence and preservation of his church. A new era of that church had now arrived, which called forth a further revelation of the divine strength on its behalf. In the person of Pharaoh a a foe had arisen, whose oppression and cruelty gave occasion for the interposition of God's might and majesty. "And in very deed," said God concerning that tyrant, "for this cause have I raised thee up, for to show in thee my power, and that my name might be declared throughout all the earth." The name, and somewhat of the nature of the almighty I Am, had been known to Abraham and the patriarchs. His power had sometimes been shown both in protecting them and in the punishment of their adversaries. But, whilst the perception of it had been almost confined to these chosen few, the extent to which it was manifested, even to them, was rather as the earnest of its more full display, than an evidence of what it could accomplish. Faith in God as powerful and able to fulfil his promises was the special characteristic of those patriarchs; and if, in the person of their multiplied posterity, they had received in a measure the fulfilment of those promises, power to a greater extent must now be exerted lest their entire performance should fail. And this affords, probably, the true interpretation of that somewhat obscure passage in the sixth chapter of the book of Exodus, "And God spake unto Moses, and said unto him, I am Jehovah. And I appeared unto Abraham, and unto Isaac, and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known to them;" words which cannot be understood to imply that the name Jehovah had not been previously declared, since it is often mentioned in the book of Genesis, especially in the account of the creation, and to Abraham himself in the fifteenth chapter of that book. But the terms seem to indicate that, although God had been spoken of as Jehovah, yet he had appeared to them as God Almighty, the Being possessed of infinite power, and therefore the cause and object of faith and hope, rather than known to them *by experience* as Jehovah, mighty in operation, as he was now about to prove himself to their descendants. This sense of the above passage I think confirmed by a further reference to that in which the Almighty thus describes himself to Abraham. The patriarch had just received the promise that his seed should be as the stars of heaven; and God said unto him "I am the Lord" (Jehovah) "that brought thee out of Ur of the Chaldees to give thee this land to inherit it." Now the effect of this revelation was not merely dependence upon God as powerful, but, since the name denoted the one Self-existent, the Source of power, the Being therefore by whom what was promised would be accomplished, Abraham at once appeals to God under the character in which he revealed himself. He said: "Lord God, whereby shall I know that I shall inherit it?" Let me witness some proof of power now as the pledge of its future operation. This evinced no distrust in Omnipotence; but, as the promise was given in terms which implied that attribute co-existing with others which should cause its exercise, it prompted the request. The desired sign was granted, and with it the assurance of that deliverance which Moses in our text was commissioned to effect. And now that the time had arrived for the accomplishment of the promise, we find the Lord declares that he remembered the covenant which he had established. Hence, although the children of Israel had not hitherto known him as Jehovah by the manifestation of his power, yet now in their deliverance and redemption they are to learn by experience what the name implies. "Wherefore say unto the children of Israel, I am the Lord,

and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord" (*i. e.* Jehovah) "your God."

The language and conduct of Pharaoh tends still more to confirm this interpretation. We cannot suppose either that the Hebrews or their oppressor were ignorant of the name of Jehovah, although neither at that time could at all realize its import. The proud monarch could not imagine, from the state of his miserable bondsmen, that their God was able to deliver them out of his hand. When, therefore, the demand for their release was made, it was despised. Pharaoh said: "Who is Jehovah that I should obey his voice to let Israel go? I know not Jehovah." But, let us observe that, when the first plague was inflicted, "Thus saith the Lord, In this thou shalt know that I am Jehovah." And, when tenfold proofs had been resisted and the final overthrow of the hardened tyrant was foretold as at hand, God said, "I will be honoured upon Pharaoh and all his host; that the Egyptians may know that I am Jehovah." Thus, by his power he triumphed gloriously. Then sang Moses and Israel, proclaiming that God, whom he first speaks of as self-existent and all-sufficient, under his name Jah, had now shown himself as Jehovah; because, although heretofore their strength, he had now become their salvation. He was not only almighty, but, having done wonders, and fought for Israel as a man of war, Jehovah is his name. Again, on another occasion, we may observe this distinction between the existence of infinite power, as expressed by the divine title El Shaddai, and its energy or agency as denoted by that of Jehovah, the eternal, infinite source, whence the outpouring of effective power, and the fountain from whom all perfection flowed. When the Lord, *i. e.*, Jehovah, stood with Moses upon Mount Sinai, and "proclaimed the name of the Lord, the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

And it is thus that the omnipotence of our Lord is ever displayed. The guilty, who withstand his authority and reject his grace, those who oppose and persecute his church, shall learn that he has power to punish, and that his enemies must perish. Accordingly, we find that Asaph, having celebrated God's deliverance of Israel in many instances, imprecates an additional proof of his power upon irreconcilable enemies, expressly "that men may know that thou, whose name alone is Jehovah, art the Most High over all the earth" (Ps. lxxxiii.). Men indeed are slow to learn the truth, yet "God's testimony is very sure," that, against his church the gates of hell shall not prevail. We see the truth of this in the type. The mission of Moses was effectual: Pharaoh was destroyed: Israel was preserved.

By the same Jehovah, "the everlasting Father, the mighty God, the Prince of peace," that which was prefigured is now in course of fulfilment. "The Lord's arm is not shortened," and "of the increase of his government and peace there shall be no end." He will accomplish the number of his elect, for he is "able to save to the uttermost all that come unto God by him." Believers now, therefore, may appropriate the language of the prophet: "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy name is from everlasting." Blessed, then, are they who, having fled to him as their refuge and strength, prove him to be "a very present help." Satan may have led them captive, and sin may have had dominion over them; they may have been depraved and powerless as the Israelites in Egypt, yet in the type there is a sure token of their redemption. Having been rescued from the yoke of bondage, they may rejoice in the liberty of the children of God. Although themselves weak, they are "strong in the Lord, and in the power of his might;" and, therefore, no weapon formed against them shall prosper; they go on conquering and to conquer, until at length, being made more than conquerors through him who hath loved them, they shall share the very triumph which the "Captain of their salvation" has himself obtained. "To him that overcometh will I grant to sit with me upon my throne, even as I also overcame and am set down with my Father on his throne."

If, then, it is the portion of the Christian at present to derive peace and joy whilst confiding in the absolute and infinite sufficiency of our Lord, it is equally his privilege to rejoice in hope of the glory of God. What an antidote is here provided to the fear of death, and to all doubt as to the future condition! The "arm of the Lord" hath "put on strength." As in the ancient days he made the depths of the sea a way for the ransomed to pass over, so when his redeemed pass the dark valley of death he is ever with them. He hath overcome death, and opened

to us the gates of everlasting life. It was no presumptuous vaunting on the part of David when he declared that, under circumstances most disheartening and in the midst of danger, when in a state dismal as the very shadow of death, he would fear no evil, for God was with him. It was, probably, the same voice which, with like confidence, exclaimed, "God will redeem my soul from the power of the grave, for he shall receive me." Nor was it a vain boast when another psalmist avowed, "My flesh and my heart fail; but God is the strength of my heart, and my portion for ever."

The immortality which is to be inferred from the text, and is further implied in the context, is yet more distinctly "brought to light" by the positive declaration of our Lord. When refuting the Sadducees he applied this passage, and thereby proved this important doctrine: "Have ye not read," was his inquiry, "in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living; for all live unto him." It was the clear perception of this truth which induced the desire of the apostle, "to depart and to be with Christ." And the doctrine is certified, if possible, in stronger terms by our Lord's promise to the dying thief: "This day shalt thou be with me in paradise." Sure, therefore, is the warrant upon which our church teaches that the spirits of them that depart hence in the Lord "do live with him, and are in joy and felicity." And, whilst this certainty is so consoling and such a cause of thanksgiving to bereaved survivors, well may it excite fervent prayer—not indeed for the faithful dead, whom God has received to himself, and whose inheritance is sure, but "that we, with those who have departed in the true faith of his holy name, may have our perfect consummation and bliss both in body and soul in his eternal and everlasting glory.

III. But if, when reflecting upon the omnipotence of our Lord, we are encouraged to rejoice in hope, yet St. Peter reminds us we are kept by his "power through faith unto salvation." Most important, therefore, is the truth that Christ is the unchangeable I AM when viewed by the eye of faith in his great office of our Redeemer.

Moses was sent to proclaim the name of Jehovah, to display his power, and to teach his people; yet, before he brought them out of their house of bondage, the paschal lamb must be sacrificed, and the blood thereof sprinkled. Even so now, whilst God's ministers declare what they know of his name and nature, whilst they warn the wicked, instruct the ignorant, and encourage the weak, exhorting all to repent, they must especially preach Christ as crucified, and by his death alone redeeming all who believe from both the power and the penalty of sin.

The necessity for our Lord's assuming human nature to this end, and suffering that the name and attributes of the Godhead might be thus honoured, was foreseen from eternity, the purpose was determined, and the plan appointed. He was the Lamb slain from the foundation of the world. Abel's offering spake of him: Abraham saw his day, and was informed of his death in a figure: Moses, as we have remarked, perceived it in a type: Isaiah predicted that he should be brought as a lamb to the slaughter: the Baptist proclaimed him as the Lamb of God who taketh away the sins of the world: under Pontius Pilate the purposes, the types, and the prophecies were accomplished: St. Paul, therefore, declares that we were "redeemed by the precious blood of Christ, as of a lamb without blemish and without spot:" and, when all the subjects of that redemption shall inherit the glory thus purchased, their loud song of everlasting praise will be, "Worthy is the Lamb that was slain to receive power and riches and honour and glory and blessing."

Although we illustrate our subject by selecting this one point of doctrine—redemption by Christ's atoning blood, we might refer to others which would equally confirm the truth that our Lord is as unchangeable in the dispensations of his grace as in the eternal glory of his Person. But we may remark that the church, having appointed all her services in perfect harmony with holy scripture, whilst on this day she leads to the contemplation of the immutability of our Lord in the lesson and the gospel, directs us in the epistle to that great doctrine in which it is most important for us to recognize his perfection, namely, that he is the constant Mediator, who, by his own blood, has obtained eternal redemption for us, as also for those under the former testament. And it is important to observe that, when St. Paul assigns to him this essential attribute of Deity, and declares, "Jesus Christ, the same yesterday, to-day, and for ever," he proceeds immediately to enforce stability in teaching and maintaining the same truths which we have received. "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not

profited them that have been exercised therein".

Truly, then, in the present day it behoves every servant sent of the immutable I AM, seriously to regard these admonitions, and zealously to enforce them. Many, neglecting the solemn warnings here conveyed, have departed from the faith, giving heed to seducing spirits, have rent the church, and even, if brought to repentance, must find that they have pierced themselves through with many sorrows. Whatever may be the talent, the attainments, or the reputation of men who teach "another gospel," woe to any unstable souls that are beguiled thereby! The stagnant marsh may generate a vivid brightness, but the meteor-light thence originating can tend only to bewilder: it may allure to its own noxious circuit, but though it dazzle for a time it must ere long vanish, leaving its victim disappointed and dismayed, it may be, irrecoverably lost. So, amidst the corruption of Christianity, some arise who, "turning the grace of God into lasciviousness," become conspicuous as "wandering stars," unto whom, with many whom they lead astray, "is reserved the blackness of darkness for ever"! But, alas! there are others who pervert and ruin souls, besides those who allure through the lusts of the flesh; men whose apparent sanctity attracts, whilst the doctrines they inculcate subvert the truth of God; and, if these appear as very angels of light, they are only the more delusive, dangerous, and destructive. These would seduce, if it were possible, even the elect; but all who follow the sparks of their kindling must lie down in sorrow.

Needful, then, is it for us to remember and to remind others that the gospel of the grace of God is as incapable of accommodation to the changeful and corrupt opinions of men, as is the very nature of him "with whom is no variableness, neither shadow of turning." Amongst the essential truths of that gospel, no statement can be more positive, and more plain, than that we "are justified freely by God's grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." But, as this simplicity of doctrine accords not with human wisdom, so the mercy it reveals, irrespective of merit in man, offends his pride. Hence the former is corrupted, the latter either despised or frustrated.

The church at Colosse was in danger from some, who, vainly puffed up with their fleshly mind, and not holding the head, endeavoured to subject its members to the servile observance of ordinances as the first step towards leading them captive into more fatal errors; and hence St. Paul urges them to withstand the first tendencies to such corruption. And, if the divers and strange doctrines, the regard for meats, which is especially mentioned as descriptive of ceremonial observances, were subversive of the faith in the apostles' day, then surely we ourselves have had painful, and most painful, evidence that they may still pervert the weak and the unwary. A studied ritualism, and a strictness in the formalities of religion have diverted many minds from the simple purity of truth. The faculties of the intellect, the affections of the heart, and the best energies of life have been wasted upon the mere accidents of worship, instead of being concentrated in him and his service, who is worthy of them all. There has ever been a withering influence in formalism: it chills the very springs of religious feeling: it brings a curse of barrenness upon the sacraments and other ordinances of God; and, though designed to be the channels and means of grace, they cease to convey a blessing. These breasts of the church become dry: they afford her children neither nourishment nor consolation, neither strength nor joy: a spiritual atrophy is therefore occasioned by it: the subjects of its enfeebling tendency fall from grace, and Christ becomes to them of no effect. At this solemn season, it may be, that, with the abuse of other means, abstinence is practised, not merely that sinful propensities may be subdued and holy service more diligently performed, but that sins past may be atoned for, and their pardon in a measure purchased. Would we ourselves, renouncing error so destructive, be preserved stedfast in the faith, then let us "give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Let us constantly "search the scriptures," which testify of Christ; which teach us that "he was once offered to bear the sins of many", that his sacrifice once for all has been accepted, that the atonement therefore is unfading in its efficacy, as the Deity is unchangeable in his attributes, and consequently by that "one offering he hath perfected for ever them that are sanctified".

IV. Again: the unchangeableness of our Lord is evinced in the constancy of his compassion and sympathy. "Surely," saith the Almighty, "I have seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I

know their sorrows." The language may imply that God not only felt for, but felt with, the oppressed. He was present in the bush that burned with fire. He would graciously represent himself as knowing by participation and experience the troubles and the fiery trials of his church. He had come down to deliver his people, and he would even then identify himself with them. As though already in the flesh, because that incarnation was certain, he could even then sympathize, anticipating the time when, as the children are partakers of flesh and blood, he also would take part of the same. Through faith Moses perceived somewhat of this intimate union; hence, when he chose to suffer affliction with the people of God, it was not their persecution alone to which he had respect, but he "esteemed the reproach of Christ greater riches than the treasures of Egypt". Isaiah was alike the inspired historian and prophet, when he wrote, "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old." And whilst the tender compassion of our Lord is so plainly declared, let us further observe that the symbol of his presence and of his sympathy with his persecuted church was realized, not only in the subesequent history of Moses, but on other occasions scarcely less remarkable. When the faith and constancy of the three captives in Babylon had excited the fury of the oppressor, and the furnace was therefore heated seven times more than it was wont to be heated, the flame "slew those men that took up Shadrach, Meshach, and Abednego; and they fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire? Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Words these, in which was expressed a greater truth than that perhaps the heathen king intended! We cannot suppose the glorious Being, who on this occasion associated himself with his faithful servants, was any created angel; rather do we discern an instance of the type verified, and of that promise fulfilled: "I will be with thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." And this sympathy of the one everlasting Saviour is still more evident as resulting from that close union which in the New Testament is shown to subsist between himself and the church, which is his body. "Saul, Saul, why persecutest thou *me*?" was the significant inquiry whereby the threatening and slaughter of that furious zealot were restrained. Strong, then, is the motive to perseverance in duty, and patience in distress, which is suggested by the certainty and inseparable nature of the union thus declared, and of the sympathy consequent thereupon. "We have not a High Priest which cannot be touched with a feeling of our infirmities." If passing events and the prospects of the church are such as to give an especial interest to the emblem in our context, let the admonition of the apostle prepare us to meet them: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall appear, ye also may be glad with exceeding joy." "If we suffer, we shall also reign with him." Well, therefore, may we "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

And let not the afflicted Christian lose the comforts and encouragements of these truths by regarding them only in their more extended application, with less perception of his own personal interest in them. The bush amidst the flames was preserved entire. Not one slender branch of it was consumed. Let the symbol, then, teach us that none, however feeble, if really united to Christ by faith, shall ever perish. His presence shall protect each one of his elect; for he hath said, "I will never leave thee, nor forsake thee; so that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

Finally, in the faithfulness of our Lord the immutable perfection of Jehovah has been, now is, and ever will be displayed. Well might Moses, when his mission had been fulfilled, in his last song of praise ascribe greatness to God, testifying to his work as perfect, and proclaiming him to be the God of truth. And, when the triumphs of Israel were completed with their possession of the promised land, then could Joshua appeal to them with confidence: "Ye know in all your hearts and in all your souls that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." The history of the church in all ages is one record of his presence shown in the exercise of power influenced by love, regulated by wisdom, and therefore always adapted to her condition

and conducive to her welfare. "I am the Lord, I change not," is the language of "God that cannot lie;" and has been verified through all the vicissitudes of this transitory state. If we are in very deed members of his church, we can set to our seals that God is true. Christ reasserts this excellence in his name, "Amen", denoting that he is always firm in his purpose, and ever faithful to his promise: "He will not suffer that faithfulness to fail." Are we slow of heart to believe all that Christ hath spoken? still, with marvellous compassion upon our infirmities, he strives to convince us that "he abideth faithful, he cannot deny himself;" that, as "it is impossible for God to lie," so "all the promises of God in him are yea, and in him Amen." "Heaven and earth shall pass away; but his word shall not pass away." Hence believers in him, having fled for refuge to the hope set before them, have that hope as an anchor of the soul, both sure and stedfast." Fixed on the Rock of ages they shall survive the wreck of worlds. As faithful servants they shall enter into the joy of their Lord, and behold his glory. Because he lives they shall live also, and therefore be themselves immortal, because united to the immutable I AM.

THE SCRIPTURES, THE MINISTRY, AND THE FLOCK*.

In a spirit of humility, looking to God's grace for guidance, study his holy word. We belong to a church which admits of the bible, and the bible alone, as the rule of faith: whatever cannot be proved by it is not to be demanded as an article of faith. Your pastors may be an assistance to you (and God give us grace to use all diligence to become useful to our people); but they are the ministers of Christ, and the stewards of the mysteries of God. It is Christ they are to preach: it is the revelations of God they are to proclaim. We are ambassadors for Christ: we beseech you, in Christ's stead, to be reconciled to God. Look up to Christ, then, for grace to help in every time of need; study his revelation, which testifies of him by whom alone we can be saved.

Therefore, as we are ministers and stewards, and it is demanded of such that they should be found faithful, assist us in our ministry, and pray God of his mercy to give us of his Holy Spirit, that, in these days of trial, when some are falling away, God would guide us in the right path, that we may rightly divide his holy word, and with our people, be made partakers of his heavenly kingdom, through Jesus Christ our Lord.

* From "The Power of the Keys:" a sermon, by the rev. W. Short, M.A.

Poetry.

MORNING THOUGHTS.

A HYMN.

(For the Church of England Magazine).

The moon conceals her light. The mist's grey veil
O'erspreads no longer now the earth and sky;
The lustre of the brightest stars is pale;
The world is rous'd by sunbeams from on high.

With purple and vermilion heaven is spread,
And sweetly laughs the early blush of morn;
The night's pale army from their ranks have fled,
Unable to endure this glow of dawn.

The bright red door of heaven is opened wide:
Through it the source of light its radiance yields;
The amber clouds are with the ruby dyed,
And burning gold bedecks the woods and fields.

The roses ope their petals, bright with dew,
And form a mirror for the dancing ray;
The lilies' fragrance animates to new
And tender life the leaves of satin-grey.

The ploughman, singing, hastens to the field,
And guides his heavy plough with right good will;
The breeze and throats of warblers music yield,
And whirring wings the woods with echoes fill.

Thy power, O God, has made what I behold:
Thou art the Author: thou the Soul of all.
From thee the sun and moon their courses hold;
Thy footsteps may be traced in great and small.

The moon's mild torch from thee receives her light;
By thee the gales and gentle zephyrs blow;
Thou givest earth-refreshing dews to night;
The stars by thee are raised, by thee brought low.

By thee the clay is turn'd to mountain-stone,
The running sand to hard and solid ground;
The firmament is pois'd by thee alone,
And mantling clouds by thee dance gaily round.

The monster's veins were hollowed by thy power,
Whose breath's a blast, whose moving tail's a storm;
Thou plac'st up the elephant's huge tower,
And breathest life into his mountain form.

Upon a mere vacuity by thee
Was founded the wide sapphire vault of heaven;
And space, with all its dread immensity,
Came into being when thy word was given.

But, three times vaster work! thy hands have wrought
The souls that dwell within these forms of clay.
Vast as eternity! O awful thought,
That I, like thee, my God, must live alway!

Incomprehensible! my blinded eyes
How to thy dazzling glory shall I raise?
How from a worm can due thanksgiving rise
To him whom angels for their being praise?

* Translated from the German of Haller, by rev. J. Woolley, fellow of Emmanuel College, Cambridge.

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON
24, NORFOLK-STREET, STRAND, LONDON.

THE

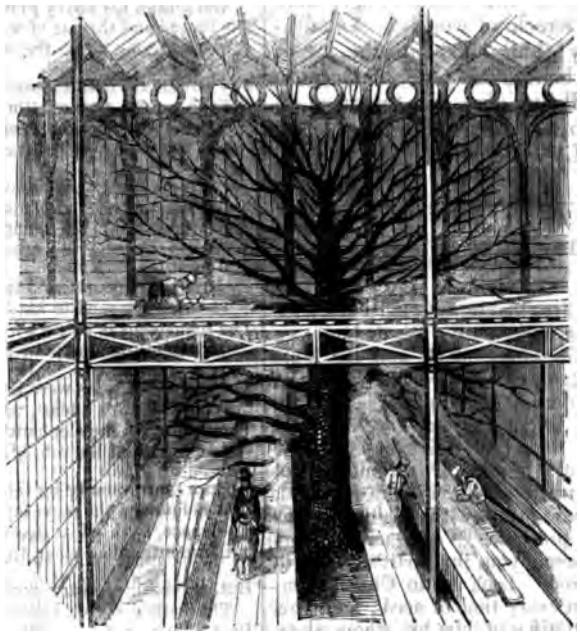
Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 885.—MAY 24, 1851.



(Tree in Exhibition Building.)

TREE IN THE EXHIBITION BUILDING.

It could hardly be expected that a building so large as that prepared for the exhibition could be placed in a park without coming into contact with some trees or other objects which it would be felt a grievance to destroy. A very singular method has been taken of preserving one of the trees, the site of which the building covers. There were originally ten of these, which it was determined to cut down; and, accordingly, nine of them fell by the axe of the woodman, when colonel Sibthorpe called the attention of the house of commons to the devastation thus made. He was in time to save the last; which will bear, it is likely, so long as it shall continue to stand, its preserver's name. But the only way of keeping it was to build over it; and this the extraordinary height of the edifice easily permitted. This tree (an elm) stands in the south-west portion of the building, and is certainly an awkward fixture in it. But it is said that it will be found at last absolutely necessary to take it away; and perhaps before these lines reach our readers' eyes the tree will be gone.

It is to be hoped that the exhibition may not have the effect of rooting up any thing more difficult to be replaced than trees.

HOW SHOULD PROTESTANTS MEET THE AGGRESSION OF ROMANISTS?

A DIALOGUE.

BY THE REV. S. HOBSON, LL.B.,

Incumbent of Butley, Suffolk.

No. I.

PRIEST.—A fine evening, sir. I think I saw you at the new catholic chapel to-day, did I not?

Schoolmaster.—You are mistaken, sir: I am a churchman, and do not think it right to visit such places as popish chapels.

P.—Why not, my friend? Are you afraid of hearing the voice of the true church?

S.—I do hear the voice of the true church; for I listen to the instructions of a church which teaches no doctrines but such as may be read in, or proved by, holy scripture. I cannot, however, stop with you, sir, as I have some miles to walk to my home.

P.—I wish not to detain you, my friend, but will accompany you part of the way, as I have an hour or two to spare, if you have no objection. I should be glad to be informed how you know that your church teaches what is agreeable to God's word.

S.—Know it? Don't I hear the holy scriptures read three or four times every Sunday? and is not the prayer-book compiled almost entirely from scripture?

P.—You may suppose what you hear to be God's word; but you have no certainty that it is so. I must therefore repeat the question, how do you know the bible to be the word of God?

S.—Why, sir, is not the bible now considered by all Christians, and has it not always been considered ever since it was written, as God's book? You might as well ask me how I know that the charter of our liberties was granted by one of our former kings. I know it, because we have had it in this country since the time that king John signed it at Runnymede.

P.—That is to say you suppose that the bible is the word of God because it has been handed down to you as such by your ancestors. But how do you know that it was not greatly corrupted and altered in the course of so many hundred years, and especially in the times before printing was invented? You cannot be sure that it is the pure word of God, except a church which cannot err has been the guardian of it. Now this will show you how necessary it is to have an infallible church—a church which is sure to teach you nothing but the truth; for it is only on the declaration of such a church that you can feel assured that the bible is the word of God. Can it be right then to refuse to hear the catholic church, which has preserved so great a treasure as the holy scriptures through a long succession of years? And are you not bound to believe that that church is infallible, since without this belief you have no ground for asserting that the bible is genuine? For, if the church be capable of error in religion, it may have put in the bible some books which were not written by men inspired by the Holy Ghost. See, then, in what uncertainty you must remain while you stand apart from that "holy catholic church" which, as you learn in the apostles' creed, you are bound to believe.

S.—Not so fast, sir, if you please. I believe that the bible has been, through the mercy of God, faithfully handed down to us by the catholic church—that is, by Christians in different ages and nations who had copies of those sacred writings. I doubt not that their reverence for God's word would not only prevent themselves from corrupting it, but would render them very jealous and vigilant lest any deceivers should introduce writings or passages which were never written by inspired men. But, although such men were pious and faithful Christians, I have no warrant for believing that either individually or collectively they were infallible. The Jews were careful guardians of the Old Testament, and prevented it from being corrupted; yet they fell themselves into many dangerous errors, because they followed the traditions and commandments of men rather than the law and the prophets. You will hardly assert that a church must be infallible in order to be a safe keeper of God's word; for you allow that the Jewish church, to which "were committed the oracles of God," has faithfully transmitted to us the Old Testament; and you must grant that that church was not infallible, since both priests and people embraced very pernicious errors, and at length rejected and crucified the Lord of glory. Surely, then, we may believe that Christians, from the time of the apostles, might take good care of the New Testament, and prevent enemies of the truth from corrupting it, although they were themselves fallible men.

P.—Yes, they might do so; but how much more satisfactory is it to be told by an infallible authority, "This is the word of God without any mixture of error!" Such is the declaration of the catholic church. You believe this; and yet, most inconsistently, you refuse to belong to, or even to hear, this unerring church.

S.—I have already told you that I believe and belong to the catholic church—"the holy church throughout all the world;" but you talk as if that church was confined to the bishopric of Rome. It would be just as reasonable to assert that the ocean, which extends to every part of the world, is comprehended within, and dependent on, the Black sea. I am quite satisfied that the bible is God's word; for its claim to this high distinction rests on better evidence than any which can be offered in behalf of most other things which we believe. The testimony of the Roman church, which you say cannot err, tends rather to weaken than to confirm men's belief in the bible; for, if they receive it as God's word merely because the Romish priesthood assert that such is the decision of their infallible church, they will naturally conclude, on finding that the church does err, that the bible is equally unworthy of credit. But the genuineness, authenticity, and inspiration of that blessed book can be proved by far more satisfactory testimony. There is the evidence of early Christian and heathen writers as to the existence of the writings contained in the bible. So numerous are the quotations from the New Testament especially, which are found in the works of ancient writers, that, if all the copies of that sacred volume were to be lost, the whole contents might be recovered out of the books of those early Christian fathers. The

truth of the bible is proved by the gradual fulfilment of the prophecies contained in it. There is also strong internal evidence of its truth in the purity and excellence of its doctrines and precepts, and in the plan of human redemption which it unfolds. A system so well adapted to the necessities of fallen creatures could not have been invented by men. Its writers acknowledge that they received from God what they have communicated to us. The prophets spoke in the name of the Lord, and no less than the apostles and evangelists.

P.—But you have no assurance that they were inspired, except on the authority of an infallible church; for, as cardinal Wiseman states in one of his lectures, "no where have we the record of any of these writers having asserted their own inspiration."

S.—Dr. Wiseman might say this; and his credulous hearers might implicitly believe it; but protestants being not only permitted but exhorted to "read, mark, learn, and inwardly digest" the holy scriptures, can easily show that your learned oracle is wrong. This will be evident from the following passages of scripture: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things" (Acts xv. 28). "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. ii. 13). "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ" (Gal. i. 11, 12). Many other texts might be given from both the Old and New Testament to prove that the writers did repeatedly assert that "they spake as they were moved by the Holy Ghost" (2 Pet. i. 21). Now if they were good men they could not have stated things which they knew to be false; and had they been wicked men they neither could nor would have invented a system so well calculated to make men holy. As to the catholic church, I do not refuse to hear it. As I have already said, I hear her voice speaking to me every Sunday through the mouths of her prophets and apostles and evangelists. You will hardly venture to assert that they were not catholics, although it is very certain that they were not papists.

P.—Of course I do not; but there is a living infallible guide which you cannot neglect without danger of your salvation—I mean the successor of St. Peter, to whom Christ has committed the charge of his church; and unless you are in communion with him you can never attain to eternal life. From the chair of St. Peter, at Rome, he issues his mandates and governs the whole catholic church; for all the faithful in every part of the world are in communion with him, and owe him implicit obedience.

S.—That, sir, is a very daring, and you must excuse me if I add, a very uncharitable assertion. What! do you really affirm, that, of the many millions of Christians who deny the authority of the pope, none are faithful members of the catholic or universal church?

P.—It may seem harsh to speak in this way; but it is better to tell the truth than to flatter and deceive you. I am certain, because it is so declared by the church which cannot err. Unless you acknowledge the pope as Christ's vicar, and submit to all the laws of the church, you cannot be saved.

S.—You say that you are certain of this; but how do you know that the pope is Christ's vicar, and that the church is infallible?

P.—In the same way that you know the bible to be the word of God—by uninterrupted tradition from the age of the apostles to the present period.

S.—And where are those traditions to be found which afford you such assurance? In the holy scriptures?

P.—Partly there, and partly in other writings, which were penned by holy and learned men in early times. These authorities are very numerous.

S.—But you do not mean to say that they were written by inspired men, or that they are of equal authority with the bible?

P.—They are not exactly inspired writings; but we may believe them as firmly as we do the bible, because the church which is infallible has declared them to be true.

S. Really, sir, this is a curious way of proving that the pope is Christ's vicar, and the Roman church the true church. Instead of bringing forward some divine revelation in proof of the correctness of your assertion, you merely tell us of certain things which you say will confirm your statements, but which writings derive all their authority from the declaration of the church. Why, sir, the gipsey who cheated a neighbour of mine the other day of a sovereign, by pretending that she could inform him who had stolen his cow, might just as reasonably be regarded as possessed of supernatural powers. She told my credulous neighbour that she understood the language of the stars, and by that means could infallibly foretell what was about to happen, as well as ascertain what had happened. And, to prove that she possessed this wonderful power, she showed him a large bundle of letters, written ages ago, in which it was plainly, repeatedly, and (she could vouch for it) most veraciously stated, that she and her ancestors had been endowed with the privilege of reading the stars without making a single mistake. As to the writings which you call tradition I know very little about them, and therefore it would be very unreasonable in you to expect that I should place any reliance on the statements they contain; but the bible I as firmly believe as you can do to be the word of God. If, therefore, you can prove to me from the bible that the pope of Rome is Christ's vicar upon earth, and that the church of which he is the chief bishop is infallibly right in all her teaching, I shall be satisfied, and will join your church without hesitation.

P. These matters can be proved by the bible, but not so clearly, perhaps, as by tradition. But surely you ought not to object to this tradition, which has unquestionably come down to us from the apostles' time, and therefore may be regarded as of the highest authority.

S. Sir, if you mean to keep to the bible, I am willing to listen to you; but, if the evidence in favour of your church is to be adduced solely or chiefly from the writings of men who you allow were not inspired, I must decline all further conversation on the subject. Surely, as we both believe the bible to be the word of God, and that it contains all things necessary to salvation—

P. That is to say, the bible properly in-

terpreted; but you know that there are different senses fixed upon some texts of scripture, and therefore it is necessary to have some infallible interpreter to give us the true sense.

S. The bible needs no interpreter for those things which are clearly revealed. I can see the light of the sun without the aid of any man's lantern; and, as holy scripture is "a lamp unto my feet and a light unto my path" (Ps. cxix. 105), it must be a sure and safe guide to me. If it were not so, how could it be asserted that the scriptures (not the church of Rome's interpretation of them) are able to make us "wise unto salvation, through faith which is in Jesus Christ"? If they are so obscure as to require an interpreter, how could an inspired writer declare that "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes" (Ps. xix. 7, 8)? As to those things which are "hard to be understood," let them be passed over. I am willing to receive instruction from my minister on those matters, if he thinks proper to treat of them; but the main question which concerns every man is this, "What must I do to be saved?" Now, this is plainly answered in scripture: there is no need of tradition to interpret the directions given on this point. Let me, therefore, understand whether or not you acknowledge that holy scripture contains all things necessary to be believed and done.

P. O yes, I acknowledge with the great father, Augustine, that "all matters which pertain to faith and morals are openly and clearly set forth in holy scripture"*; but then I must say, with our famous and learned cardinal Bellarmine, "besides these, there are many other things which we have only by tradition"†.

S. It is quite enough for me to know what is necessary for salvation; and, since you allow that the bible contains all those necessary articles of faith, we need not have recourse to tradition. For, if scripture contain all things necessary to salvation, then tradition can treat only of unnecessary things.

P. But many things which you practise in the church of England are not plainly declared in the bible: for instance, infant baptism and the effects of it, confirmation, diocesan episcopacy, and many other matters, which you are obliged to prove by tradition. Now, since you adduce testimonies from early Christian fathers to prove these practices to be apostolical, why should not we be allowed to prove that the catholic church is infallible, and that the pope is Christ's vicar, by the same authority?

S. The matters to which you refer are either plainly written in the bible, or fairly to be deduced from it. Baptism succeeded circumcision. It is, therefore, reasonable to conclude that, when Christianity superseded Judaism, the infants of Christian parents would have the privilege of being admitted into covenant with God to which those of Jewish parents were entitled. The silence of scripture leads us to suppose so; for we might naturally expect that, as infants in the Old Testament church were circumcised, they must, under the new dispensation, be baptized, unless God had expressly forbidden them. We are confirmed in this view by the testimony of ancient Christian writers, who tell us that infant-baptism was practised from the time of the apostles; and hence we feel assured that this practice is agreeable to God's will. As to the effects of baptism, the early writers could no more speak positively than ourselves, because scripture is totally silent on this point. And, although their opinions are entitled to respectful consideration, yet they are not to be regarded as infallibly correct. They tell us themselves to try their statements by scripture. We do so, and we receive or reject them according as they agree with or differ from that sure standard. This is the proper use of tradition. But you abuse it by bringing it forward to prove matters which are neither clearly revealed nor can fairly be deduced from the bible, but are manifestly contrary to it.

P. By undertaking to interpret scripture yourself you deny the need of a regular ministry, though this is of divine appointment: you reject all authority in spiritual matters, and refuse to "obey them that have the rule over you," and to "submit yourselves" to those who "watch for your souls as they that must give account" (Heb. xiii. 17).

S. I have already stated that I am willing and thankful to receive instruction from my minister. I know that the priest's lips should keep knowledge, and that the people "should seek the law at his mouth; for he is the messenger of the Lord of hosts" (Mal. ii. 7). I know that "Christ appointed an order of men in his church, whose business it should be to study the scripture themselves and to teach others, not to impose on their faith by their mere authority, which our Saviour has expressly warned us against, to call no man master upon earth, and which St. Paul expressly disclaims being lords of their faith; but to open their understandings, and by easy steps to lead them into the true sense of the scriptures"*. You would, however, have all men to receive whatever your church, through her priests, teaches, without any examination. This is to enslave, rather than to inform and enlarge the understanding. It was not in this way that Christ taught his hearers. He appealed to their judgment, and bade them "search the scriptures." Nor did the apostles so act, although as inspired men they might have said, "Such and such things are true; you must receive them without any consideration and inquiry, because we are infallible guides." But they reasoned with the people, and appealed to scripture in confirmation of the truth of their doctrine. They did not say that either themselves or any of their successors were to be blindly and implicitly credited. On the contrary, they charge men to "try the spirits," or teachers; and, if even an angel from heaven were to preach any other gospel than that which they proclaimed, they command us not to believe it. But how can we fulfil this duty of searching and trying if we indolently assent to all that our teachers say? How can we know that they are not preaching "another gospel" than that which St. Paul preached, if we close our bibles and say, We have no need to inquire into these things, or to

* Aug. lib. ii. de Doctr. Christ. c. 9.

† Bellarm. lib. iv. de Verb. Dei, cap. 51.

* Bishop Sherlock.

compare what is taught by our spiritual guides with what is written in scripture, because the church is infallible, and her ministers are sure to lead us to heaven. "If you ask, Whose judgment ought to take place, the judgment of the church or of every private Christian? I answer, the judgment of the church of necessity must take place as to external government, to determine what shall be professed and practised in her communion; and no private Christian has anything to do in these matters. But when the question is, what is right or wrong, true or false, in what we may obey, and what not? there every private Christian, who will not believe without understanding, nor follow his guides blindfold, must judge for himself, and it is as much as his soul is worth to judge right"*; for if, without thought or hesitation, he believes every doctrine which he may hear from his teachers, he is putting them in the place of God; and such blind obedience, so far from securing his safety, will most likely lead to his ruin. For he places that implicit confidence in men which is due only, and is forbidden to be given to any, but God: "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh" (Jer. xvii. 5, 6).

THE INQUISITION†.

THOMAS Torquemada, prior of Santa Cruz, was nominated the first inquisitor-general, in the year 1483, and exercised the functions of that office at Castile first, then in Arragon. He erected subordinate tribunals in different parts of the united kingdoms. The inferior tribunals were controlled by the supreme council, which consisted of the inquisitor-general as president, and three counsellors, two of whom were doctors of law. Under the inquisitors or judges, there were a great many other officers and numerous paid spies. Six different crimes were stated on which persons might be examined by this court: they were—1st, heresy; 2nd, suspicion of heresy; 3rd, favouring heretics in any way, although the nearest relations; 4th, sorcery and witchcraft; 5th, blasphemy; 6th, resisting the officers of the inquisition in the execution of their duty. But so eager were the inquisitors to prevent the spread of knowledge among the people, that any one of superior attainments in science or learning, if not careful to conceal his advantages, speedily found himself an inmate of their prisons.

Thus Galileo, who asserted the true solar system at the beginning of the 17th century, was arrested. The charge against him was that he taught a system not only false, but heretical and contrary to holy scripture. And he only escaped burning by a denial of that which he knew to be true, and a promise never more to teach it.

In order the more effectually to extend its power, the inquisition gladly accepted information even from persons of the lowest character. It arrested those accused by anonymous persons, and that too on the most absurd charges. We may be sure, therefore, that in their zeal they punished many Roman catholics; but their maxim was, "that it were better to destroy a hundred papists than to allow one heretic to escape;" for they said, "the former we but send to eternal bliss a little sooner than they would have gone otherwise; but the latter, by living, would spread their errors, and cause others to go to hell besides themselves." There was amongst the servants of the inquisition a large body of officers called familiars: they received no salary, but wore a gold medal with the arms of the inquisition upon it. It was their business to arrest the accused. Persons of the highest rank were proud of the employment. They went alone on this errand, and simply told their prisoner that the inquisitors had sent for him. If the poor person thus summoned made any resistance, he would have been immediately seized by the bystanders. At any hour of the night a father of a family might be called up by a familiar, and his wife and children learn nothing of him but that he was in the inquisition, not even knowing his crime. Once within the walls, the prisoner was not heard of again until brought out to be punished or released. As soon as any one was summoned, an inquisitor went to his house, and took an exact account of every thing he had, and then frequently took possession of the greater part or the whole of the property by way of security for any fine to which he might be sentenced.

Before going any further, let us see what sort of places the prisons of the inquisition were. There was one at Lisbon in the latter part of the 18th century, which will serve as an example. We are told that this was a very large prison. It had four courts, each about forty feet square: around these courts were galleries two stories high, containing about 300 cells. Those on the ground-floor were built of free-stone arched over. These were the most dismal dungeons, and intended for the worst criminals. On the first floor were imprisoned the less guilty. The female prisoners were commonly lodged in the second story. Two walls, fifty feet in height, surrounded the galleries on both sides: this rendered them more gloomy, and prevented their being overlooked. There were so many winding passages in all directions, that it would have been a hopeless task for a prisoner to try to escape from this prison. The furniture of the dungeon was a wooden frame to lie upon, with a straw bed, a blanket, and sheets, four or five earthen pots, a little lamp, and a plate. About sixpence a day was allowed to each prisoner for the purchase of food, and was laid out as they wished, being the only point in which their comfort or convenience was in the least consulted. Besides the dungeons there were halls of judgment, a place called "the place of torments," where the prisoners were tortured; and splendid apartments for the chief inquisitor. When first arrived at the inquisition, the prisoners were conducted to one of the dungeons: here they were kept often for several months before being brought up for examination previous to trial. During their confinement, all persons were compelled to observe the strictest silence. They were not allowed to repeat a prayer or sing a psalm aloud. Some who had

* Bishop Sherlock.

† From "The Papal Moloch; or the Human Sacrifices of the Inquisition." London: Wertheim. 1851.

coughs, after being forbidden to cough, were severely whipped for disobeying. No books of any kind were allowed to any prisoner, whether for purposes of devotion or amusement. Indeed they must have been weary days, and we cannot be surprised that some, melancholy with brooding over their misfortunes, and unable to bear the suspense, destroyed themselves by beating their heads against the stone floor. Others, to pass away the time, invented an alphabet for conversing together without detection. Their plan was to strike on the wall once for A, twice for B, and so on; but what a long time it must have taken to say a short sentence in this way!

MISSIONS AT HOME.

No. XI.

RAGGED SCHOOLS.—*Infidelity and Romanism.*—I collect the following remarks from an address of the Ragged School Union: "Unlike the majority of modern Christians, each convert to infidelity becomes a missionary." In the workshop or manufactory their opinions are industriously propagated, and the sacred truths of the gospel derided and denied. The effects of this we have seen even in the ragged schools; workshop boys coming with the determination of converting the whole class to their opinions—putting questions, and uttering sophistical statements, which the teacher found some difficulty in refuting. Among the conflicts which truth has yet to wage with the kingdom of darkness, and which every convulsive movement is hastening onward, we believe that the contest with infidelity will neither be the slightest nor the shortest. Now, if we but consider, in connexion with these facts, the recent movements of the papal hierarchy in this country, the necessity for greater exertion in the work to which we have put our hands must be apparent. Had we reason to hope that the propagation of popery would remove these evils—that, in accepting it, the degraded masses of our country would be rescued from the social and moral degradation in which they are now placed, we might consider its aggressive movements as an indication of the good which Dr. Wiseman talks of accomplishing in Westminster. But the nature as well as the history of popery bears us out in the assertion that we have no reason to anticipate any such result. The very parties to whom the doctor refers in his late manifesto, as being the objects of his sympathy and anxiety, have long since been the sons and daughters of that church in which he is now a cardinal. The poor wretches whom he has taken such pains to describe are, in most cases, his own devoted children. The ignorance and vice, depravity and crime, the wretchedness and disease, which he says he will be glad to claim and visit as a blessed pasture, in which the sheep of holy church are to be tended, in which a bishop's godly work is to be done, exist most fully wherever popery has developed its true nature: wherever she has had time to expand, there you may trace her footsteps by the wretchedness and misery which she leaves behind. Witness Italy, the states of the church, the very seat of his holiness *the pope*; take Spain, Portugal, and Austria, where popery exists in all its strength, where there are no heretics to control its power, and it will be at once apparent that the tendency of popery is to degrade rather than elevate the man. * * It is not popery but Christianity, it is not ceremonial but spiritual religion, that can counteract the social and moral evils of society: it is to the power of religion in individuals, to their influence and example, their active and strenuous exertions, their charity and labours of love; it is to their improved zeal and extended care on behalf of our destitute population that we would appeal, never forgetting or undervaluing the help given us of God. * * The only weapons that popery fears—and they only are fatal—are to be found in the armoury of the living God."

CHURCH PASTORAL AID SOCIETY.—In the last paper issued by this valuable society, we find the following instance of that lamentable ignorance of heavenly things in which, alas! so many hundreds of thousands of our fellow-countrymen are plunged. O, how industriously are "the twin powers of popery and infidelity working, each in its own way, the ruin of immortal souls! * * And how can the evil be stayed? Only, the committee think, by increased exertions to disseminate 'the truth as it is in Jesus.' In this doctrine they believe an antagonist will be found to all the diversified forms of error. Whatever, therefore, can be done to make it known in all its purity and simplicity must, by the power of the Spirit of God, be effective." A devoted parish minister, who has a grant from the society for a lay assistant, and desires another for a curate, which I regret to add the society is not at present able to make, writes as follows: "The state of 'hardened indifference' in which thousands are living is most appalling. Nothing moves or awakens them. A kind of infidelity which believes only part of the word, rejecting 'a bit here and there, which I don't believe,' seems to sustain them in their rejection of our testimony, and harden them against the truth. I believe we have thirteen thousand men, women, and children, who never hear the gospel from year's end to year's end, except as it is now carried into their houses. And then often they say in effect, as was said in words last week, 'It's no use your talking, master: it all goes in at one ear and out of the other.' The Lord only can bless. May he, for his great name's sake!" The same paper affords a sad example, too, of that spiritual ignorance which is the parent both of infidelity and superstition. Another clergyman, likewise aided by a grant from the society, extracts the following from his diary. "4th Feb., 1851: Visited Mary Anne P * * *, aged 23. Her hopes of salvation, the care she has taken of the younger branches of her family. She denied she was a sinner. To the following questions received from her the following replies: 'Who was the first man?' 'Jesus Christ.' 'Did you ever hear of the garden of Eden?' 'Never. I'm no scholar.' Feb. 5: 'Who was the mother of Jesus?' 'Eve.' 'What death did he die?' 'I never heard.' 'Where was Adam placed? can you tell now?' 'In that place where the trees were.' I find this woman is daughter of a female, whose case I sent to the Pastoral Aid Society last year, and who, having contended and prevailed that no minister should be sent for,

died with these miserable words on her lips, 'I'm going to hell! I'm going to hell!' The daughter is, under God, progressing, I trust, spiritually, as her answers become every day less and less erroneous." The same minister thus writes of a visit which he paid to a man and his wife, his Romanist parishioners. "They can neither read nor write. They have neither bible nor prayer-book in the house. They received me with much respect. I asked them several questions respecting their hopes of salvation; but ah, how awful would their doom be if it were to please the Lord to summon them before his judgment-seat in their present benighted state! Both husband and wife knew not the Saviour; nor did they know that the Son of God died for them. Neither did they know that they were born in sin. In short, they knew not that they were responsible beings. I read several portions of scripture to them, and urged them to come to church, and the man to come to our school, which he promised to do." In the helping of such societies as this, we may, by God's blessing, secure to our dear country an open bible and an educated people—the only barrier and shield against every aggressor, whether the bishop of Rome or the prince of darkness".

We have received the ten shillings worth of postage stamps for the Hibernian Female Schools.

AZAEL THE PRODIGAL*.

March, 1851.

SIR,—I take the liberty of addressing you on the subject of a play which was performed for the first time at Drury-lane theatre on Wednesday night, the 19th ult., and is still in course of performance, entitled "Azaël the Prodigal," in the hope that, agreeing with me that a gross insult is being offered to all who revere the sacred volume from which the plot is taken, you will give publicity to the following observations.

The impropriety of choosing one of the parables of scripture for theatrical representation needs no comment, as none can deny its tendency to produce irreverence towards the only true revelation of God's will, and to corrupt that revelation by the interspersion of extraneous circumstances in its adaptation to the stage, and the entire abuse of it from the objects for which it was given to man; at the same time bringing down the sacred scriptures from the supreme and inviolable position they should occupy in a Christian land, to a level with ordinary works of classical literature.

The plot is taken from the parable delivered by our blessed Lord, as recorded in Luke xv., in which the mercy of God towards repentant sinners is most beautifully represented under the figure of a father receiving his returning prodigal son: the identity between the parable and the play is preserved throughout in the tale, the scenes, and the dramatis personæ, which are only so far altered as to give it an air of romance.

We are wont proudly to boast the mental advancement of the present age; but have we not rather cause to lament that true piety has not taken the lead of worldly wisdom, and that men, professing to be disciples of Christ, can shut their eyes to so monstrous a profanity as a theatrical representation of the dealings of God with man, and (am I going too far?) a personation of the Deity himself by a player? for he is represented by the father in the parable; a fact scarcely admitting a parallel in the annals of stage enormities. I confess I cannot sufficiently express my own indignation.

Surely, with all the works of profane writers open before him, the author need not have been at a loss for a subject, even had his own ideas been exhausted; and he might have refrained from drawing subjects for the empty amusement of the patrons of the stage from the sacred page of inspiration.

A CHRISTIAN.

* We insert the above letter, in the hope that it may direct attention to the profanities of the stage, and incite Christian men loudly to remonstrate against such a school of sin. We were well aware of many of the evils attendant on the theatre; but we really did not know that such a parody on scripture, as that which our correspondent mentions, would have been ventured on. We would take the opportunity of raising our voice against private theatricals. The names of some have lately been paraded as patronising these, whom many a heart was grieved to find amid such scenes.—ED.

Weekly Almanac.

"I leave the world, and go to the Father."—JOHN xvi. 28.

O LORD, from whom all good things do come, grant to us, thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

Grant, we beseech thee, Almighty God, that, like as we do believe thy only-begotten Son, our Lord Jesus Christ, to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen (Collect for Ascension-day).

MAY.	MORN. LESSONS.	EVEN. LESSONS.
25. Fifth Sunday after Easter	Deut. viii. / Matt. xxiii.	Deut. ix. / 1 Cor. viii.
26. Monday	Neh. ii. / Matt. xxiv.	Neh. iv. / 1 Cor. ix.
27. Tuesday	Neh. v. / Matt. xxv.	Neh. vi. / 1 Cor. x.
28. Wednesday	Neh. viii. / Matt. xxvi.	Neh. ix. / 1 Cor. xi.
29. Ascension Day*	Deut. x. / Luke xxiv. 44-53	2 Kings ii. / Ephes. iv. 1-16
30. Friday	Esther i. / Matt. xxviii.	Esther ii. / 1 Cor. xiii.
31. Saturday	Esther iii. / Mark i.	Esther iv. / 1 Cor. xiv.

Christ in his passion was a lamb; in his resurrection as a lion; in his ascension as an eagle, for he went away to his Father in heaven. .... Let us learn, then, that every child of God, after his departure, goeth to his Father, even to sweet rest, as in the bosom of a father, where all tears are wiped from his eyes, and cares from his heart. As Christ, the Son of God by nature, so the Christian, a son of God by grace, may well say, when he dieth, "I go my way to him that sent me;"

* Proper Psalms: M., viii., xvi., xxii.; E., xxiv., xlvii., cviii.

neither ought any to doubt whither I go. St. Stephen at his martyrdom, as Christ on his cross, cried, "Lord, receive my spirit!"

"And who would not desire to see his glorious face, and hear his gracious word, and see his unmatchable wonders? And yet, it is expedient that he is gone; for, ascending up on high, he led captivity captive, and gave gifts to men; he prepared a place for us in heaven, and there resides as our Advocate, mediating daily between God and us" (Dean Boys).

THE CROSS OF CHRIST:

A Sermon

BY THE REV. J. B. SMITH, D.D.,

Rector of Saltby-cum-Martin, Lincolnshire.

GAL. vi. 14.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world."

INTO this memorable and fervent exclamation did St. Paul break forth, towards the close of that eloquent and heart-stirring epistle which he wrote to the Christian converts of the Galatian church.

It is indeed a noble, sublime apostrophe, harmonizing with the truly evangelical epistle wherein it stands, and coming in beautifully at the close of a series of powerful reasonings and appeals on the real character of the work of redemption and the true nature of vital Christianity. It is one of those striking passages that (carrying with it the stamp of fervent sincerity and truth) contains in brief terms, if we may so speak, the very sum and substance of Christianity. And in the whole range of emphatic declaration, and concise but beautiful passages, that everywhere adorn this holy apostle's writings, and, like jewels of brightness, vividly reflect the light of the gospel, there is not one of greater beauty, more stirring the heart, more elevating the feelings, and more deeply impressing the mind with a just sense of the great work of atonement, in all its essential features, than this of the text: "God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world."

In considering, then, the words of the text, it will contribute materially to elucidate the whole subject, if we revert to the circumstances under which they were originally uttered, and briefly set before you what was the train of thought and argument that led to the explanation itself.

The holy apostle, then, had been instrumental, under God, in bringing over the Galatian converts to a profession of faith in Christ. Amongst the inhabitants of that part of Asia he had published the glad tidings of the gospel; and, by the power of his arguments, and the convincing confirmation of miracles, he had been enabled to establish a church of faithful believers—or rather several churches, throughout the region of Galatia—professing the pure doctrines of the gospel, and obedient unto the true faith of Christ.

But, after quitting this region, for the purpose of carrying out his divine Master's commission of evangelizing the world, soon after he had departed from them, to publish the grace of God in Christ to the people of other regions, then certain men crept in amongst them, working mischief and error, that tended directly to the subversion of their true Christian faith, by the adulteration of its pure fundamental doctrines.

Certain teachers, it seems, themselves professing Christians, but still wedded to the Mosaic law, and clinging to it, as if still necessary to salvation, had introduced themselves into the churches of Galatia, and had taught the believers that it was necessary for them to receive and submit to the ceremonial observances of the law; and not only so, but to depend upon them, as essential to their justification and final salvation.

And, whilst some taught thus wrongly from mistaken views or prejudiced notions, there were others who taught the same thing from meaner motives, merely to avoid persecution and to advance their own temporal interests. For at this period, both Jews and heathen nations, as such, were mutually hostile to pure Christianity—the Jews, because of its depreciating their ritual observances and ceremonies; and the heathens, because, in their loose estimation of religion, and considering Jew and Christian as almost the same, they were intolerant of such Christians as refused to conform to the Jewish customs; and they considered them as contumacious, self-willed enthusiasts, if nothing worse; as men who, for no valid reason, disturbed the peace and order of society by idle scruples and obstinate self-will. And hence the apostle, in the verse preceding the text, thus writes: "As many as desire to make a fair shew in the flesh constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ."

To counteract the pernicious influence of this adulteration of Christianity—an adulteration, which, as we have said, went to destroy its true character entirely, and to substitute another religion in its place; which

went to set up forms and ritual observances for justification before God, and thereby to rob and denude the great sacrifice of Christ of its chief glory; and to make the gracious work of atonement by Christ Jesus of none effect—to counteract, I say, the pernicious and deadly influence of this adulterated Christianity, the apostle wrote the epistle itself. He commences, as usual, with an affectionate salutation. Then he gives a brief, but emphatic history of his own apostolic mission (the validity of which the corrupters of the Galatian churches had endeavoured to impugn), showing his own divine appointment, and the commission given him by express revelation of Jesus Christ (i. 12), relating how he had uniformly contended for the faith as it is in Jesus, and had resisted to the uttermost all the practices which had begun to creep in, especially amongst Judaizing Christians, tending to weaken and deteriorate the pure gospel-truth, and ascribing in grateful thanksgiving his power and ability thus to believe and adorn his profession by godly practice to the free and rich "grace and mercy of God in Christ."

He then warmly, and almost indignantly, enters upon the subject uppermost in his thoughts, viz., the adulteration of pure Christian doctrine, exclaiming, in all regretful remonstrance, "O foolish Galatians! who hath bewitched you, that ye should not obey the truth?" and, proceeding in a strain of beautiful and forcible argumentation to show that Christ, "being the end of the law," and completely fulfilling all the types and figures thereof, the Mosaic obligations were at an end, all the ritual observances of the law unnecessary, and, in point of fact, absolutely done away. Hence, therefore, those who had been endeavouring to draw them away from the simple doctrine of salvation by faith in Christ alone, and to bring them back to the legal observances, had not only been depriving them of that liberty wherewith Christ had made them free, but had perilled their very salvation, by substituting "another gospel," as it were; which, however, was "no gospel," but a delusion and invention of man's pride and obstinacy; for the teaching of which they who had propagated it were, in the strong language of the apostle, to be held "accursed." Deeply indeed did St. Paul feel on the occasion. Hearken to his own words: "There be some that trouble you, and would pervert the gospel of Christ; but though we, or even an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed."

This, indeed, is strong language; and yet, solemn as it is, it is repeated with increasingly marked emphasis in the following verse: "As we have said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." And, therefore, the apostle must have felt it indeed a most dangerous crisis, and the errors most deadly and pernicious, which he thus awfully denounced. And this will appear still more striking, when we consider his previous character and habits. For who of the apostles, or who even of the whole nation of the Jews had more, whereon as a Jew he might justly pride himself, than St. Paul? Born and brought up as a Jew, educated after the strictest sect of his religion, of honourable family, of great natural parts, educated carefully, and drinking in wisdom from the most celebrated teachers of his nation; zealous, moreover, for the honour of the law itself; and by his activity and energy in early life showing how highly he valued that law; looked up to, and trusted by the chief men of his day; nay, in his blind devotion actually persecuting to bonds and death the disciples of Christianity itself—under all these circumstances we may well ask, who could be supposed to have any natural partiality and attachment to the law more than St. Paul? Who is there that could have entertained grounds of confidence in the efficacy of its observances more than he? Who is there that might have been led more strongly than he to adopt the very practices which he here so emphatically condemns, had it in any way been compatible with the "truth as it is in Jesus" to retain them?

But, my brethren, he felt it was not compatible with that truth so to retain them. He had been taught—painfully it may be, but effectually taught—better things by the revelation of Jesus Christ. The glorious light of the Spirit beaming in on his mind (of which that marvellous and exceeding light that overwhelmed and blinded him with its very brightness, on his way to Damascus, was but the type and figure), that gracious illumination of the Spirit had shown him the exact nature of his position before God. It had opened the eyes of his understanding to discern spiritual things after a proper fashion. "Seeing (if we may so speak, formerly) as through a glass darkly" and dimly, he now clearly comprehended the whole scope of the gospel dispensation, in all its efficacy and value, as being the very reality and substance, whereof the law, with its ritual observances, was only the shadow.

Yes, my brethren, the apostle had been taught, divinely instructed, to see his own

sinful, lost estate by nature, and that he, as well as the "whole world, was guilty before God:" he was taught that he was a sinner, and that "without shedding of blood there was no remission of sins:" he was taught that it was "impossible for the blood of bulls and goats to take away sins;" that, therefore, abstractedly and in themselves the sacrifices of the law were inefficacious, and there was required some other and "more perfect sacrifice" to expiate the curse of God's broken law, and to redeem the transgressor thereof from its curse and its penalty. He was taught, that neither in his national privileges as a Jew, nor in his vaunted righteousness as a Pharisee, nor in his strict observances of the ceremonies of the law, which could "never make the comer thereunto perfect"—he was taught in none of these things henceforward to rest any trust or confidence. He saw that whatever value or efficacy they had formerly was only so had because of their connexion with the wonderful dispensation and merciful plan of redemption in and through Jesus Christ; that he was the great consummation of them all; in whom every covenant and every promise that God had graciously vouchsafed unto his people, in every age and period, from Adam through Noah and Abraham and Moses, had its entire fulfilment and completion; and that, "when the fulness of time was come, God (had) sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons."

With his mind enlightened by the Spirit to comprehend, and his heart disposed by the same Spirit to receive and value and treasure up these precious truths, the apostle had renounced every other plea which as a Jew he once delighted to urge, and discarded every notion and every privilege wherein he had gloried: all that had been once dear to him, and wherein he had prided himself, he had put away: what things were formerly gain to him, he now counted loss; yea, and he "counted all things but loss, for the excellency of the knowledge of Christ Jesus his Lord." He understood now the pure and holy character of God's law, and its extensive requirements in the length and breadth thereof. He saw the utter imperfection of man's very best services, and his entire inability to fulfil its requisitions. He perceived that it demanded an oblation of a far higher and holier and costlier nature than man could bring, and an obedience of an infinitely purer description than man could perform, even in his very best estate, in order to render him acceptable to God, and bring him into a state of favour and reconciliation with him. And, seeing all these things, he was desirous now to exchange the vaunted privilege of descent from Abraham, for the faith of Abraham; to exchange the righteousness of the law, for the righteousness of faith in Christ; to rest no longer in the various sacrifices and oblations of the temple, but in that holy sacrifice, that pure and spotless oblation, made once for all by the Lamb of God on Mount Calvary, who had indeed redeemed him from the curse of the law, and brought him into the noble and glorious relationship of a son of God in Christ.

In brief, my brethren, he had been taught of God "the mystery of godliness;" those sublime and awful truths of redemption, which were, alas! "to the Jews a stumbling-block, and to the Greeks foolishness; but to them that believe, both Jews and Greeks, Christ the power of God and the wisdom of God." And hence it was that, wherever he went, proclaiming the glad tidings of salvation, he uniformly preached "Christ crucified," as the first and leading and prominent feature in the great work of man's redemption. It was the atonement made on the cross to which the apostle every where first pointed the attention of his awakened hearers. Even as Moses directed every diseased Israelite to look only to the elevated serpent of brass in the wilderness for his cure, so did St. Paul bid every sinner, every one labouring under a sense of his transgression, to lift up his believing regards to the cross of Christ for pardon and deliverance.

And indeed he well knew that this was the great fundamental essential doctrine of the gospel. Other points there were; but this of the atonement was the life and spring of them all: it was the centre point, from which they all radiated, and in which they all converged. On that cross he knew that the redemption of man was accomplished; on it that the sacrifice was offered, efficacious to put away the sins of the world; on it, that an oblation was presented, of such value and virtue and surpassing excellency, as to reconcile an offended God to his guilty creatures; that his justice was thereby satisfied, the majesty of his broken law was vindicated, the barrier between heavenly holiness and sinful mortality was broken down, the way to heaven was opened out to the fallen children of Adam, and that "God in Christ having reconciled the world unto himself, not imputing their trespasses unto them," and "having made him to be sin for us, who knew no sin, that thus we might become the righteousness of God in him;" that this

God, we say, could henceforth, he knew, "be just, and yet the justifier of him that believeth in Jesus, to whom his faith is counted for righteousness," and who becomes "accepted in the Beloved."

Can we wonder then that, with a mind and heart penetrated and filled with the knowledge and conviction of these great and glorious truths, the apostle should act in the manner we have mentioned? Can we wonder that everywhere he dwelt upon them with such peculiar constancy and emphasis as he did? that he should express to the Corinthians his "determination not to know any thing among them save Jesus Christ and him crucified?" or that, when he saw the Galatians in danger of being led away, by false notions and erroneous doctrines of men, from the Rock of their salvation, he should indignantly exclaim, in the words of the text, "God forbid that I should glory, save in the cross of our Lord Jesus Christ?"

Thus, then, manfully did he strive and contend for the truth: thus did he everywhere maintain the peculiar characteristic doctrine of the gospel, and, dwelling upon the preciousness of redemption through the blood of Christ, encourage and exhort believers everywhere to "hold fast the profession of their faith without wavering," to rest the entire hope of their soul's salvation on the atonement made on Mount Calvary, and, discarding every other plea and ground of justification, to look solely to him, and each one, with the apostle, himself to exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Whilst, however, he thus acted and thus taught, we do not mean to assert that there was no other doctrine or no other precept whereon the apostle dwelt. No: all the gospel doctrines and duties were frequently brought forward, and illustrated and enforced by him with eloquent and persuasive earnestness. He was not one who preached faith alone, separate and disjoined from repentance, love, purity, honesty, and all the concomitants and fruits of a sound faith; for these he insisted upon, and urged with special and peculiar exhortations. Everywhere his voice was to be heard amongst the converts, "teaching that, denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world."

And indeed the latter part of the text itself exhibits this in a striking manner, when, after so animatedly expressing his glorying in the cross, he subjoins thereto, "by whom the world is crucified unto me, and I unto the world."

But, as we have said, his prime grand object was ever to lay the true foundation, in exhibiting the efficacy of the cross of Christ, and holding up the great work of the atonement, and promptly and resolutely to discard and put away every other ground of justification that man's pride or prejudice might attempt to substitute. He well knew indeed the constraining power of a true faith: he knew that, when once the gospel had been, through the influence of the Spirit, received into an honest and good heart, then the very sense and apprehension of the surpassing grace and goodness it exhibited would of itself lead its possessors to "bring forth fruits unto holiness," and to strive to show forth his glory, who had called them "out of darkness into his marvellous light."

And the apostle also well knew the consistency and harmony of gospel doctrines. He knew how, in Christ's atoning work, the glorious attributes of Jehovah were all upheld; that therein "mercy and truth had met together, and righteousness and peace had kissed each other;" and that, from beginning to end, the mystery of godliness was a plan and a method, wonderful and amazing indeed, but, when developed and made plain, exhibiting a stupendous display of divine wisdom and consistency, as well as mercy, justice, and power. Well did the apostle know these things; and well and frequently did he reason upon them, and bring home to the conviction of his hearers these gracious truths of God's gospel, as well as enforce on their practice the precepts and duties it enjoined. But on these particular topics time permits me not now to dwell, nor to carry out the subject more in detail.

Permit me, in conclusion, to say that, as the apostle has thus, in the course of his truthful preaching, given an example of the manner wherein the doctrines of the gospel should be set forth amongst men, even so it is the duty of every minister of Christ Jesus to copy his example, and to tread in the footsteps of the blessed apostle; to determine, as he did, to know nothing amongst his people comparatively, save "Jesus Christ and him crucified;" to make him the foundation of all his spiritual teaching and building, and the corner-stone of every course of preaching that he may adopt amongst the people over whom he is appointed to watch. For, as in the primitive times of Christianity there were perverters, deceivers, false teachers, men who from pride or prejudice or vanity, or some of the various motives that bear sway in the bosom of fallen man, went about corrupting the doctrines of the gospel, and who endeavoured to set up, as it were, "another gospel," which, however, was not another,

and to rest some portion of claim to salvation on their own deeds, their own righteousness, or on the efficacy of outward rites and ceremonial observances, even so it is now. Human nature is ever the same. The pride of intellect, or the pride of heart, or the vanity of distinction, or the heat of enthusiasm, or the love of display, or some other of the feelings which the corruptions of the human heart or the prompting of the spiritual adversary suggest—these are as widely prevalent and as powerfully influential in matters of religion now as they were when the apostle wrote to the Corinthians and Galatians. These feelings prompt men to desire a substitute for the humbling doctrine of the cross; to wish for something more imposing than the simple preaching of salvation by the blood of Christ: these feelings lead them to set up their own righteousness, and to urge it, in part at least, if not entirely, as a ground of salvation; or, on the other hand, to rest on the promises of the gospel entirely, without abiding by its precepts and instructions. The preacher has to address some whose intellectual pride takes offence at the mysteries of the gospel, and who contemptuously reject because they cannot fully comprehend them. He has also to speak to others, who, going about to establish their own righteousness, cannot, in their pride of heart, submit to owe their salvation entirely to another. He has likewise to denounce the condemnation of those whose sensual hearts are given up to carnal indulgences, and who are living practically without God in the world. He has to warn against the delusions of those, who, confessing Christ with their lips, are yet practically denying him in their lives, as if utterly unconscious that "faith without works is dead, and profiteth nothing." And he has to address those also, who in these times are desirous to substitute idle ceremonies and cold forms and superstitious fancies for real vital gospel truths, and are for establishing a virtue and efficacy in the mere type and figure of the mystical "thing signified thereby;" and who thus resemble in some leading features the pharisaical bigots of our Redeemer's time, who placed their chief dependance on, and saw great efficacy in, mere symbolical forms, and outward rites and observances.

Amidst all these conflicting elements of error and delusion, the minister of Christ has to contend in his Christian course. And, in the midst of all, his only sure and safe way is, to follow the example of St. Paul, and to adopt as his motto, as the inscription to be emblazoned on the banner he unfurls, whilst a member and a minister of the Christian church on earth, the words of the text: "God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world." With the one as his foundation, and the other as his superstructure, he will, by God's blessing on his endeavours, be able to instruct and edify his people, to place them on a sure rock, and to rear them up as a "glorious building unto the Lord." Thus he will be able to fulfil his solemn responsibilities; thus to deliver his own soul; thus, after preaching to others, "himself not to be a castaway," but "taking heed unto himself and his doctrine," to be an humble instrument in God's hands "to save both himself and them that hear him."

This, then, my brethren, must ever be my course amongst you; this my method of preaching the word of life, to make Christ crucified the foundation-stone of any spiritual edification I may be enabled to impart; to direct your believing view to the cross of Christ for salvation; to bring you in humble faith and patience to the foot of that cross; and thenceforward to teach you to be, through him, crucified unto the world, and to hold the world as crucified unto you; so that, renouncing all self-dependence, mortifying the lusts in your members, and "walking worthy of your high calling of God in Christ Jesus," you may inherit the present blessings and privileges, and also the future glories and blessedness prepared for them that love and obey him.

Let me have your prayers, my brethren, in my behalf, that this course may be mine; that he who alone is able would give me grace and power thus to minister amongst you, to our mutual comfort and edification here, and the furtherance of our common salvation hereafter; that so, after meeting in the earthly house of God below, we may all meet in the heavenly Jerusalem and everlasting temple above; in the city of the living God, where trial ends, and blessedness through eternity commences. Even that it may be so to us, may God of his infinite mercy grant, through Jesus Christ our Lord; to whom, with the Father and the Holy Ghost, be ascribed, as is most due, all honour, might, majesty, power, and dominion now and for ever.

"THE BIBLE STUDENT'S GUIDE TO THE MORE CORRECT UNDERSTANDING OF THE ENGLISH TRANSLATION OF THE OLD TESTAMENT, BY REFERENCE TO THE ORIGINAL HEBREW*."

[Our own feelings and views so entirely accord with the following observations of the "Record" upon one of the most valuable as well as laborious aids to the careful study of the bible, which has been given to the church in our time, that we have pleasure (in compliance with the wish of a clerical correspondent) in a case so peculiar as Dr. Wilson's work, in reprinting the ensuing remarks in our columns]:

We feel great satisfaction in commending to all students of the bible, and especially to the clergy, this noble and most useful work. It is an offspring of the unconquerable industry of more than twenty years; and the completeness and beauty of its arrangements, and still more, its peculiar adaptation to the need and use, not only of mature scholars, but of ordinary students of the English bible, are commensurate with the gigantic labour of its devoted and learned author.

Dr. Wilson's publication is a concordance of the Old Testament, very original, and most comprehensive in its design and character. It presents an index of every word used in the authorized version of the Old Testament, with a list annexed to each, not only, as in Cruden, of all the passages in which it occurs, but also in each case of the various Hebrew words which are so often rendered in our translation by a single English word, of their respective English meanings, and of the tenses and conjugations of the Hebrew verbs. Cross-numerical references are also supplied, with a minuteness of painstaking almost incredible, connecting every biblical reference given under each English word, both with the counter-word in the original Hebrew, with its tense and conjugation if a verb, and with its precise shade of import in English. A short statement of the nature and construction of Hebrew, intended for the information of the English reader, is prefixed; and a Hebrew and English index, which is in fact a lexicon of more than ordinary value, is appended to the work. That index furnishes the reader with all the biblical renderings of each Hebrew word which had previously been referred to under the headings of the various English words that occur in the authorized version; and the same beauty of arrangement, and extreme minuteness of labour, which confer such peculiar value on the body of the work, are equally conspicuous in this concluding department. Whatever is the most frequent English rendering of each word is printed in capitals. "The phrases which are not the direct rendering of the original, or which are to be referred to some other word in combination, are separated by a line. The expressions which give the peculiar force of the infinitive used intensitively are placed separately." A short appendix is added, giving the various instances in which "words similar in sound, sometimes synonymous in signification, and sometimes contrary in meaning," are used in holy writ. And the volume is printed on paper that will bear the ink, to enable ministers to "make it the depository of such critical remarks as may occur to them in the course of their reading."

* By the rev. W. Wilson, D.D., canon of Winchester.

Such is the design and such the character of this remarkable work, of the value of which to all diligent inquirers into the exact import of the declarations of holy scripture, we scarcely know how to express our feeling in adequate terms; for the importance of such a publication in promoting a humble and careful research into the inspired volume can scarcely be overrated. We fully agree with Dr. Wilson that, "at a time when the authority and character of the sacred record are sadly assailed on various grounds, when devout attention is denounced as bibliolatry, and other standards of opinion referred to, it is a paramount duty in all that cleave to the word of God to 'search the scriptures' more diligently;" and we fully believe "that a more reverent attention to the Old Testament would be the means of reviving a more spiritual apprehension of many great and overwhelming truths, in the present day too much lost sight of." And we consider it to be the main triumph of the enormous toil expended on this most serviceable work by its respected and very learned compiler, that the whole is so arranged that devout and accurate students of the bible, wholly unacquainted with Hebrew, may derive great advantage from a frequent reference to its pages.

The time in which our lot is cast, whether we look to the encroachments of Rome, or to the more subtle assaults of Germany, demands more solid attainments on the part of the clergy than might have sufficed for a period less stirring. And if this be true with regard to the study of the writings of the best uninspired defenders of Protestant Christianity, infinitely more does the remark apply to an acquaintance, at once minute and enlarged, with the unfathomable treasures of the inspired volume. It is only on the sure foundation of revealed truth that we can repel the attacks, either of infidelity or of papal superstition: the leviathan hide of popery can alone be pierced by a sword of ethereal temper. The bible alone is the religion of Protestants; and in proportion to our sense of the priceless value of the divine word do we value such a contribution to biblical science, as that for which we are indebted to canon Wilson. Our author takes his rank with such Hebraists as Pococke, Lightfoot, and Gill, in other times, or as Lee and M'Caul in our own. What a contrast does such a man, humble, pious, sound-minded, unwearied in diligence, and learned, present to the character of many a Romanizing agitator, whose lucubrations may have prepared the way for the present papal invasion. It would be well for our church, if all her divines could render such an account of their hours of retirement as this excellent writer; and we acknowledge that we look with feelings of deep respect upon a work like that now before us, a fruit of the devoted toil of a life, but presenting results which may be appreciated, as their practical value can be felt, even by a reader comparatively unlearned.

It is, perhaps, remarkable that the church of Christ owes two of the most important contributions to theology, not to men of great learning or of conspicuous position, but to persons of very moderate reading, and who were, in their own time, rather objects of scorn than of admiration to society: we allude to Cruden's "Concord-

ance" and Bunyan's "Pilgrim's Progress." We are glad in the work of Dr. Wilson, as in the sound productions of other living divines, to recognize large attainments placed at the foot of the cross; and we shall rejoice if these few and imperfect observations should invite the attention of diligent students to an auxiliary so important as "The Bible Student's Guide." This is a book which, presented by those who abound in this world's goods, might gladden the heart and alleviate the labour of many a devoted minister of the everlasting gospel.

DAVID'S CURE FOR CAREFULNESS*.

"There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us."—Ps. iv. 6.

BELOVED FRIENDS,—Once more receive an humble exhortation to united prayer from your affectionate pastor. May this, my fourth remembrancer, find you watching unto prayer in behalf of our British Zion, against the crafts and assaults of Roman Babylon. Our nation is in much confusion, agitated by just jealousy for our religious liberties, and the gospel of Christ. The law to forbid the pope's setting up bishops amongst us is now debated in parliament. Some think the law weak and insufficient; but the papists rage against it. The people are petitioning the parliament to pass a strong and uncompromising measure against popery. One sign for good has been given us: on the second reading of the law, 438 members of parliament voted for it, and only 95 against it. But the child of God trusts not on the help of man; and, while many are anxiously saying, "Who will show us any good? who will save the country from the pope? who will purge the church of tractarians?" the child of God lifts his soul to the throne of Jehovah-Jesus, and cries to him day and night, "Lord, lift thou up the light of thy countenance upon us." And what is the Father's answer to him? "My child, I will never turn away from doing thee good. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 6, 7). And so let us do, staying and strengthening ourselves upon his Almighty power and unchanging love. He will give us all we need—righteousness in which to appear before the Father in glory, and in the meantime strength to triumph over all the power of the evil one. To his faithfulness and truth I commend you, while I request your kind and serious attention to the following suggestions for prayer:

1. Pray for great grace on all protestant believers in our land, that their faith, holiness, and love to one another in the Lord may prove them accepted of God, and united to Christ by the Spirit; so that our separation from the idols and heresies of Rome may be fully justified by our piety and fidelity to Christ and obedience to his word; and that the Roman priest, being unable to gainsay our good conversation in Christ, may be put to silence; for now, through the sins, divisions, and pride of many called protestants, the papists reproach us as schismatics forsaken of God, and invite and persuade us to join their bible-destroying and superstitious church (1 Pet. iv. 14-18).

2. Pray for grace to withstand the snare of controversy and debate, thrust in upon us by the ambition and covetousness of the pope, and which already has disturbed some in their steady faithful labour to win souls, and which threatens to weaken the churches by new divisions, and to defile many by seducing them to bitterness and sharp rash opposition against deluded papists.

3. Pray for such a godly consent of all true believers in all necessary saving truth, and such a willing surrender of all unscriptural and particular ways and rules of doctrine or worship (which hinder, like many cross fences in a field the plough, the instruction and oversight of the flock of Christ) as shall realize a true evangelical alliance of believers, such as Jesus prayed for, and shall present a firm unbroken front of Christian testimony and Christian piety before all our adversaries (Eph. iv. 2, 3; John xvii. 20, 21).

4. Pray for the outpouring of the Spirit of truth and power on the preachers of Christ, to purify their lips, and to deliver the trumpets on the walls of our Zion from giving an uncertain sound.

5. Pray for the people of this land grace to repent, and accept the gospel of the free grace of God, while it is yet offered without let or persecution. Beseech the Lord that he will not deliver over any part of this nation to believe in the superstitions of Rome, and that he will, in his jealousy for the single glory of his beloved Son, rebuke and put to silence amongst us those who exalt the church before the Saviour, and magnify the sacraments before the sovereignty of grace. Pray to the God of the spirits of all flesh, that he will bring us all to see and believe that they only who repent, believe the gospel, and walk in holiness, are truly converted; and also that he will, by some convincing tokens, make his word illustrious above all traditions or wisdom of men; so that all Christians may confess that it is by the bible the church of God is born, by the bible the church of God must be fed, whether with milk or meat, and that with the teaching of the bible the inward witness of the Spirit to Jesus as our eternal life and glory is unchangably and inseparably connected, and that they who for the word of God substitute and teach the words of man have man's spirit and no better for their witness, and follow a blind guide to their own undoing.

6. Pray for grace in behalf of all believing parents, that God would enable them to bring up their children in the words of sound doctrine, and in the ways of holy obedience and separation from the world to the duties and labours of a Christian life; the needs-be for this grace being the lamentable fact that schools for our youth are so generally taught by formalists, or worldlings; while the times lead us to conclude that our youth have need of the most faithful training, on account of the special perils to which their souls will shortly be exposed from popish and infidel seducers in the land.

7. Pray for those good and zealous men who are making wise and seasonable preparations to instruct and convert the multitude of foreigners

* Addressed to the parishioners of Ashton Hayes, Cheshire.

from popish, Greek, Turkish, Jewish, and heathen lands and places, who are expected to visit this country at the time of the great exhibition. The Christian Knowledge and Tract Societies, the British and Foreign Bible Society, the Evangelical Alliance for Foreigners, &c., are all intent on taking opportunity to make known to the assembled nations in their own tongues the wonderful works of God, trusting by divine power and mercy to realize another Pentecost. The Bible Society has a place in the great exhibition, where will be displayed the holy scriptures in more than 150 languages; and at the same time a book on the nature and operations of that society will be distributed in the languages of the new and old world.

8. Pray for our gracious sovereign at this time, that her heavenly Father will unite her heart to fear his holy name, and that he will strengthen her spirit, and enable her, under all the weighty charge and burdensome anxieties of the times, to look up to her Saviour-King with a firm faith and holy confidence, and in spirit continually to cry, "Lord, lift thou up the light of thy countenance upon me, and upon my kingdom and people; and we shall be whole."

Finally, beloved Christian friends, pray for me, that our God may be pleased to restore me again to health and strength, and to bring me back to live and labour among you. The Lord be with you all. Amen. G. E. S.

Hastings, April 3, 1851.

Blessed bible! long has England
Had thy free and glorious light;
May she guard thee as a treasure,
Prize thee as her sacred light:
Save us, Jesus! Save us, Jesus!
Keep us still from error's night.

Keep us still from popish folly;
Keep us from dishonest guile;
Keep us faithful, watchful, prayerful,
Tho' the world may frown or smile:
Blessed Jesus! Thou shalt triumph,
Though thy voice is hushed awhile.

Should the fire of persecution
Lead us to the martyr's pain,
Let the hope of coming glory,
Let thy grace our faith sustain:
Come, Lord Jesus! Come, Lord Jesus!
Quickly come, and come to reign.

SKETCHES.

By the Rev. Denis Kelly, M.A.,

Minister of Trinity Church, Gough-square, Fleet-street.

No. XXVIII.

ENNUI.

"Painful pre-eminence, ourselves to view
Above life's pleasures, and its comforts too."

Ah, sad, depressive malady! blight and canker in the heart of the full-blown flower of earthly prosperity! hideous nightmare of the mind! embittering and poisoning the most favoured lot of earth, and making the child of fortune, though surrounded with all that can minister to happiness, more wretched than the poorest and the most destitute. O thou oppressive, intolerable load, under which the heart sighs, and almost breaks, with what a dull and leaden eye does thy victim look upon all that surrounds him! Alas! he can drink in no delight from those thousand objects, glorious and beautiful as they are, which meet his eye. The mansion, the lawn, the lakes, the forests, the glorious outspread ocean, can afford no pleasure to him. They are all tasteless and insipid. A funereal pall seems to cover them. A cold, freezing mist seems to shut in the spirit. "All joy is darkened, the mirth of the land is gone." The feelings and affections, once fresh and joyous, now droop like withered flowers: wealth or station or friends or children can give him no joy. The wine of life is racked off, and the lees alone are left. Ah, sad residuum of the life of pleasure! Miserable reaction, consequent on the excitement, the intoxicating joy, the delirium of the gay and glittering assemblies, of the revel and the dance, with all their attendant rivalry and emulation, with their fond and flattering day-dreams, with their passionate desires, their overstrained anxiety, their fluttering hopes and fears. Ah, fatal recoil of the overbent spring of the mind! Bitter sediment, left in the intoxicating cup of pleasure! What would not thy victim give, amidst all his wealth and rank, for that keen sense of enjoyment which he once possessed, or for the light heart which once beat in his bosom in the days of his obscurity! Alas! for him who has arrived at the end of all his joys, and who now looks with indifference upon every thing; to whom life now appears a dull and dreary blank; who now sees that what once appeared to be the glowing and beautiful landscape is but the coarse canvass daubed over with paint, and who turns away in disgust from life and all connected with it!

Is there a remedy for a case like this? Can we call forth a new creation of delights? If every source of enjoyment has been tried, and each is alike unavailing; if none can stimulate his languid desires, what more can we do for the sufferer? Alas! all human efforts are unavailing. The case baffles all the resources of mortal wisdom or skill. Ah, religion, here it is that thy power is displayed and felt! And what does it profess to do? Not to create or to multiply new objects of enjoyment, but to invest those objects which already exist with a thousand happy and delightful associations. It can brighten the dull and sorrowful eye. It can give the flush of health to the cheek, and quicken the languid current of the blood. It can enable one to derive a purer enjoyment from those objects in nature on which he now looks with cold indifference—the earth, the ocean, the spangled heavens—than he ever felt in the crowded theatre and opera, or the gay assembly. It professes to inspire a taste for the pure and simple, the innocent pleasures of life; to invest all nature with a similar aspect; to throw a golden tint on every object, and make us find in the breath of morning, and in the song of birds, and in the blossoming trees and incense-breathing flowers, a pleasure unwearying and uncloying as it is keen. Thus does it minister to the mind diseased. He who created that mind—"the Former of the spirit of man within him," "the God of the spirits of all flesh"—can preserve that mind supremely happy.

"Thou wilt keep him in perfect peace, whose mind is stayed upon thee." That mind, when healed, when restored to perfect sanity, will find a zest in the simplest pleasures of nature, even as the healthy bodily appetite can relish the plainest and simplest food. Religion professes to call into being new hopes and desires, new tastes and feelings. It professes to awaken a new kind of interest, keener than any which was ever felt in the pursuit of any earthly object of desire or ambition. Yes: religion is alone possessed of the true secret of happiness—that which the wise of the world have been searching for in vain. Religion professes to account for the anomaly in man's condition, which has always perplexed the reflecting mind—that incapacity for perfect happiness under which man labours. It explains why it is that no earthly lot can make him permanently happy. Give him all that earth can afford, and the aching void continues within. Riches, honours, pleasures, cannot fill it. Religion alone gives the true account for this anomaly, and reveals the remedy. It informs us that it results from man's lapsed powers. The mind is disorganized: it is like the frame dislocated. It is like the planet that has wandered from its orbit; and never can it know true enjoyment until it is brought back to it. Yes: when human reason fails, revelation takes up the cause, and provides the sovereign cure. It opens a new and glorious field to man's aspirations and hopes. The soul, now awake to perceive her high destiny, spurns the low ground on which she grovelled before, when her hopes were bounded and confined by the paltry things of time and sense; even as the bird spurns the marshy soil on which its foot rested, and wings its way into its native air. Yes; religion opens a path to pleasures which never cloy. It brings us acquainted with a class of objects which never cease to interest and to delight. "Infinity is engraven upon them all. It opens a boundless ocean to the mind to expatiate on, instead of the little narrow frith in which it is circumscribed here. This is no vain boast. There are multitudes of living witnesses to attest its truth, who "speak that which they know of it, and testify that which they have seen."

O the happiness of that mind that seeks and finds its rest and enjoyment in God. Until the soul find rest in him, it is like the bird hovering with weary wing over the wide waste of waters. "Thou hast made us, O Lord, for thyself; and our hearts are restless till they rest in thee"*. That, which thy soul long wearied itself in vain in the search of, is at last discovered. Happiness is no longer a weary chase: it is a blessing realized. Yes; yes; the despised system—so abused, so vilified, so misunderstood, so misrepresented by the world at large—regarded by them as one of painful restraints, of rigorous asceticism—dreaded by the young and by the old, stigmatized as folly, as weakness, as fanaticism, and enthusiasm—this is what alone can heal the wounded spirit. This alone gives us the balm for the mind diseased, and razes out "the written troubles of the brain."

Through it a new world of hopes and joys bursts in all its glory upon the mental eye, in the light of which all earthly interests shrink into comparative insignificance. The cares and sorrows which so agitate the hearts of men, seen in the light of that world, appear but as the toys of children. A new, an exhaustless fountain of happiness is unsealed, to which free access is given; and that spirit must be happy which derives its happiness direct from the great Spring, the fountain-head itself of all pure joy, even from the God of peace and of all consolations. Thus does the immortal spirit outgrow, as it were, its taste and love for the poor paltry concerns and interests of earth. The strong and living faith sees as present and palpable the things invisible and eternal; for that "faith is the very substance of things hoped for, the evidence (or 'confident expectation') of things not seen." The soul's chief commerce henceforward is with that world where all is vast—infinite, the place of immortal glory and felicity. "Our conversation," said the apostle, "is in heaven." "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel." Prospects like these wake and kindle all the powers of the soul. It is raised above itself. It forgets the things that are present, in the intensity and ardour with which it pants for "those things that are before."

* Augustine.

Poetry.

SACRED SONNETS.

No. XXVII.

(For the Church of England Magazine.)

"To-morrow is the rest of the holy sabbath unto the Lord."—EXOD. xvi. 23.

DAY—blessed day of peace! I love to greet
Thine early dawn, so calmly, purely bright.
With thy first ray, a joyous sacred light,
Breaking the clouds of care, bursts forth to meet
And fill the spirit, bowed before, with sweet
And holy thoughts, that nought below can blight.
The boundless love of Christ, its depth and height
Rush o'er the soul, as from his tomb, replete
With heavenly comfort, and with healing blest.
Nought of this rude world, with its sorrows wove,
May dim the brightness of the day of rest:
Looking to Christ, in humble faith, we prove
The peace the Saviour's love gives to the breast,
And every thought soars to his home above.

M. C. L.

Llangynwyd Vicarage.

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

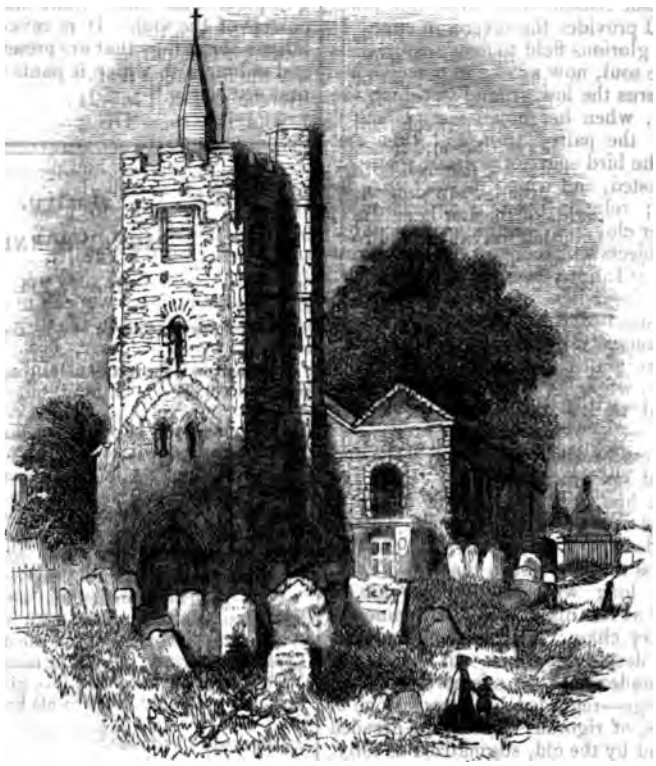
Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 886.—MAY 31, 1851.



(Chiswick Church.)

RURAL SCENES.

THE pedestrian, who quits the metropolis at its western extremity, is long, if he pursues the high road, before he reaches a country prospect. It is through apparently endless lines of street that he has to pass. Yet even along the high road there are many interesting objects continually presenting themselves. There is Kensington, with its quaint palace, and Holland-house in its park, and Hammersmith where country air begins to be breathed, and many a spot where some person of distinction

has resided, or some event worth notice has occurred.

But he, who strays from the high road and approaches the margin of the winding river, will find much more to interest him. How beautiful are the banks of the Thames above the metropolis! There is Chelsea to be passed, and Fulham with its episcopal palace, and Hammersmith with its suspension bridge, and Chiswick with its curious old church-tower and and ducal gardens, where in summer-time all London goes to see the horticultural fête, and Richmond with its noble hill, and Twickenham with its recollections of Pope and Horace Walpole and Louis Philippe—why, the journey is like a lecture in history. I have no sympathy with the being who can traverse half a county and see nothing but what his literal eyes show him. I love to people the various scenes with those who heretofore trod them. What is Runnimede to him who does not know that *there* the bold barons of England wrested the charter of liberty from a tyrant? What would Marathon be to one who could not in his mind picture the hosts that once contended there? Nay, what would Palestine, what would Jerusalem be to him who did not know that he was treading where prophets, apostles, the Saviour himself walked and taught?

Any thing that raises the mind above the limits of the present moment, that presents a larger scope and nobler principles than the passing hour or present feelings allow, is wholesome and important. It is indeed the very object of revelation, to elevate us above the things of time and sense, to persuade us to follow those who, through faith and patience, do inherit the promises, to show us past victories of holy servants of the Lord, and to inspire us with a noble emulation to realize, and to have part with them in, the inheritance which they have been enabled to reach. U.

Weekly Almanac.

O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; we beseech thee, leave us not comfortless, but send us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

JUNE.	MORN. LESSONS.	EVEN. LESSONS.
1. Sunday after Ascension-day	Deut. xii. Mark ii.	Deut. xiii. 1 Cor. xv.
2. Monday	Esther vii. Mark iii.	Esther viii. 1 Cor. xvi.
3. Tuesday	Esther ix. Mark iv.	Job i. 2 Cor. i.
4. Wednesday	Job. ii. Mark v.	Job. iii. 2 Cor. ii.
5. Thursday	Job iv. Mark vi.	Job v. 2 Cor. iii.
6. Friday	Job. vi. Mark vii.	Job vii. 2 Cor. iv.
7. Saturday	Job viii. Mark viii.	Job. ix. 2 Cor. v.

"Such is the importance of faith, that without it there can be no real approach to God either in prayer, praise, or delight, or confidence or joy. In the exercise of this faith a Christian is 'kept by *the power* of God.' Therefore the exercise or trial of this faith is good; for it is of God: it is to his praise and glory that it will be found to issue, when 'he comes to be glorified in his saints, and admired in all them that believe.' 'That the trial of your faith,' says St. Peter, 'being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.' The Lord will never try the faith of his children, but he affords them thereby an opportunity to try and prove his love and faithfulness. David knew this so well, that he cried out under his sharp exercises, 'I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.' 'And, when the enemy comes in like a flood, the Lord the Spirit will lift up a standard (which is Jesus Christ) against him.' And even in those fiery darts whereby the enemy of souls is permitted to harass and distress, till the soul of the believer seems nigh to give way, even then, in the strength of faith and in the grace which is in Jesus, he cries out, 'Rejoice not against me, O mine enemy; when I fall, I shall arise. When I sit in darkness, the Lord shall be a light unto me.' While we are enabled to see that Jesus is our portion, every dispensation comes to us in a way of mercy, and is among the 'all things that work together for good to them that love God, and are the called according to his purpose.' When our hearts are under the assurance that Jesus is in every trial, it matters not what it is. If Jesus smiles, it matters not who frowns. His presence alone has the wonderful property of converting crosses and pains into enjoyments and pleasures. There is a needs-be for every affliction which comes by his hand; they are sent to wean us from earthly things, to empty us of carnal confidence; and, when grace and faith are in lively exercise, the child of God is assured they are sent in love and affection. It may be we can not at the moment trace the hand of God in the dispensation, yet we can calmly await the issue, because we hear with the ear of faith the soul-sustaining voice, 'What I do thou knowest not now, but thou shalt know hereafter.' How sweet to have Jesus for our portion, and to live a life of faith upon the Son of God, who loved us, and gave himself for us, 'who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.' May we then ever rest upon this gracious and blessed declaration; and be so living in the sweet communion and fellowship of the whole, as to be found 'unto praise, and honour, and glory, at the appearing of Jesus Christ'" (Rev. R. Shutte).

THE GOD THAT DWELLETH BETWEEN THE CHERUBIM:

A Sermon,

By the Rev. J. S. Broad, M.A.,

Incumbent of St. George's, and Head Master of the Grammar School, Newcastle-under-Lyme.

Ps. lxxx. 1 (latter clause),

"Thou that dwellest between the cherubims, shine forth."

In these words the psalmist implores the favour and blessing of the God of Israel upon

his people in their affliction. He addresses him as the Being who dwells between, or inhabits, the cherubim, and prays for the outbeamings of his regard and love. The expression is very striking; but it is elsewhere employed to designate the God of Israel in the relation which he especially bore to his chosen nation. It is a most significant expression; and, like many others in the sacred records which are employed to describe Jehovah, and his relation to, and dealings with, the people of his love, comprehends a wide and important meaning. It is more than a name; it is a description, involving some of the most glorious attributes of God; and, while it was well understood by the pious Israelite, and afforded him encouragement in approaching the mercy-seat, it is no less instructive and encouraging to us, who live in "the fulness of time," and under the dispensation of grace and truth by Jesus Christ.

The designation before us was familiar to the Jew, and at once carried his view to the most holy place in the tabernacle, or the temple, where was "the ark of the covenant." He was accustomed to regard the ark with feelings of peculiar reverence, for it was the earthly throne of the Most High. He had been taught to connect with it all that was solemn and holy; and, so long as the ark remained amongst them, the people concluded that God was with them, and would be their friend (1 Sam. iv. 3). Among the furniture of God's house, nothing was more precious than this; it was made of costly materials; and very special directions were given for its proper construction: "And they shall make an ark of Shittim-wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold; within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make two staves of Shittim-wood, and overlay them with gold. And thou shalt put the staves into the rings by the side of the ark, that the ark may be borne by them, The staves shall be in the rings of the ark; they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee. And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make the cherubims of god, of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end; even of the mercy-seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings; and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubims be. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony which I shall give thee. And there will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel" (Exod. xxi. 10-22).

Such is the minute description which is given of this most sacred article of the sanctuary of old. It shows us how important it was deemed by the Lord of the sanctuary; and will enable us, by the help of the Holy Spirit, somewhat to understand and enter into the prayer of the psalmist in the text: "Thou that dwellest between the cherubim, shine forth." Let us proceed to consider, first, the character of God as represented under the peculiar phrase, "Thou that dwellest between the cherubims"; secondly the import, or burden, of the prayer, "Shine forth." May we, in meditating upon this portion of the divine word, be enabled to "see wondrous things out of the law" of God, and to "rejoice in the light of his countenance"!

I. Let us consider the character of God as represented under the peculiar phrase, "Thou that dwellest between the cherubims." The expression, as I have already stated, is elsewhere used: it will be sufficient to notice 2 Sam. vi. 2, where we find mention of "the ark of God, whose name is called by the name of the Lord of Hosts that dwelleth between the cherubims." In the prayer of Hezekiah, at the time of the Babylonish invasion of Judah, that pious monarch invoked the Most High as the "Lord God of Israel which dwelleth between the cherubims" (2 Kings xix. 15). Connecting the designation, then, with the nature and use of the ark as just now described, we may consider it as setting forth the Almighty under the characteristics of glory, of holiness and justice, of mercy, and of condescending intercourse.

1. The God "who dwelt between the cherubim" was a God of glory. The ark was a costly and glorious piece of furniture: it was made of a peculiarly valuable kind of wood, and overlaid with pure gold; and was regarded by the Israelites as their most precious

possession. It was the earthly throne of God, the place where his honour dwelt; and hence it represented, in a striking manner, the glory of him who is called "the King of glory." The apostle, in the epistle to the Hebrews, describing the furniture of the tabernacle, mentions "the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it, the cherubims of glory shadowing the mercy-seat" (Heb. ix. 4, 5). Here the cherubim are expressly called "the cherubims of glory." They probably represented the bright intelligences who wait around the throne of God, and do his will, who have ever been messengers of his will from heaven to earth, and who delight in attending upon his glory. Multitudes of them were present at the delivery of the law upon Mount Sinai, as we learn from Ps. lxviii. 17: "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, in the holy place." And multitudes will attend the Lord, the righteous Judge, when he shall come hereafter, as he himself hath told us, "in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory" (Matt. xxv. 31). Some persons, however, have regarded the cherubim as a symbolization of the eternal and ever-blessed Trinity, the God of glory. Be this as it may—for the precise import of the cherubic symbol is not necessary to the elucidation of the text—it is certain that the divine glory was connected with it. The Shekinah—or cloud of the divine presence—rested or dwelt upon the ark, and this emblem of God's habitation among them in his sanctuary was looked upon by the people of Israel as a pledge of their safety, a most glorious manifestation of God's favour towards them, their highest national glory. The Most High had never before dwelt with any people in so visible and glorious a manner; and, though their dispensation was a "ministration of condemnation," and one of temporary force, yet it was one of "glory" also (2 Cor. iii. 9); for God revealed himself to their lawgiver "face to face," and he was pleased to grant them an abiding emblem of his presence; and such was the overpowering glory of that emblem, that on one occasion—the dedication of the temple—the priests could not stand to discharge their sacred functions: "It came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord" (1 Kings viii. 10, 11; comp. Ezek. x. 3, 4).

Well might the chosen people of old regard their God as full of glory, and appeal to him in this character as "dwelling between the cherubims." And well may we look upon him as the King of glory; for, wherever we turn we see traces of his glory, in the works of creation, and in the wonders of grace. "The heavens declare the glory of God"; the earth abounds with manifestations of the glory of his wisdom and power: he is proved to be the infinite Jehovah by the manifold works of his hands; by the operations of his majesty in providence, directing and controlling men and things, so that none can withstand him, or strip him of the least particle of his excellence and dignity; and, above all, by the outbeamings of his grace upon a lost and guilty race. The glory of God is seen in the arrangements of his unsearchable wisdom for the manifestation of his own Son in the flesh; it is emphatically seen, as the apostle tells us, "in the face," or person, "of Jesus Christ" (2 Cor. iv. 6), who is "the brightness of his person and the express image of his glory" (Heb. i. 3). And, as his glory is now displayed in the present workings and triumphs of his gospel, so will it be yet more signally displayed in its final triumphs, when, as the prophet Habakkuk has foreshown, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (ii. 14). If, then, our God is thus "glorious in holiness, fearful in praises, doing wonders," how mightily should we be constrained to live to his glory! Such is our duty, and such our interest. He is pleased to get himself glory by the service of his believing and obedient people; and we may both please and glorify him by falling in with his purposes of redeeming grace and mercy, by accepting his beloved Son as our valued Saviour, by bringing our wills into conformity with his will, by seeking to advance his cause in the world, and being "zealous of good works," which he hath "ordained that we should walk in them."

Remember then, brethren, if you are not living as God would have you to live, in the experience and practice of his truth, you are robbing him of his glory; and you will find him "a jealous God," who "will not give his glory to another:" he will assert his supremacy even here; but assuredly and fearfully hereafter. On the other hand, if you are humbly striving to live according to your Christian profession, adorning "the doctrine which is after godliness," the Lord will look upon you as bringing glory to his

great name; he will know you as his chosen and beloved ones; he will visit you now, and "spare you in the day when he maketh up his jewels." Let us then adopt the admonition of the apostle as a ruling principle of our lives: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31).

2. But he who "dwelt between the cherubims" is also a God of holiness and justice. The ark was placed, by divine command, in that part of the sanctuary called the "most holy place;" and which was marked with such sanctity that no ordinary person might presume to enter into it. The high priest alone, on the great day of atonement (once every year), was authorized to go into the "holy of holies," and then only with the blood of propitiation. So sacred was the ark itself, that, when the men of Bethshemesh looked into it, as it was on its way from the Philistines, after it had been captured by that people, a large number of them were smitten by God for their sinful curiosity (1 Sam. vi. 19). And Uzzah, who put forth his hand and took hold of the ark to stay it, as he supposed, from falling, was also punished with death for his presumption (2 Sam. vi. 7). Such was the peculiar sacredness with which the Almighty invested the ark of his covenant and the earthly throne of his glory. But, moreover, within the ark were contained the two tables of the law; that law which is "holy, just, and good," exhibiting the divine holiness and justice in most striking characters, and affording a most perfect standard of righteousness to man. All these things conspired to show that the Being with whom his people had to do was a God of purity and holiness, of awful sanctity, of unbending justice. "Thou art not a God," says the psalmist, "that hath pleasure in wickedness; neither shall evil dwell with thee" (Ps. v. 4). The various appointments of the Levitical dispensation partook of the sanctity of the divine character, in their strictness and separation from profane uses; and none more so than those connected with the ark, upon which, as we have seen, were the cherubim of glory, and the High and Holy One dwelling between them as the consecrated place of his honour. Here, then, was God adored by the devout and holy soul. "He sitteth," says the psalmist, "upon the throne of his holiness;" and, again, "Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever" (Ps. xlvii. 8, xciii. 5).

It is an important and solemn truth, brethren, that "the Lord is righteous in all his ways, and holy in all his works" (Ps. cxlv. 17). His nature is essentially holy and just. He seems to have taken pains, if we may so speak, to impress this upon his people at all times. Witness the oft-repeated declaration under the law, "Be ye holy, for I am holy;" do this, or abstain from that, "for I am holy." Witness the injunctions of all parts of his holy word for the avoidance of every thing evil, and the practice of whatever is righteous and holy. How emphatically is holiness of heart and life set forth as a necessary qualification for the enjoyment of God's presence! Heaven is holy, the angels are holy, and every one who would enter into heaven must be holy also. "This is the will of God, even your sanctification" (1 Thess. iv. 3). What searchings of heart, then, should there be within us on this vital point! Our God is altogether holy; and we must be holy also if we wish to enjoy his favour and blessing for both worlds. He has provided a law for our guidance, which requires a willing obedience; and it must be written upon our hearts by the Spirit of the Holy One if we would please him, and render that spiritual service which he demands. By that law shall we be judged in righteousness if we live and die in sin; and, if God should thus bring us into judgment, woe will be our lot; we shall reap the wages of our iniquity, even everlasting condemnation and death. God grant, rather, that we may be renewed in our souls, and be enabled to render him a spiritual obedience to all his will, and be "holy as he is holy."

3. The view which we have just taken of the divine character is awful; and we might, as sinners, justly fear him who "dwelleth between the cherubims," did not the same representation enable us to contemplate him also as a God of mercy, full of love and goodness. We must not forget that the ark was a throne of grace as well as of glory. The propitiatory or mercy-seat, upon which were the cherubim, bending downwards, as if to look into the wonderful dealings of God in redemption (Comp. 1 Pet. i. 12) was upon the ark, and formed its cover. On the great day of atonement the high priest went into the most holy place, and sprinkled the mercy-seat with the blood of sacrifice, and thus atonement was made for the sins of the people. God, who inhabited the cherubim upon the mercy-seat, was thus manifested as a God of mercy, ready to pardon sin, and to receive and bless his seeking people. The law which condemned the sinner was removed, as it were, from sight; mercy interposed, and God appeared in all his benignity and kindness, full of goodness and mercy and truth. Amidst all the strictness of the law

there was room for love, and the God of Israel proclaimed himself, "The Lord, the Lord God, merciful, and gracious, long-suffering, and abundant in goodness and truth" (Ex. xxxiv. 6).

And so, brethren, it is a comfort to us to know that, while our God is a righteous God, he is also a merciful one, a "just God and a Saviour" (Is. xlv. 21). When we regard him in the severer attributes of his character, and remember that we have sinned against him, and "come short of his glory," we might naturally feel alarmed, and stand in dread of his wrath. He has told us that he will punish sin (the perfection of his nature requires him to do so), and we may therefore expect that the sanctity of his law will not be lightly passed by. And so it has been seen. In order that he may exercise mercy without any imputation upon his justice, and pardon sin without any compromise of his holiness, he laid the burden upon his own Son, and thus shone forth in all the brightness of his mercy and love. The full penalty was paid; satisfaction was exacted of him who became the "daysman" between God and sinners; all that the law required, both in respect of penalty and obedience, was rendered; and so, God can be "just and the justifier of him that believeth in Jesus" (Rom. iii. 20).

This is the great and vital doctrine of atonement, which was typified by the mercy-seat and the sacrifices and the blood of old; this is that delightful truth which is written with the finger of God in all parts of his blessed word, and forms the sum and substance of the precious volume; this is that foundation of hope upon which believers, in all ages, have built; and which, though apprehended with greater or less force, according to circumstances, has ever been cherished with confidence and joy. Is it our confidence and joy? Do we approach God as penitent sinners, through Jesus Christ our surety and sacrifice? Have we a right, through faith, to "draw near unto the throne of grace, that we may obtain mercy and grace to help in time of need" (Heb. iv. 16)? Nothing but this can give us solid and lasting peace; nothing but this can ensure us an entrance into the everlasting kingdom. The way is still open to the mercy-seat; and God is still waiting to be gracious; sinners may be brought nigh through the blood of the covenant; and angels admire the wondrous plan, and rejoice over the saved of the Lord.

4. Reconciliation with God, and the enjoyment of his pardoning mercy, prepare the way for intercourse with him. Hence, in considering the Almighty God as "dwelling between the cherubims," we are to contemplate him as a God of condescending intercourse; ready to meet his people, and hold intercourse with them. This is expressly made known in connection with the ark and mercy-seat: "There will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel" (Exod. xxv. 22). God might be approached with safety and success as he sat upon the mercy-seat sprinkled with blood. He was ready to hear the prayers of his people, and to make known his will to his servants; he condescended to speak to them and with them, and to manifest himself to them according to their need; directing them when in perplexity; comforting them when in adversity; and strengthening them in all their ways" (Exod. xxix. 43-46).

Such, too, is the manner of God with his believing people in Christ Jesus. It is one of their high privileges to have intercourse with God, and to be permitted to approach his mercy-seat with the boldness of faith, that they may lay all their wants before him, and seek his directing and assisting grace. This is plainly declared by the apostle to the Romans: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. v. 1, 2). It is through Christ that we are permitted to draw nigh; he is the medium of communication; and hence he is called "the Word of God." Now, nothing can be a greater comfort to the servant of God than to be welcome to come into the divine presence without fear, and hold communion in the spirit with him whom he loves, and whom he is desirous to glorify. He knows God as his Father and Friend, and can therefore apply to him for help and blessing. He knows that God is willing to receive him, yea, has invited and encouraged him to hold communion with him. The Lord waits to manifest himself to his spiritual worshippers; and, whether in private or in the sanctuary, he will be found faithful in drawing near to those who draw near to him. Fellowship with God is a rich privilege: it brings with it unnumbered blessings; and, the more it is cultivated, the higher will be the attainments of the believer. His wants will be supplied, and his way to the kingdom of glory will be opened more and more with advancing days. O to have in the eternal God the God of glory, of holiness, and of

mercy, a counsellor and a friend; to be allowed to unburden one's soul before him, and to cast the burden upon him: surely this is a state of favour and blessedness which we ought to covet! Brethren, may it be ours! May we have "boldness and access with confidence by the faith of Christ," so that in all our heavenward course we may "have fellowship with the Father, and with his Son." "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. And, if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John v. 14, 15).

II. We must now hasten to consider the import or burden of the prayer in the text: "Thou that dwellest between the cherubims, shine forth." It is an earnest petition for a special manifestation of the great and glorious Being of whom we have been speaking, in behalf of his people. It implores that God would look forth in benignity and power upon the people of his care, and interpose for their deliverance and comfort.

At the time when this prayer was uttered, Israel was evidently in a state of affliction. The goodly vine of the Lord's planting had been broken down; and the wild beasts were devouring it. God seemed as if he had forsaken his own work, and left it to the tender mercies of the wicked. In this emergency the psalmist looks back upon former times, and remembers the divine dealings with the people of old, when he brought them out of Egypt, and planted them in the land of promise, and prospered them. He remembers the character of God as "the Shepherd of Israel," who had led the sheep of his hand hitherto; and as the Covenant God, "who dwelt between the cherubims;" and hence he is prompted to cry unto God that he would again interpose to save and befriend his people: "Thou that dwellest between the cherubims, shine forth;" look down upon thy troubled ones from the throne of thy grace and glory; let "the light of thy countenance" beam upon them, and cheer them; though thou art the high and holy One, and we are sinful and disobedient, yet remember the blood of atonement: we draw nigh to the sprinkled mercy-seat, and hope in thy mercy: we wait for the manifestations of thy love and power as of old: "Shine forth," O God of Israel, in all thy grace and glory; and be again our Saviour and Friend!

The Israelites might well appeal to the God inhabiting the cherubim for help, when they called to mind former assistance and blessing. They had been led on by the ark of the covenant across the river Jordan, into the goodly land of Canaan; and to the memorable conquest of Jericho, when God indeed "shone forth" for the success of the chosen armies. They had been directed and guided through all their way by the cloud of the divine presence as a pillar of cloud by day, and a pillar of fire by night; and they had witnessed the dealings of God with themselves and others in almost all aspects of his character. To whom, then, could they go in their difficulties like him? Who had proved himself so dear to them as he had done? And though they had been unfaithful from time to time, and had grieved and angered him, yet who like him was so ready to pardon, and to pass by the transgressions of his people? They looked to him to hear their prayers, and to give them answers of peace and comfort: they sought to have his presence to go with them, and to be with them in all their way; so that they might confidently say, "This God is our God for ever and ever: he will be our guide even unto death" (Ps. xlviii. 14).

And surely, Christian brethren, we may look with the like confidence unto our God, who is still, and ever will be, the same. He no longer sits as on an earthly throne "between the cherubims" in his sanctuary; but he dwells in his own essential glory on high, attended by the very cherubim and seraphim, and all the bright hosts who delight to do his will, and minister unto the heirs of salvation. He sits on his eternal throne of glory; but that throne, as the ark and mercy-seat upon earth, is also a throne of grace: there the Lord waits to be gracious, to receive returning sinners, to bestow upon them remission of sins, and part and lot with his people. We are to look, then, unto him for pardon in our penitence; for direction and guidance in our wanderings and perplexities; for light in our darkness; for strength in our weakness; for protection and deliverance in our perils and trials; for peace and comfort in life and in death. Let us, then, make the prayer of the psalmist our own: "Thou that dwellest between the cherubim, shine forth," smile upon us with thy heavenly savour; cast away all our transgressions from thy sight; break in upon our darkened souls with the light of thy truth, and cause us to see and know the truth with enlightened understandings; chase away with thy bright beamings the gloom of sin and unbelief; and let thy peace "which passeth all understanding," and the "joy of the Holy Ghost" dwell within us, to be our portion at all times. Guide us by thy unerring counsel here, and receive us to thy eternal glory hereafter.

What a great blessing must it be to have

acquaintance with the God that "dwelleth between the cherubims;" to be brought into covenant relation with One so glorious and holy, so abundant in mercy and truth! It is the privilege of all of us to be one with him through faith in his dear Son; and, if we are thus indeed his people, and live to his glory, then we may confidently appeal to him in the language of the text, and entreat the shining forth of his grace and benediction upon us. We are in continual need of heavenly light and guidance: we want daily and hourly supplies of the strength which is from above: we require the protection of the mercy-seat at all times. Be it ours, then, to enter into all the privileges and duties of the family of God, to "walk as children of light," and so adorn the holy doctrine of our Lord and Saviour. Are we in difficulty and doubt? Are we tempted and tried? Are we anxious to enjoy peace and rest in believing? Do we wish the Lord to be with us in all our way, and at last to guide us safely over the Jordan of death into the happy land of promise? Let us, then, as the privileged ones of Jehovah Jesus, make the prayer of the text our own: "Thou that dwellest between the cherubim, shine forth!"

And if, brethren, it is so safe and blessed to have the great God shining forth upon us now, how unspeakably blessed must it be to have the full light of his glory and grace in his own kingdom above! "Thou that dwellest between the cherubim, shine forth upon us" unto life eterna!!

NOTICES OF BOOKS.

We have received—

"A Text-book of Zoology for Schools." By Philip Henry Gosse, A. L. S. London: Christian Knowledge Society. 1851. We are exceedingly pleased with this volume. Mr. Gosse writes in a perspicuous style, and conveys in a very unpretending way a vast deal of interesting information. The book is illustrated with a profusion of wood-cuts. We shall hereafter notice it again, and make an extract or two from it.

"The German Tree." By the rev. T. G. Hatchard, M.A., rector of Havant. London: Hatchards. 1851. A pleasing little book for young people.

"The Young Bible Scholar's Help; a short account of the book and writers of the Old Testament. London: Groom. 1851. Every attempt to aid in the intelligent and profitable use of the scripture shall have our cordial good wishes. This little work appears to be written in a proper spirit and sensible manner. It is in question and answer.

"The Huntyng and Fyndyng out of the Romish Fox, written by W. Turner;" amended and curtailed by R. Potts, M.A. Cambridge: Macmillans. 1851. This is a cheap reprint, abridged, of a celebrated tract of the Reformation era. We are always glad to see the works of that age republished.

"The Process of Thought adapted to Words and Language; together with a Description of the relation a[illegible] Machines." By Alfred Smee, F.R.S London: Longmans and Co. 1851. Mr. Smee is a very lively writer. His account of logic or the art of quibbling, which he illustrated from the acts and doings of Dr. Wiseman and his friends, is very amusing. But we confess we think that the system of "electro-biology" has some tendency to materialism.

"Morning Meditations for a Month." London: Guillaume. 1850. Written in a devotional spirit.

"Orations of Father Gavazzi." London: Bogue 1851. This volume contains the speeches of this Italian priest. We had heard much of him, and we took up the book with considerable curiosity; but we confess we are much disappointed with it. It contains mere sketches—a reprint, in fact, of newspaper reports, which are sometimes in the first and sometimes in the third person, with the "cheers" and "thunders of applause" carefully inserted. Father Gavazzi lectures in Italian: of course this volume is but a translation; and we are sorry to say that the translator does not seem to have a command of very choice English. We have hence a very inadequate conception of what Gavazzi's orations really are; but, as far as we can gather, his zeal seems more political than religious.

"Scriptural Revision of the Liturgy: a Remedy for Anglican Assumption and Papal Aggression." A letter to lord J. Russell by a member of the Middle Temple. London: Groombridge. 1851. Against every proposal to alter the liturgy we desire to record our deliberate and most emphatic protest.

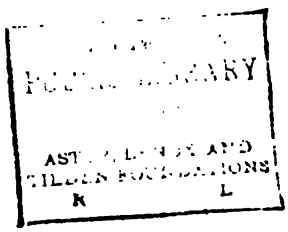
We have also received "Letter to Cardinal Wiseman on the authority of his late proceedings;" by Attontus. London: Hall and Co. 1851. Cock's "Musical Miscellany," No. 7. London: Simpkin, Marshall, and Co. "The French Genders determined by the sound of the last syllable;" by B. Dugué. Dublin: Robertson. "The National Cyclopædia." Part XLVIII., second half. London: C. Knight. This valuable work has now been brought to a close. We have frequently recommended it as containing a vast mass of information.

The Cabinet.

TEMPTATION.—Where is the use of praying, "Lead us not into temptation," unless you are yourselves careful not to run into it? and "deliver us from evil," unless you show a desire to keep out of its way? Take example from Joseph. Not merely did he refuse his mistress's solicitation to sin, but he showed his prudence in refusing to be "with her" at all (Gen. xxxix. 10). Lay to heart the advice of Solomon, not merely to "go not in the path of wickedness," but to "avoid it, pass not by it, turn from it, and pass away" (Prov. iv. 15); not merely not to be drunken, but not even to "look upon the wine when it is red" (Prov. xxiii. 31). The man who took the vow of a Nazarite in Israel not only took no wine, but even abstained from grapes in any shape whatever. "Abhor that which is evil," says Paul to the Romans (Rom. xii. 9): not merely do not do it: "Flee youthful lusts," he writes to Timothy; get away from them as far as possible (2 Tim. ii. 22). Alas! how needful are such cautions! Dinah must needs go out among the wicked Shechemites to see their ways; and she lost her character. Lot must needs pitch his tent near sinful Sodom; and he lost everything but his life.—*Rev. J. C. Ryle.*

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.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ALL SAINTS STAMFORD.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No: 887.—JUNE 7, 1851.

ALL SAINTS' CHURCH, STAMFORD.

THE borough town of Stamford is pleasantly situated on the banks of the river Welland, partly in Lincolnshire and partly in Northamptonshire, the river dividing the counties. Through Stamford passed the great north road, so that prior to the era of railroads it was a place of great traffic. It is of no great size, containing at the census of 1841 but 7,828 persons. Nevertheless it is a well-built, and, from the number of imposing ecclesiastical structures, a venerable place, well worthy the attention of travellers.

In former times it boasted a much larger number of churches, there being altogether, it is said, fourteen. These, however, have been now reduced to six; but among them are several of very considerable architectural pretensions. That of which an illustration accompanies the present part of the magazine, All Saints', is not the least interesting. For the following account of it the writer is indebted to the pages of a local publication.

The living of All Saints' is a vicarage with the rectory of St. Peter consolidated. The church, which is a large well-proportioned structure, is situated on the north side of Red Lion square, adjoining the great north road. It consists of a nave, two aisles, and two chancels; one at the end of the south aisle, and the other answering to the nave. At the west end of the north aisle is the steeple, which is a lofty, handsome, embattled structure, with octangular turrets at the corners, and surmounted by a neat octangular spire, crocketed at the angles from the base to the summit. This church, which Mr. Peck considers "one of the principal ornaments of Stamford," was built at the expense of a Mr. John Brown, merchant of the staple at Calais, who with his wife lies buried at the upper end of the north aisle. On a gilt brass plate in the wall is this inscription:—

"Orate pro animabus Johannis Browne, mercatoris Stapule Calisie, et Margerie uxoris ejus. Qui quidem Johannes obiit xxvi. die mensis Julii an. dni. M.CCCCXLII, et que quidem Margeria obiit xxii. die Novembris M.CCCCLX; quorum animabus propitietur Deus, Amen."

In St. Mary's chapel, where formerly stood the altar, are figures in brass of William Brown, who built and endowed the bede-house, and his wife, with scrolls over their heads—

"X me spede:" "dere lady help at nede."

Against the east window of this chapel is a white marble monument, in memory of Mr. Thomas Truesdale, who lived in the same house that Mr. Brown did, and followed his example by founding another alms-house.

The population of the united parishes of All Saints' and St. Peter's was 1978, as taken in the census ten years ago.

HOW SHOULD PROTESTANTS MEET THE AGGRESSION OF ROMANISTS?

A DIALOGUE.

BY THE REV. S. HOBSON, LL.B.,

Incumbent of Butley, Suffolk.

No. II.

PRIEST.—You must allow that the liberty which every protestant takes, of expounding scripture as he pleases, has occasioned many schisms and heresies. And, though you say that the sense of scripture is plain enough on all matters of vital importance, yet how few among you agree in religion! These discordant sentiments are effectually checked amongst catholics, because they are all bound to believe neither more nor less than the church teaches.

Schoolmaster.—The abuse of liberty by some persons is no reason that all should be made slaves. If any man, through ignorance, or prejudice, or self-will, does not receive the scripture according to its plain and obvious meaning, he must bear the consequences. Reason is given to all that they may employ it aright: must they refuse to

exercise it, for fear of doing wrong? "It may prove dangerous to a man to use his reason," says bp. Sherlock, "if he do not use it right; but yet there is no help for it, but every man must use his reason, or act like a fool." Schisms and heresies are very deplorable evils; but we have no right to employ improper means to prevent them. Nor is that sort of unity of any value which is procured by extinguishing reason and promoting ignorance. The early Christian fathers did not try to check heresies by such means. They appealed to scripture against any new doctrines and practices, and proved that they were not agreeable to the institution and teaching of Christ and his apostles. This shews that there was no living infallible judge in those times; for I never heard that those ancient fathers, whose authority you profess to reverence, had recourse to such a tribunal for the condemnation of errors. Although there arose about eighty heresies during the first four centuries of the church, as I have somewhere read*, no attempt was made to crush them by an appeal to a living infallible authority. This singular fact can only be accounted for on the supposition that there was no such tribunal. The bible was their only rule by which they tried novel opinions. If, then, God has subsequently given a more effectual guide than the one which the early church possessed, it is for you to prove that he has done so. But, when we ask for your proof, what is the answer? Nothing but this: "You are to believe the church to be infallible, because she says so." Now, sir, suppose I were to go to your chapel, and to hear you or any other priest preach, am I not to use my judgment respecting what you deliver?

P.—I should, of course, preach nothing but what the church authorized; and therefore you would be bound to believe the doctrine I taught; for, as cardinal Wiseman says, men cannot be "the denizens and children" of the catholic church, "if they enter not by that one gate of absolute unconditional submission to the teaching of the church." And in another place he observes: "The moment any catholic doubts, not alone the principle of his faith, but any of those doctrines which are thereon based, the moment he allows himself to call in question any of the dogmas which the catholic church teaches as having been handed down within her, that moment the church conceives him to have virtually abandoned all connexion with her"†.

S.—It was then unnecessary for Dr. Wiseman, when he was preaching in defence of certain doctrines, to do more than state that "they had been handed down within the church;" for which of his hearers would dare to call them in question? But he went further than this: he brought forward one of his traditions, in order to prove that prayers were offered to the virgin Mary by the early Christian fathers. Was this also to be received with implicit faith?

P.—You might safely do so; for a man of such exalted piety and profound learning would not be likely to state what was incorrect.

S.—Piety and learning! Is that all I must trust to? I thought that it was infallible teaching which you boasted was to be heard in your chapels; for what benefit would it be for your church to be infallible, if her priests were not also invested with infallibility?

P.—It would be your duty and your happiness to forget the instrument, and to consider the church as speaking to you by even the humblest of her priests; but, when an ecclesiastic next in dignity to the pope addresses you, you might be morally certain that his doctrinal statements are correct.

S.—And yet, sir, I lately read a passage quoted publicly by Dr. Wiseman from those traditional writings which, you say, enable you to give the true sense of scripture, and to prove your agreement with the early church; and it was clearly shown that the treatise from which the quotation was taken was a forgery.

P.—That must be a slander, invented by some enemy of our learned cardinal.

S.—You shall judge yourself about this matter. Dr. Wiseman in one of his lectures was defending the practice of invoking saints, and he told his hearers that the wise and learned St. Athanasius thus addressed the virgin Mary: "Hear now, O daughter of David; incline thine ear to our prayers. .... Grant us great gifts from the treasures of thy grace, thou who art full of grace. .... Queen and mother of God, intercede for us." The doctor then added, "Mark well these words, 'Grant us great gifts from the treasures of thy graces;' as if he hoped directly to receive them from her. Do catholics use stronger words than these? Or, did St. Athanasius think and speak with us, or with protestants?"* Now, it is stated by eminent and learned men of your own church, that St. Athanasius never wrote the homily from which this passage is taken. Cardinal Bellarmine condemns this treatise as a forgery; and "certainly," observes a learned author, "two centuries and a half ago, and repeatedly since, it has been condemned as totally and indisputably spurious, and has been excluded from the works of Athanasius as a forgery, not by members of the reformed church, but by most zealous and steady adherents to the church of Rome, and the most strenuous defenders of her doctrines and practice"†. Now, sir, if one who, you tell me, is so wise and learned a man, and, moreover, is one of the pope's counsellors, falls into such mistakes; or, if this is the sort of tradition by which we are to learn the true sense of the bible respecting any doctrine or practice, what assurance have we that we shall not be led into fatal errors by listening to such guides?

P.—We do not, of course, maintain that every individual priest is infallible; and, therefore, the highest ecclesiastic (except, perhaps, the pope) as well as the lowest, may fall into a mistake; but the church itself cannot do so. She alone can explain scripture: "she alone, by comparing the several passages with each other, and with tradition, authoritatively explains them. Hence it is impossible that the real sense of scripture should ever be against her and her doctrine"‡.

S.—But, even admitting that the voice of your church always speaks truly, how am I to know when I hear its voice, since its priests are all

* Gibson's Preservative, vol. ii. p. 17.
† Wiseman's Lectures, vol. i. p. 16, and vol. iii. p. 76.

* Wiseman's Lectures, vol. ii. p. 108.
† See Tyler's Primitive Christian Worship, pp. 181-182.
‡ Milner's End of Controversy, p. 157.

liable to mistake? If I should hear from any of them doctrines or statements which did not appear to me consistent with truth, how am I to get my doubts removed? It would be a great consolation to be able to apply to an infallible tribunal; but where is it to be found? Even if the pope was within hearing, I could not be sure of obtaining satisfaction, though you say he is *perhaps* infallible. Were you to show me a papal decree on the disputed point, I should still be greatly perplexed, since I know that some popes have condemned the decisions of their predecessors. The same may be said of the decrees of general councils. I read of one council which forbade the worship of images, and of another which commanded them to be worshipped. It is plain, therefore, that this infallible tribunal (if there be such a thing) is of no practical use to a man who is anxious to know the truth; because you cannot tell me how I am to obtain its decision. Had you some authorized infallible exposition of the scriptures, which every man might search in order to resolve his doubts, this would be some comfort; but this is not to be found.

P.—The church has not thought proper to publish any authoritative comment on scripture. She leaves you to learn her interpretation at the mouths of her ministers; and they may "quash every objection which you can draw from any passage (in scripture) by this short reply: 'The church understands the passage differently from you; therefore you mistake its meaning"*. But of course every priest is bound to give you that sense of scripture which the catholic church has put upon it.

S.—But you tell me that what you call the catholic church, meaning that branch of it which owns subjection to the bishop of Rome, has published no authorized exposition of the scriptures. How, then, can you always give your hearers the true sense according to the view of your church?

P.—All the doctrines taught, and all the practices sanctioned in the sacred books which are used by us, have the seal of infallibility fixed upon them by the church. No priest is allowed to deviate from these in any respect; and, therefore, the faithful members may be certain of hearing nothing but the truth.

S.—There can be no such certainty, since priests may either ignorantly or designedly teach false doctrine. And, even if they should teach precisely what your church directs, their hearers have no reasonable grounds for believing that they hear the truth. They have no standard by which to try the doctrines; nor have they a shadow of evidence for their belief that your church is infallible. Such a faith as this is unworthy of reasonable beings, and should rather be called blind credulity.

P.—I have already told you that the infallibility of the church is proved in the same way as the bible is proved to be the word of God, by constant and uninterrupted tradition.

S.—You have asserted this, but you cannot prove it. The evidence in favour of the genuineness, authenticity, and inspiration of the holy scriptures is so full, clear, and decisive, that all Christians acknowledge them to be the word of God; but the evidence in behalf of the infallibility of your church is so vague and contradictory that millions of Christians totally deny its claims to this divine attribute. You say that it may be proved by successive Christian writers, from the times of the apostles; but you well know that those writers held various and opposite opinions. As to the "unanimous consent of the fathers," of which your creed speaks, it is a thing utterly impossible to ascertain. Many of their writings are lost: the sentiments of others who never wrote cannot be known; and, if the books, which are now acknowledged to be the genuine writings of the fathers, are examined, you find in them most contradictory statements; so that this boasted "unanimous consent" is a baseless fiction. That very doctrine of Mary-worship, which Dr. Wiseman tried to support by a quotation falsely attributed to Athanasius, cannot be proved by uninterrupted tradition; for you do not, I suppose, call that uninterrupted which, in very early times, was not received in the church? You boast that your church holds the same doctrines now which it held in the first four or five centuries?

P.—Certainly. The catholic church is unchanged and unchangeable in these respects. Matters of order and discipline may be changed, but not doctrines.

S.—Well, then, suppose that it can be shown on good authority that doctrines and practices were formerly maintained in the church which the church of Rome now repudiates, and that she insists upon some doctrines and practices which the early church condemned?

P.—No such inconsistency can be proved, I am quite sure.

S.—If, however, it can be proved by quotations from these ancient fathers, whom you adduce as evidence in support of your church's infallibility, you will at least allow that tradition is not so good an authority as the word of God, the bible; and you will agree to refer all your doctrines to "the law and to the testimony," and to abide by the plain and obvious sense of holy scripture?

P. I have no objection to do this; for, as I said before, the infallibility of the church can be proved by scripture alone; and, this being proved, all the doctrines which she sanctions must, of course, be true. But let me first see what sort of evidence you bring forward to prove that the early church condemned any doctrine which the catholic church now approves.

S. Not the catholic church, but the church of Rome. I cannot allow that yours is the catholic church until you have demonstrated that a part is the whole, a branch is a tree, a leg is the whole body. Permit me, then, to ask, Does your church sanction offerings to the virgin Mary?

P. Offerings may be made by the faithful in honour of the mother of God; but they are not offered to her as to God himself.

S. When mass is performed, you say, "Accept, O holy Trinity, this oblation which we offer unto thee, in honour of the most glorious virgin, the mother of God." You call this the greatest of sacrifices, and you offer it in honour of a creature: this is surely very like the worship which you pay to God himself. You also burn incense and light tapers before the image of the virgin.

P. Properly speaking, these are offered to God

* Milner's End of Controversy, p. 137.

although they are placed before the image of the blessed virgin.

S. You remind me of Chillingworth's reply to a similar observation: "If through Henley I go from hence to London, I may not be said properly to go to Henley, but only to London; or, if through water I see the sand, I may not be properly said to see the water, but only the sand." Well, at least you will allow that, when prayers which were originally made to God are changed into invocation to the virgin, she is then receiving divine worship. What, then, do you think of the following parody of the Lord's-prayer: it is an exact translation of a prayer printed on a card, which was sold in the shops of Brussels seven or eight years ago: "Our mother, who are in heaven, O Mary, blessed be your name for ever; let your love come to all hearts; let your desires be accomplished on earth as in heaven; give us this day grace and mercy; give us the pardon of our faults, as we hope it from your unbounded goodness; and let us no more yield to temptation, but deliver us from evil. Amen"*.

P. The church is not responsible for every thing which is printed and published for the use of her members. This parody has not received the sanction of the church.

S. But it was sold under the eyes of your bishops and priests in Brussels; and surely, if they had disapproved of it, they would have denounced it, and procured it a place in the index of prohibited books. As, however, you say it is not authorized, let it pass. I will next give you a quotation from the psalter of St. Bonaventura, which was published at Rome in 1834, with the sanction of the master of the so-called apostolical palace and his deputy. This at least is authorized. Its compiler was made a saint of the Roman church: "In thee, O lady, have I put my trust; I shall not be confounded for ever: receive me into thy favour. .... Thou art my strength and my refuge, my consolation and my defence. .... Into thine hands, O lady, I commend my spirit, all my life, and my last day" (Ps. xxx.). The Te Deum was parodied by the same writer; and they who use his devotional books are taught thus to address the virgin Mary: "We praise thee, the mother of God; we acknowledge thee, Mary (to be) a virgin. All the earth doth worship thee, the spouse of the eternal Father. To thee all angels and archangels, to thee thrones and principalities, humbly do service. .... Praise becometh thee, empire becometh thee: to thee be virtue (or power) and glory for ever and ever. Amen"†. These extracts are quite sufficient to prove that acts of worship similar to those offered to God are paid to the virgin Mary, with the sanction and approbation of your church. Was this always the case? No: this practice, so dishonouring to God, began towards the latter part of the fourth century. It was devised by the Collyridians, who "worshipped the blessed virgin as a goddess, and judged it necessary to appease her anger, and seek her favour and protection, by libations, sacrifices, and oblations of cakes (*collyridæ*), and such-like services"‡. Now, if this practice had been in accordance with the doctrine of the Christian church at that period, the Collyridians would not have been denounced as heretics on this account. But what says tradition, the authority to which you appeal on behalf of the infallibility of your church? An early father thus condemns the practice: "It is true the body of Mary was holy; but she was not therefore God. She was a virgin, and highly honoured; but she was not set forth to us to be worshipped; but she herself worshipped him who was born of her flesh. And therefore the holy gospel has herein armed us before hand, our Lord himself saying, 'Woman, what have I to do with thee?' Wherefore does he say this, but only lest some should think of the blessed virgin more highly than they ought? He called her woman, as it were foretelling those schisms and heresies that should arise upon her account"*.

P. The ancient father, Epiphanius, condemned the Collyridians for believing that the blessed virgin was God; and hence he tells them, "The body of Mary was truly holy, but not a god."

S. If he had supposed that they thought the virgin to be God, he would have offered arguments to prove the absurdity of such a belief; but, as he contents himself with telling the Collyridians that the practice was unlawful, seeing that she was not God, it is plain that he did not suppose they entertained such a notion. Besides, had they believed the virgin to be God, they would have constantly worshipped her instead of doing it only once a year.

P. But those heretics offered that kind of worship to the blessed virgin which was due only to God: our worship is of an inferior kind, and should properly be called veneration, or honour, or respect.

S. The Psalter and the Te Deum, parodied by Bonaventura, show what sort of worship you offer to the virgin Mary. The excuse you make, by saying that you offer an inferior worship to the virgin, might have been adduced in favour of the Collyridians. They might have said, "We are Christians, and believe the scripture, and believe there is but one God. We offer not to the blessed virgin as believing she is God, but the mother of God. Our worship of her is not absolute, but relative; not terminated in her, but given to her for her Son's sake. And, if our practice may be allowed, we are content to call our oblation not a sacrifice, but a present: neither is there any reason why it should be called a sacrifice, more than the offering and burning of a taper to the honour of the same virgin"†. But, whatever excuses the Collyridians made—whether that they offered only an inferior worship to the virgin, or made offerings to God through her—they were considered by the early church as heretics. Since, then, tradition can render you no service, because it condemns a practice which your church sanctions, I hope you will now agree to abide by the word of God alone.

P. Were I even to admit that the church differs on this point from the opinion of an ancient father, this would not prove that tradition is not needful for the due interpretation of scripture. Surely a solitary instance should not be magnified into "the unanimous consent of the fathers" in repro-

* Popery delineated, pp. 59, 60.
† Ibid, pp. 69, 70.
‡ Mosheim's Eccles. Hist., vol. i. p. 432.

* Epiphan. Hæres. 79, p. 1061.
† Chillingworth's works, p. 569. 12mo. 1845.

bating the worship or veneration of the blessed virgin.

S. "Or veneration"! Surely the language of Bonaventura expresses far more than is commonly meant by veneration. But even "a solitary instance" of a Christian father condemning this practice must destroy the ground on which you rest the infallibility of your church, namely, "the unanimous consent of the fathers." I will, however, adduce another instance as a proof that the church of Rome now condemns a practice which tradition testifies was in early times approved by it.

P. Is an essential doctrine connected with the practice to which you refer? In smaller matters, it should be remembered, our church may make, and has made some changes.

S. What do you consider sufficient evidence that a practice is connected with an essential doctrine?

P. When the most eminent fathers of the ancient church have supported any practice as necessary to salvation, and none of their contemporaries have opposed or condemned it, this ought to be taken as agreeable to the teaching of the catholic church at that period; for so the learned cardinal Perron states in his letter to Casaubon.

S. And, if such doctrine was held by the catholic church in early times, it should be held by the catholic church at present, or there is an end to its claim of infallibility. Let me, then, ask you, was the practice of administering the eucharist to infants generally used in the ancient catholic church?

P. Yes; but a thing may be generally practised without being considered essentially necessary.

S. But the most eminent fathers of the church agree that the eucharist is necessary for infants, and none of their contemporaries have opposed or condemned this doctrine; therefore, according to your own admission, it was considered an essential doctrine at that time.

P. I totally deny that the most eminent fathers maintained any such thing.

S. St. Austin declares that Pelagius disputed against "the authority of the see apostolic" (he means Rome); "but," he says, "if they yield to the see apostolic, or rather to the Master himself and Lord of the apostles, who says that they shall not have life in them unless they eat the flesh of the Son of man, and drink his blood, which none may do but those that are baptized, then at length they will confess that infants not baptized cannot have life"*.

P. It is not quite clear that St. Austin here insists upon the necessity of giving the eucharist to infants.

S. Is it not? His words appear to me plain enough; but hear what your own infallible pontiff, Innocent I., has written. He is likewise opposing the Pelagians; and he argues that infants cannot be saved without baptism, because until they are baptized they are not admissible to the eucharist, and unless they receive the eucharist they cannot have life eternal. His words are: "But that which your fraternity affirms them to preach, that infants without the grace of baptism may have the rewards of eternal life, is certainly most foolish; for, unless they eat the flesh of the Son of man, and drink his blood, they shall have no life in them"*. Maldonatus and Binius, whom you acknowledge as learned writers of your church, confess that the catholic church for many ages believed the eucharist to be necessary for infants, and that this "doctrine flourished in the church for six hundred years"†. It is evident, then, that the ancient catholic church—or, at least, that branch of it which had its seat at Rome, and was called the apostolic see—held that to be a necessary doctrine which the church of Rome now denounces any man for holding: "If any man say" the council of Trent declares "that the receiving of the eucharist is necessary for little children before they come to years of discretion, let him be anathema"‡. You must, therefore, allow that for six hundred years the church of Rome§ was in error on the point, or else that your church at present errs; and, consequently, that the claim of infallibility must be proved by something better than tradition. Will you now consent to try this claim before a tribunal which protestants no less than Roman-catholics allow to be infallible—holy scripture?

P. Be it so: my time is expired, and I must leave you: but in a few days I will see you again, and I have no doubt that I can prove from the bible that the catholic church is infallible.

* Epist. cvi. et contra Julian. lib. i., cap. 4, Chillingworth, p. 585.

* Epist. ad Episc. Conc. Milev., Chillingworth, p. 584.
† Maldonat. in Joan. vi.; Bin. Not. in Concil., p. 624.
‡ Concil. Trid. sess. xxi.; De Commun. parvul., can. 4.
§ The Greek church also sanctioned infant-communion.

PRAYER AND SELF-EXAMINATION‖.

THE next rule to which I call your attention is, the practice of daily prayer. Prayer is that great and important Christian duty to which God hath promised his blessing. In his word he hath declared himself to be a God who heareth and will answer prayer. Without prayer you can never hope for the protection, the assistance, the blessing of God. By prayer only can you prevail over your spiritual enemies; by prayer only can you be preserved from evil, or enabled to strive after that which is good. Only in answer to prayer will that grace and strength be given you from above, without which all our own exertions are nothing worth. Pray to God, then, day by day: every morning when the light cometh forth from his chambers, and every evening, when darkness covers all things, let your prayers and praises ascend before the throne of that God who maketh the darkness and light. Praise him for past mercies, and pray to him for future blessings. Never once go forth to your work and your labour without imploring his protection: never once close your eyes in sleep without supplicating his forgiveness. And not only in the morning and at night, but during the whole day, preserve in your mind a continued disposition for prayer. The life of a sincere Christian is one great continuous prayer. At all times and in all places you are exposed to evil from within and without: at all times and on all occasions you

‖ From "An Address after Confirmation." By the rev. J. Downall, M.A., vicar of Okehampton, Devonshire. London: Kent and Co. 1851. A very earnest and impressive address. —ED.

stand in need of grace from above; therefore you must labour to cultivate a constant disposition for prayer. When evil assails you from within, let your heart rise instantly in prayer to God to give you grace to rebuke it: when temptation cometh upon you from without, fly instantly to God for strength to resist it; and by prayer shall ye prevail. "Ask, and it shall be given you: seek, and ye shall find." God will "give his Holy Spirit to them that ask him." "You are witnesses against yourselves that you have chosen the Lord to serve him:" you know that you cannot serve him in your own strength, and can do so only by his grace. His grace you know is promised, and will be given you, if you seek it in sincerity. For our Redeemer's sake our weakness shall become strength. We shall, through him, be clothed upon with heavenly armour, and furnished with weapons to beat down our spiritual foes, and with power to hold on in our spiritual journey. For the sake of that "High Priest of our profession," that is passed into the heavens, Jesus the Son of God," we are encouraged to "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Let me hope, then, that you will daily pray to God, and daily praise him; that you will pray to him in every moment of temptation and of danger, and that you will praise him for every triumph he gives you strength to secure over your spiritual foes, for every advance which he enables you to make towards the attainment of your "high and heavenly calling."

I wish you in the next place to cultivate the habit of daily self-examination. It is necessary that you should be continually inquiring into your state before God; that you should be ascertaining carefully whether and how far you are conforming yourselves to his will. Every day which you live is an additional proof of God's mercy towards you. He gives you one day more in order that you may be one day better; that you may advance nearer towards heaven as you advance nearer to the grave. It is your duty, therefore, to ask yourselves each night some such questions as these:—

What have I done during the past day towards fulfilling the promises I have made to serve the Lord?

Am I better as well as older?

Have I resisted sin, and turned away mine eyes from beholding vanity?

Have I endeavoured this day to improve those opportunities of amendment which have been graciously afforded me?

Have I avoided those sins which I yesterday committed? and have I so conducted myself, in thought, word, and deed, as becometh a disciple of Jesus Christ?

Have I laboured to secure a well-grounded hope, that, if my soul shall "this night be required of me," I may "sleep in Jesus," with the assurance of immortal happiness and glory through him?

Such a habit of daily self-examination will lead us to perceive whether or not we are really growing in grace and holiness; whether we are advancing in our spiritual course. It will bring before us those things which we have done amiss, or neglected to do which were right: it will supply us with subjects of prayer to our heavenly Father: *it will quicken our activities* and diligence to strive by his grace, to do what is well pleasing. We shall then be enabled, every day, to mark our faults, our follies, our deficiencies, and to bring them all to the foot of the cross, to seek for their pardon and forgiveness; that so we may be enabled to make our peace with God before we close our eyes in sleep. We shall then be enabled, day by day, to go on correcting that which is evil, improving that which is corrected, and carrying on to greater degrees of perfection that which is improved. I recommend this practice to all, more especially to those of you who have just become "witnesses against yourselves that you have chosen the Lord to serve him."

DEVOTIONAL MOMENTS FOR WHIT-SUNDAY*.

FRUITS OF THE SPIRIT.

O for a heart to praise my God,
A heart from guilt set free!
A heart that's sprinkled with the blood
So freely shed for me;

A heart resign'd, submissive, meek,
My dear Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone;

An humble, lowly, contrite heart,
Believing, true, and clean;
Which neither life nor death can part
From him that dwells within;

A heart in every thought renew'd,
And fill'd with love divine;
Perfect, and right, and pure, and good—
A copy, Lord, of thine!

Thy nature, gracious Lord, impart:
Come quickly from above;
Write thy new name upon my heart,
Thy new, best name of Love.

MORNING PRAYER.

O Lord our God, who hast manifested thy love to us in thy beloved Son, that thou mightest redeem us from all iniquity, and purify unto thyself a peculiar people, zealous of good works; bring, we beseech thee, all our thoughts, words, and works into captivity to the obedience of Christ; that the words of our mouth and the meditations of our heart may be always acceptable in thy sight. Preserve us from sinning wilfully, after that we have received the knowledge of the truth, lest we be thought worthy of the sorer punishment of them, who count the blood of the covenant, wherewith they were sanctified, an unholy thing, and do despite unto the Spirit of grace.

We humble ourselves before thee for all that thou hast seen in us that has been contrary to thy holy will; for our manifold and grievous departures from the right way; for sins known or unknown, remembered or forgotten; for sins of actual transgression; for sins of omission; for neglect of duties; for strivings against the Spirit; for the unfaithfulness of our best services; for hardness of heart, and dulness of hearing, and re-

* From "Seventy Prayers on Scripture Subjects." The prayers we insert are by the bishop of Winchester.—Ed.

bellion of will; or the lukewarmness and worldliness of our unbelieving and unthankful spirits. Forgive us, O good Lord, forgive us freely, for Christ's sake; cleanse our consciences with the blood of sprinkling; and visit us, as thou art wont, with the light of thy countenance, and the abundance of thy tender mercies.

Keep ever in our minds the solemn obligations of our baptism; that, looking unto him by whom alone we can be delivered from the body of this death, we may bring forth plenteously the fruits of the Spirit, in righteousness and true holiness. Give us grace to crucify the flesh with the affections and lusts, as becomes the servants of Christ; putting away those evil works which are the evidence of the unrenewed man, and would exclude us from thy heavenly kingdom, and abounding in all those good works which are, through Jesus Christ, to thy glory and praise. And, to this end, vouchsafe to make us partakers of the Holy Ghost in his transforming efficacy and sanctifying power; that, pressing onwards to the prize that is set before us, in full assurance of hope, we may walk holily and unblameably before thee, all the days of our life, and become like-minded with them who, through faith and patience, inherit the promises.

Grant, finally, that, as thou hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son, Christ our Lord, so we may have grace to follow thy blessed saints in all virtuous and godly living, and come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen.

EVENING PRAYER.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life, grant, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; and live and walk in the Spirit, not fulfilling the lusts of the flesh.

We confess before thee that we have sinned and done wickedly, and from day to day have provoked thy just wrath and indignation against us. Remember not, O Lord, we meekly beseech thee, the multitude of these our misdeeds; but, according to thine infinite compassion think upon us, and, for thy covenant's sake, be thou merciful unto our sins. Blot out of the book of thy remembrance the handwriting that is against us; comfort us with thy promises, and raise us up again to newness of life, by the gift of thy free forgiveness and plenteous redemption, in Christ Jesus our Lord.

And, forasmuch as we can of ourselves think and do no good thing, let thy Spirit rest upon us; the Spirit of wisdom and understanding; the Spirit of counsel and might; the Spirit of knowledge and holiness, and of the fear of thee. Strengthen us with all might, according to thy glorious power, that we may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing more and more in the knowledge of thee, and in all goodness and righteousness and truth. Let the evidences of our calling be more abundant in all the fruits of spiritual life—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, with godly fear: lest, a promise being left us of entering into his rest, any should seem to come short of it. Give us the same mind which was in Christ Jesus. Take away from us all hardness and blindness of heart, all contempt of thy word, all want of feeling for sins committed, all slothfulness in denying ourselves, taking up our cross, and following Christ. Suffer us not to be possessed with a disregard of thy threatenings, or with a practical unbelief; with a seared conscience, or with a reprobate mind.

Enliven in us, day by day, that faith which worketh by love. Keep us from bringing dishonour on our Christian profession, by unsanctified affections or evil actions; that, being justified by thy free grace, which bringeth salvation, we may be purged from our old sins, and, earnestly following after whatsoever things are true, just, pure, honest, lovely, and of good report, may be neither barren nor unfruitful, in true sanctification of heart.

Finally, O Lord, we beseech thee to perfect thy strength in our weakness. Make all carnal affections to die in us, and all things belonging to the Spirit to live and grow in us; that, yielding our members thankfully and gladly, as instruments of righteousness unto holiness, we may walk as becomes the children of life, and, being made partakers of the blessing of them that inherit the promises, may attain at length unto thy promised gift of eternal life, through Jesus Christ, our Lord and Saviour. Amen.

Weekly Almanac.

"Ye know him [the Comforter]; for he dwelleth with you, and shall be in you".—JOHN xiv. 17.

GOD, who as at this time didst teach the hearts of thy faithful people by the sending to them the light of thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

JUNE.	MORN. LESSONS.	EVEN. LESSONS.
8. Whit Sunday	Deut. xvi. 1-17. / Acts x. 34-48	Isa. xi. / Acts xix. 1-20.
9. Whit Monday	Gen. xi. 1-9. / 1 Cor. xii.	Numb. xi. 16-30. / 1 Cor. xiv. 1-25.
10. Whit Tuesday	1 Sam. ix. 18-27. / 1 Thess. v. 12-23.	Deut. xx. / 1 John iv. 1-13.
11. Wednesday. S. Barnabas.....	Ecclus. x. / Acts xiv.	Ecclus. xii. / Acts xv. 1-35.
12. Thursday	Job xvi. / Mark xii.	Job xvii. xviii. / 2 Cor. ix.
13. Friday	Job xix. / Mark xiii.	Job xx. / 2 Cor. x.
14. Saturday	Job xxi. / Mark xiv.	Job xxii. / 2 Cor. xi.

"The heart is his abode:
He plants his banner there,
Frames a fit temple for a God,
And rears a house of prayer:
Where'er a child of his is found
He dwells, and all his gifts abound.

"There spreads the sacrifice,
There drops the sprinkled blood;
There perfumes from the altar rise
In solemn solitude;

There stands the bread-table, to prove
The fulness of adoring love.

* * * *

"Thus furnished by the hand
That built it up a shrine,
The heart, by an enchanter's wand,
Is framed a work divine:
And now it stands a fit abode,
A temple for th' indwelling God.

"Let but the Spirit reign,
There need no gems of art:
All other temples are but vain,
Save a sin-humbled heart.
He, who enthrones eternity,
Deigns, child of man, to dwell with thee!"
(La Trobe's Sacred Lays).

THE INCREASE OF POPULATION A MOTIVE TO NATIONAL GRATITUDE*:

A Sermon.

By the Rev. Thomas Preston, M.A.,

Curate of Melford, Suffolk.

Isa. xxvi. 15.

"Thou hast increased the nation, O Lord. Thou hast increased the nation: thou art glorified."

The gospel is the religion of God for man. And, as there is no spiritual want which it is not adapted to supply, so there can no circumstance occur on the face of our world on which it will refuse to shed a light for our direction. And it were well, brethren, that we accustomed ourselves to bring every event of our generation under the glass of our religion, to examine its proportions and bearings with the eye of faith, and to view it in its relation, not merely to the passing interests of this life, but to our destinies as the children of God, the subjects of his everlasting kingdom.

And it is, if I mistake not, the office of ministers to assist the congregations committed to them in this necessary duty. The "preacher", who would "seek out acceptable words," and topics calculated for "instruction in righteousness," will gladly avail himself of passing events, especially if they happen to be of public interest, and show their connection with the kingdom of God, and weigh their import in the unerring balance of the sanctuary.

* We think a discourse on the subject of the late census will be not uninteresting. Whether, in desiring, besides what parliament authorized, an account of the attendants on divine service and of the state of schools, the secretary of state exceeded his duty, it is not our business here to inquire. Among our clerical brethren we know that differences of opinion prevailed as to the propriety of answering such questions.—Ed.

Now, the circumstances under which we have assembled to-day are of an unusual character. You are no doubt aware that by the decree of our rulers a Census is about to be taken of the population of these islands; and arrangements have been made, pursuant to their directions, for estimating the number of attendants upon divine worship on this day, in all churches and chapels in our establishment. To the mere worldling probably there will appear in such an occurrence nothing at all suggestive of serious reflection. He will simply regard it as the concern of one of the departments of government; and he will little suspect that it can be invested with religious interest, or supply the Christian preacher with a topic suited to the purposes of edification. I think, however, brethren, that many of you will agree with me that there are various points of view in which such an event is susceptible of improvement. For example, it will bring to your remembrance, surely, without much effort of thought, how time hurries on, how our life advances; how "one generation passeth away, and another generation cometh." Ten years, you will remember, have elapsed since a similar ordeal was passed upon us; and you will involuntarily reflect upon the changes and chances which have chequered in the interval this mortal life. Some of us, when we sit down to-morrow, to give an account of our households, will consider with thankfulness how God hath prospered us since then, "making the barren to keep house," and "setting the solitary in families." And some, too, will be led to opposite and sadder reflections. Memory will fill up the vacant space, which before was occupied with names which were near and dear to us; and the starting tear will, in many instances, I trust, be arrested by the bright and blessed hope that they are written in the register above, in the "Lamb's book of life," among the number of God's elect, where they never can be blotted out or omitted. Ten years, my brethren, are with most of us, in every respect, an important and an eventful period of our existence—eventful in our domestic histories, and personally important to us in the determination of our final destinies. But all these are points which, as they are of subordinate moment, I shall content myself with thus briefly suggesting to you; and I shall ask you to afford me your attention while I proceed to expatiate on the one main fact which this decennial occurrence brings directly before us; I mean *the increase of our home population*. Adopting the inspired words which form our text, as suitable to the occasion, and beseeching the Holy Spirit of God to bless them to

our guidance, I would consider the fact just stated under a twofold aspect:

I. As a mark of the divine favour towards us; and,

II. As a motive to national gratitude.

But, before doing so, it may be well that I should briefly explain to you, my brethren, that there is no correspondence, in a moral point of view, between the present act of our rulers and the familiar instance of king David's presumption. We know that every act derives its character from the motive which induces it; and, though there have been various opinions as to the precise nature of David's sin, yet there can be no doubt that his pride was at the bottom of it. His kingdom was at the time, he knew, in a prosperous and flourishing condition. Victory had lately crowned the arms of Israel: the Lord had given them rest from their enemies round about: the famine which had distressed them had been removed; and their position as a nation was secure and honourable. And, as a not unnatural result of this, the heart of the monarch was lifted up. "Satan," as we read (1 Chron. xxi. 1)—"Satan stood up against Israel, and provoked David to number Israel." He prompted him to desire to know how great a potentate he was; to find out how many subjects he had under his sceptre, and how strong an army he could bring into the field. Entirely different, however, are the reasons which have induced the census which is about to be taken. Instead of being intended to furnish a stimulus to royal pride, the inquiry is instituted to supply the materials for national improvement. Information is sought,—and I think that it is no less than our bounden duty to supply it to the best of our ability,—not merely as to the number of souls, but also as to the extent to which the means of grace and the benefits of education are within the reach of the various classes of the community. This one consideration will, I think, be sufficient to satisfy us that there is no parallel between our case and David's, and that we may humbly anticipate the result of this great undertaking, not in the judgments of an angry God, but in an increase of true religion, and the greater prosperity of the land: we may hope that it will tend to "the advancement of the glory of God, the good of his church, and the safety, honour, and welfare of our sovereign and her dominions."

I. I shall then so far anticipate the product of the present inquiry, as to assume that it will establish this general fact, which I believe is notorious, that the population of this country has during the last ten years increased with an unparalleled rapidity. The rate of advance has been calculated at between fifteen and twenty per cent.; and the people of the two islands are supposed to number at this time very little short of thirty millions.

Assuming it to be so, I would invite you to recognize in the fact *a mark of the divine favour*. It is "the Lord," my brethren, who hath thus wonderfully "increased our nation." Life, whether of the body or the spirit, is his peculiar gift; and, without his mandate for the continual replenishment of the earth, its face would soon become a solitude and a desolation. "We are his offspring." "In him we live and move, and have our being." The birth of every child, the establishment of every family, are but the continuance of his creative work, and as really bear witness of "his power and Godhead," as the first production of our species. Nor is it only the *power* of God which the increase of mankind displays. We see in it also an evidence of his *goodness*. And this is one of the many circumstances with reference to which the general sentiments of the world are at issue with the teaching of inspiration. To us, short-sighted and distrustful mortals, who forget that the providence of the Creator is interested in the sustentation of his own marvellous work, that "he who hath made will also bear," the rapid multiplication of our kind appears to be rather an evil than a good; a ground for apprehension more than a cause for thankfulness. To judge from the common expressions one hears upon the subject, we must lament an utter disregard or forgetfulness of the declarations of scripture: "Lo! children are an heritage of the Lord; and the fruit of the womb is his reward" (Ps. cxxvii. 3): "In the multitude of people is the king's honour; but in the want of people is the destruction of the prince" (Prov. xiv. 28). These words of truth, though entirely corroborated by the deductions of all sound philosophy, seem to have no place allotted to them in the general sentiments of society. And we are to remember, my brethren, if we are ever tempted to think that the texts just quoted are contradicted by our usual experience, that what they contemplate is the perpetuation of "a godly seed," the enlargement of "a righteous nation." We are not required to believe that, where ungodliness abounds, and ignorance maintains an undisturbed supremacy, the increase of people, involving as it does the increase of crime, is a thing to be either desired or rejoiced in. But, I think, if we will consider the circumstances, we shall see enough *in the nature of the case* to prove to us that, as a general

principle, the assertions of scripture are warranted by fact; that the "multitude of people" is a national good, and an evidence of the Almighty's blessing. For do we not see on the one hand that sin ever exerts a devastating influence upon the regions where it holds dominion? Look at those countries, my brethren, on which Satan still rivets the chains of his bondage; countries, on which nature has been lavish in her gifts, but to which the gospel is yet a stranger:

> "Where every prospect pleases,
> And man alone is vile."

You will perceive that "the curse" of barrenness "hath devoured the earth," and that "the inhabitants are few" (Isai. xxiv. 6). And, as there is no difference in tracing this desolation to its immediate source in the corrupt principles and the degrading habits of the population, so, when we turn to communities on which the sun of Christianity has spread its healing beams, where the Lord Jehovah is publicly acknowledged as the Giver of all good, the Fountain of all authority, where the laws are based on the precepts of his word, and his will is followed in all the institutions of society, we observe that population spreads, that "the little one becomes a thousand." Contrast the respective influences of the gospel and heathenism upon the social structure; see the blight of polygamy replaced by the fertilizing blessing of the marriage ordinance, the trade in blood by the law of brotherly kindness, the cruelties of superstition by the arts of peace and the appliances of civilization, and then decide whether there is no connexion between a nation's increase and the Almighty's favour, and whether our own populousness may not be accepted as a token that "God is in the midst of us," and that we are dwelling under the shadow of that "tree of life," "the leaves of which are for the healing of the nations." Yes, there may be circumstances which seem to point to an opposite conclusion: there may be clouds at present upon our social horizon. Distress and perplexity may be abroad on the land; class may be opposed to class; and the balance of interests may have been for a season lost by recent experiments and new combinations; still the fact remains, "the Lord hath increased our nation." The fruit has been produced amongst us which only grows upon "the trees of his planting," and in the sunlight of his favour. And we may reason with one of old, in the midst of the difficulties which surround us, "If the Lord were pleased to kill us, he would not at this time have showed us such things as these" (Judges xiii. 23).

II. But, my brethren, it is time that we advert to another expression in our text, and, as we proposed to do, regard the fact we have stated under a second aspect. If the "increase of our nation" is indeed the token of the divine beneficence, it should surely be recognized by us *as a motive to national gratitude.*

We have seen that it is (to use a common phrase) to the religion of the country that its advancing populousness is attributable. Are we then to sit down and bless ourselves in our hearts, and to gather from this circumstance only materials for self-gratulation? Shall we say that it is "our own righteousness," our purer creed, our stricter morality, our fidelity to the privileges we enjoy, our wisdom or the wisdom of our forefathers, that have gotten us this wealth? This, indeed, were to offend with David: it were to turn God's gifts into aliment for our own presumption.

But no, my friends; we shall make a very different use than this, I trust, of the bounty which has been vouchsafed us. In contemplating, as we at this time are led to do, the extent to which the Lord hath "increased our nation," we shall adopt, with the prophet, the language of devout acknowledgment, and "give God the glory." "Not for our righteousness, nor for the uprightness of our hearts," has our land been thus wondrously replenished, but "because the Lord hath loved us," and because he hath a purpose to accomplish by us. The more we consider the past history of this nation, the more we reflect upon the position she at present occupies, the more thoroughly must we be persuaded that she has a special mission from God, that she has a work appointed her to do in "the finishing of his mystery" (Rev. x. 7).

Why is it, suppose we, brethren (not to mention here the importance of this country in a commercial point of view, the extent of her colonial empire, or the solid character of her institutions), why is it, that at this time, when the world is about to gather within the precincts of our metropolis, the rage of Antichrist, the tyranny of papal Rome, seems to be marking our territory for the last great battle-field of her pretensions? I do not presume to speculate upon prophetical mysteries: mysteries they are, and will be, till they are explained by their accomplishment. But I cannot be blind to "the signs of these times:" I cannot but mark with deep and solemn interest the position which events are assigning, under the sovereign providence of God, to our beloved and favoured country. I believe that a crisis is at hand, that the last

great struggle is approaching between Christ and Antichrist, between light and darkness, and that soon we shall not only be each of us constrained to take our side, and to determine under what banner we will fight, but that England will bear a prominent and, I trust, an honourable part in the final catastrophe.

How, then, shall we prepare ourselves for these things, my brethren? How shall we best avouch that we are not insensible to the mercies we have received, or to the trust and apostleship which may be committed to us? How, but by awaking out of sleep? by girding ourselves "with the whole armour of God, taking the sword of the Spirit, and the shield of faith, and having on the breast-plate of righteousness"? We are yet, by the grace of God, in profession at least, a Christian and protestant community. This was the sign, even the cross of Christ and the truth of the gospel, by which our forefathers overcame. Let us not desert the standard; but let us "arm ourselves with the same mind," and be faithful to the liberties they have won for us.

We look around, perhaps, upon the masses of our population: we see them struggling for the wants of life: we sorrow to trace among them the reign of ignorance and the march of crime, and, worse than all, the spreading poison of infidelity. But are we to sit down in sullen despair, without an effort to stem the torrent, and with the notion that heaven is abandoning us to the overflowing stream of ungodliness? No. Depend on it, brethren, we have better things in store: there are more than the "ten righteous" in our city! there are thousands who "sigh and cry for the wickedness of the land," and who, more than this, are up and doing in the work of "turning many to righteousness." There is not a field, probably, of Christian love and active benevolence which is without its labourers: there is hardly a source of moral evil or social unhappiness which has escaped the eye of philanthropic inquiry. Schools, churches, hospitals, societies, which it would weary arithmetic to count up, are rising on every side. Every way, by word and by deed, the kingdom of God is preached; and, though "there are many adversaries"; though Satan is making use of the talents of some, and the narrow prejudices of others, to hinder the work, and to discourage those who are employed in it, yet the issue is no matter of doubt: "There is no wisdom, nor understanding, nor counsel against the Lord" (Prov. xxi. 30): "I will work" (he says, Isa. xliii. 13), "and who shall let it?"

As I have already observed, one special object of the inquiries now instituted is to ascertain how far the people of the land are supplied with education and the means of grace. There can be no doubt that, after all the exertions which the last few years have witnessed, to extend these highest of all earthly blessings, the provision is yet far from commensurate with the wants of the population; and we may look for one great result of the present investigation, in renewed endeavours on the part of those set over us to promote the erection of schools and churches, and the establishment of such other means of elevating the national mind as shall from time to time suggest themselves for adoption. But let us never be unmindful that all these public schemes, noble and necessary as they are, must depend (under God) upon *private* and *personal* fidelity. We may build magnificent churches; but, unless the pure gospel of Christ is preached in them, in all its scriptural fulness, in all its protestant simplicity, their influence will be small indeed. We may establish schools, and conduct them upon the soundest and the most improved principles; but, if they are to be effectual means of good, we must have commenced the work in the cottage and the nursery. *It is mothers that the nation wants*—pious, praying mothers, who shall train up their young ones in the love of truth, in reverence for holy things, in the knowledge of their bible, and in the practice of Christian uprightness.

Let me, then, in conclusion, remind you, my friends, who are about to render, at the bidding of an earthly power, an account of the number of your families, how far more strict and solemn a scrutiny will one day be instituted into the manner in which you have discharged your trust, and nurtured "the children whom the Lord hath given you." "There is nothing covered that shall not be revealed; and that which we have spoken in the ear in closets shall be proclaimed" before the assembled universe. The precepts we have given, the examples we have set, the principles we have inculcated, in the conduct and government of our households, are all written in the book of God's remembrance; and every circumstance in our domestic history is "set in the light of his countenance." "What then shall we do, when God riseth up? and, when HE visiteth, what shall we answer him?" (Job xxxi. 14). O we shall understand, then, what social responsibility means! We shall see how we have been all "bound together in the bundle of life," and have been every one "his brother's keeper." We shall know that the seed-plot of

the national character has been not so much the arena of political debate, as the quiet homesteads of the labouring poor, the hearths which are lightened by the radiance of a gospel hope, and warmed by the sanctities of Christian duty and affection.

If, then, we have any care for the character and destinies of our country; if we have any wish that our memories should be esteemed by the generation to come; if, sensible of the divine mercies, we recognize the debt of national reformation, let us apply ourselves to the work we have to do; and, whether as pastors over our flocks, or as heads over our families, let us "watch as those that must give account," and labour to transform the spheres of our influence into places of the Lord's dominion. And there is no patriotism like this, my brethren! The laurels of the conqueror will droop in dust: the burning words which sway our senates, and win the applause of listening multitudes, shall lose their very echo in the distance of ages; but "the memory of the just is blessed"; and "the righteous shall be had in everlasting remembrance." Our names, it is true, may fade from the register of time; but still "our record will be on high" (Job xvi. 19): "The Lord will count us when he writeth up the people" who have served him in their generation; and "our labour shall not be in vain": it shall "be found after many days," as "bread cast upon the waters"; and in the future condition of the inhabitants of our land we may hope to reap the fruit of our exertion, and to obtain a share in the fulfilment of the promise, "I will make thine officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise". "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, THAT I MAY BE GLORIFIED" (Isa. lx. 17, 18, 21).

MISSIONARY RECORDS.

No. LXXI.

"Expect great things from God: attempt great things for God."—CAREY.

ATTENDANCE ON DIVINE WORSHIP.—"In England it is a frequent and painful remark, 'So many at market, and so few at church!' But here (in Rupert's Land) it is the reverse. On week days you may travel for miles and not see a human face; but on Sundays, as the time for service draws near, the track is covered with old and young and middle-aged, pressing forward to worship God in the congregation. It never comes into their minds that a slight cold, or a soaking rain, or a violent snowstorm, or a piercing frost, are any reasons to keep them from public worship. They have made up their minds to be found always in the house of God, and hitherto their strength has been equal to their day. Be the weather ever so bad, none ever stay away but the aged and the sick; and, when the ground is too wet for the women and children to walk they are put into their little carioles; while the men, carrying their shoes in their hands, walk by their side, through mud and water reaching halfway to their knees" (rev. J. Cochran's correspondence with the Church Missionary Society). "We shall be the better able to appreciate this regularity of attendance, when we consider the peculiar nature of the climate: sometimes in summer the thermometer would be at from 80 deg. to 100 deg. in the shade, while in winter it is often 30 deg. to 35 deg. below zero, and occasionally even 40 deg." (Miss Tucker's "Rainbow in the North." 1851).

THE MISSION OF ROME.—This is to carry out "a politico-ecclesiastical system, by which an Italian priest, aged, experienced, subtle, and versed in intrigue, sits enthroned in a conclave of other Italian priests, aged, experienced, subtle, and versed in intrigue as himself; and there, with the map of the nations open before them, taking counsel together for the aggrandizement of their own power, and for the subjection of the religious element in the mind of man. I would be understood as speaking of a politico-ecclesiastical system, by which an Italian priest is raised to the throne of an Italian prince, with broad domains and ample territories, and numerous subjects of his own; and with power to bind by solemn oaths of allegiance and obedience a large portion of the subjects of every other prince; for all the bishops of the church of Rome are bound by oaths to maintain, not the royalties of their liege sovereign, but the royalties of the Italian priest; and with power also to reward and punish the obedience or disobedience of all these, the subjects of other princes, by means of the vast amount of ecclesiastical wealth and influence belonging to the church in the nations of the world. It is a sad and painful fact that, in this land, there are men who have taken oaths of allegiance and bound themselves to maintain, not the royalties of the sovereign of England, but the royalties of the sovereign of Rome! * * All history has testified that the Italian priests have used such power, jurisdiction, or authority to minister to their own bad ambition, and to the degradation of mankind; and that the whole ecclesiastical and political system of Rome is one grand conspiracy against the civil and religious liberty of man. And all history has testified, too, that they have never been very scrupulous as to the means by which their objects were to be accomplished. * * By this her potent agency Rome has humbled the noblest princes and ruined the mightiest monarchs; kings have been dethroned, and emperors trampled under foot; kingdoms have been broken to atoms, and nations have flowed with blood; and all, all, to satiate the mad and bad ambition of these Italian priests" (The Rev. M. Hobart Seymour's lecture to the Church of England Young Men's Society, 3rd Feb., 1851).

TURKEY.—*Incorporation of the Protestants.*

The great problem of religious toleration, as it affects the protestants in Turkey, is solved. A firman has, through the energy of sir Stratford Canning, been promulgated, which regularly incorporates the protestants throughout the Ottoman dominions. They had hitherto been destitute of public sanction or permanent protection. It is under the sultan's own hand. Henceforth the protestants are recognized as lieges of his crown, and have a civil organization equal in value and rank to the elder Christian communities, whether Greeks, Armenians, Latins, or whatever their denomination may be. They are invested with the same privilege of building churches, holding burial grounds, performing public worship, &c. A Turkish pasha has been appointed to attend to their affairs; and they are to name a vakeel or agent from among themselves, as their organ of intercourse with the government, and a council to decide upon the civil affairs of the community. A letter from Constantinople, dated the 4th Dec. last says: "At the request of sir Stratford Canning, thirteen of the leading protestant rayahs (gentry) called upon him, on the occasion of his procuring for them this charter of rights; and for three quarters of an hour he addressed them on their duties and responsibilities, in view of their present position in the empire. He told them that they ought to thank God that they were the first to be relieved from the shackles of superstition, and to be made acquainted with the pure gospel of Christ. Many eyes, he added, were bent upon them here; and they ought therefore to excel all others in the land in faithful obedience to the government, in a kind and brotherly deportment to those of other religious opinions, and in an universally honest and godly example. Again and again did he exhort them to act in all things according to the principles and doctrines of the gospel." From the impression made upon their minds he must have spoken with great tenderness and power. Their hearts were all melted, and their countenances betrayed the deep and strong emotions that were struggling within, so that the ambassador himself was moved almost to tears. * * "How admirable are the ways of Providence in putting in such a post, for such times, such a man!"

Prayer-Book and Homily Society.—The income for the past year 1850-51 has amounted to £3,466, which is the largest the society has ever received. But the increase, however, has arisen almost exclusively from sources peculiarly liable to fluctuation, namely, benefactions and legacies. But it is a cause of regret that the annual subscriptions and free contributions from associations are even smaller than those of the preceding year; and the congregational collections, although they have not receded, are exceedingly deficient; and this at a time when the opportunities of usefulness which are continually presented to the society demand a steady income of much larger amount than any yet received. The expenditure has been £3,136, including the liquidation of the unsatisfied claims on the society in the preceding year, which amounted to £574. In consequence of the decease of the excellent lord Bexley, who had been connected with the society since the year 1814 (first as vice-president, and subsequently as president), the marquis of Cholmondeley has accepted the presidency of the society. The publications of the society in 1850-51 comprised the Book of Common Prayer (in an improved translation), and four homilies in the Italian language; the morning and evening services in Irish; liturgical family prayers in the Maori dialect (New Zealand), at the request of the Church Missionary Society; and a copious index to dean Nowell's catechism. Besides these, the society is engaged upon a new edition of the book of homilies in 12mo, with suitable prayers and parallel passages from the liturgy, the thirty-nine articles, Jewel's apology, Nowell's catechism, &c., appended to each homily; a new edition of the "arranged services" in English; the same in Maori; the twenty-eighth homily in Irish; and Nowell's second, or intermediate catechism. During the year the committee have received numerous communications from various parts, such as Australia, the Cape of Good Hope, Ceylon, the Gambia, Germany, Palestine, Sierra Leone, Smyrna, Hayti, &c.; some testifying the advantages which had resulted from the distribution or the various publications of the society, others pressing strongly for fresh supplies; and almost all avowing the conviction that, next to the scriptures themselves, the Book of Common Prayer is the most useful assistant to the missionary labourer.

Jews in China.—The bishop of Victoria, Hong Kong, has, at the instance of the Society for Promoting Christianity among the Jews, sent two native Christians on a mission to the Jewish community at Kae-fung-foo; and the result is thus stated by his lordship in a letter to the Society, of the 29th Jan. last: "The two natives have returned with eight Hebrew manuscripts and various interesting communications. Our two native friends have not only corroborated the statements of their Jewish predecessors, but also actually brought away Hebrew documents; which affords us some hope that we shall be able to send them back to purchase the rolls of the law seen by them, in the belief that the money would be well expended, if we could get possession of a MS. so interesting and valuable for biblical criticism. The Jews at K. are greatly reduced in number and circumstances, probably not more than 250 individuals in all, and their family surnames reduced from seventy to seven in number: some are very reduced, having scarcely shelter. Others keep shops, selling candles, &c.; and some are farmers in the neighbourhood. They were hoping that the emperor would have pity upon them, and build up their synagogue; but they showed no expectation of a Messiah. Their temple faces east; so that, when worshipping within, they turn westward; but whether towards the emperor's tablet suspended inside, or towards Jerusalem, is not clear. Not a man could decipher the Hebrew letter (written by a Jewish merchant from Bagdad, to whom I was introduced at Shanghae). Circumcision was discontinued; and the native visitors give it as their opinion that in ten or twelve years the religion would be extinct. One of our natives found, on inquiry, that they reckoned twenty-seven Hebrew letters in the alphabet. On his arguing in favour of there being only twenty-two letters, they still insisted on twenty-seven. The two Jewish merchants at Shanghae, on being since appealed to, said that

they were accustomed to reckon the five final letters, which would make both accounts agree. The MSS. already brought will soon be on their way to me from Shanghae, after the sinicles have been taken from them. They have all the vowel points and accents, and correspond in the most remarkable manner with the received edition of the Hebrew text, as edited by Vander-Hooght, even to the most minute particulars." (The remainder of the bishop's letter, and an interesting journal kept by the two Christian Chinese on their mission, will be found in the "Jewish Intelligencer" for May last, pp. 131-150.)

SOUTH INDIA.—A communication from the bishop of Madras, dated the 7th March last, states that he had, during his late visitation, confirmed in the districts of Travancore and Tinnevelly no less than 3,545 native candidates, besides nearly 1,000 in Tanjore and Trichinopoly. "It is impossible," says the bishop, "to reflect upon the fact of the admission of this large number of native Christians to the full privileges of the church, without thankfulness to God. And, when we think of the preparatory instructions given to them, the affectionate appeals of their respective ministers and catechists, the earnest prayers offered up to God, that they might be Christians indeed, and connect with all this their solemn pledge, made before God and the church, to carry out their baptismal obligations, and the benediction of the bishop, with his address to them, and the fervent prayers of the large congregations for them—I say it is impossible to consider all this without indulging the most reasonable hope and belief that an amount of good will result from it which is incalculable. .... I was almost always surprised and gratified at the accuracy with which they repeated the facts, explanations, reasonings, doctrines, duties, &c., when catechized upon the subjects subsequently. It showed me, not only that they had been attentive hearers of the word, but that they had an extensive knowledge of the scriptures. I confess that my heart was often filled with gratitude; and I thought how few congregations in England could have answered with equal credit to the interrogatories." At the ordination which the bishop held at Palamcottah, on the 2nd Feb., in the presence of thirty missionaries, no fewer than five native Christians, students at the Church Missionary Institution in that place, were admitted to deacon's orders. "At the early morning service on that day, the rev. I. Devasagayam addressed a very stirring and affectionate exhortation to his future brethren in the ministry—a veteran soldier teaching those who were just girding on their armour, how to wage the good warfare. .... We hope, ere long, to hear that they have been located as pastors over some of the Christian villages. .... Every thing throughout the visitation tour was in keeping. The crowds of earnest and intelligent worshippers; the replies, in doctrine and history, of numbers of catechists and schoolmasters; the proficiency of the schools; the seriousness of candidates for confirmation and for orders—all united their testimony to the reality, depth, and extent of the work. The little one has become a thousand, and the small one a strong nation. This is the Lord's doing, and it is marvellous in our eyes" (Church Missionary Intelligencer for May, 1851). "The statistics of the Tinnevelly mission to the 31st of December last show that, in its eleven districts, superintended by twelve European and two native clergy, there are 452 native agents, viz., catechists, teachers, and readers; 13,518 baptized natives, and 11,084 under instruction; making, in all, 24,562. There are 6,682 children in the schools, one-third being girls, and as many more the offspring of heathen parents; while the communicants number as many as 2,743 "(Ibid).

THE ROSARY.—The Sanscrit montras, or prayers of the Hindoos, counted by strings of beads, are well known. We once asked a protestant native convert, who had been a Romanist, to say what the priest had taught him: he began with "Pater noster"; but, before proceeding far, he introduced the "Ave Maria"; then "Ora pro nobis"; concluding with "secula seculorum. Amen." What an amazing perversion is this, that the short, simple, and comprehensive prayer which Christ taught, in order to contrast with the vain repetitions of the heathen (Matt. vi. 7), they should be taught to repeat over and over again in an unknown tongue, as if they should be heard for their much speaking (Madras Quarterly Missionary Journal, Jan., 1851).

CONSTANTINOPLE.—"I am greatly encouraged to find so many of our brethren (Armenians and Greeks, converted to Protestantism) standing firm and exhibiting every proof of an undying testimony to the cause of Christ. I am also encouraged by the appearance of activity and zeal in the formation of a new evangelical church in Pera. The organization of the church took place in the chapel in Pera, on the 1st Nov. last (Rev. T. Dwight).

SKETCHES.

BY THE REV. DENIS KELLY, M.A.,

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No. XXIX.

THE MODERN SEER.

"The present moment terminates our sight;
Clouds thick as those on doomsday drown the next:
We penetrate, we prophesy in vain."

YOUNG.

I FREELY join in the praises bestowed on the human intellect. I laud, I admire, I would boast of its powers, of its depth, its force, its penetration. I glory in the triumphs it has achieved. My admiration kindles into rapture when I contemplate it penetrating into and unveiling the great mysteries of nature. It is marvellous to see the child of dust and ashes soaring on the wings of that intellect to those mighty worlds which roll in infinite space, and bringing to light the laws by which their motions are regulated. We listen with wonder and delight, while the voice of universal nature gives its assent to the truth and accuracy of its discoveries; the firmament above, and the earth beneath, and the return of each star at the time predicted, and even of the mighty

comets, after sweeping with their immense gyrations—all declaring the perfect accuracy of the calculations and reckonings of that mighty intellect.

But this book of nature lies open and patent to all. It is a legitimate field of investigation. It was designed by the Almighty that it should be deciphered by the intellect of man. It was man's duty to ponder it, to peruse and study it, until he had made this discovery, which was destined to be one of the grandest triumphs which the intellect with which God has endowed man could achieve. This was to be the reward of patient labour. This was the discovery which was to speak the lofty parentage of that intellect, and to lift our hearts in adoration of that Being "who formed the spirit of man within him," and whose inspiration "gave him understanding."

But there is another mysterious volume which we have amongst us. It is that which contains the secrets of futurity. It is that which, when unrolled, will exhibit to a wondering world how all the events which have been passing on the theatre of earth were known to the infinite mind which indited it ages before. But that volume is now sealed up; or, rather, it is written in mysterious and enigmatical characters. It is like the mystic canvass, covered with hieroglyphics. No doubt, all the events which are passing in the world are chronicled there. And there can be no question, if we could decipher the characters, we should see with what perfect accuracy all the events which have kept the world astir for ages were noted down before. But is it reserved for any of the sons of men to decipher that volume before the time? Is this to be one of the triumphs of the human intellect? Is it an honour reserved for any of the children of men to pierce into and unfold the meaning of this mysterious volume, so that what has been enigmatic and dark to others will become clear and plain to them, as was the mystic handwriting upon the wall to the prophet Daniel? Is it reserved for any child of man to unfold that book, as Newton unfolded the solar system, so that all nature shall give its assent that the grand discovery is at length made? If it be, indeed, this will surely be the triumph of human intellect—a far greater than any the world has yet witnessed. All its past triumphs and achievements fall immeasurably short of this. O! he must be amongst the greatest of the sons of men who shall thus have so far distanced his fellows, and have mounted at once to the height which others are toiling and labouring to ascend, and have seen from his proud eminence those mighty scenes which are so far beyond the ken of ordinary sagacity—those coming events, so grand and awful, beyond what it ever entered into the heart of man to conceive! Where should our admiration of such an one know bounds? What commendation that we could bestow on him would be sufficient? What proud monuments should we raise to him? Surely the greatest discoverers must sit at the feet of this Daniel! If that discovery is made by dint of the sagacity and penetration of the unaided intellect, what an intellect must that be which so far exceeds the ordinary bounds assigned to man's sagacity. If, on the other hand, that discovery be made to it by an express revelation from heaven, I look with wonder and awe at the man with whom God has broken the long silence reigning between heaven and earth, and has spoken as a man speaks to his friend.

But is there any thing to authorize the belief either that the achievement has been made, or that this honour is reserved for man? What outward indications are there which make it probable? We have seen many enter the lists. Hundreds have taken upon them to unfold the meaning of this mystic volume—men of learning and piety, sagacity and deep research. They have read it; they have pondered it, studied it with anxious care: they have given their interpretation of its contents. But, alas! when we come to compare together the results of their labours, what a Babel of conflicting opinions do we find them to be! We find one scheme of interpretation set up against another; prophetic calendar against calendar; almanac against almanac. What different and contradictory senses are drawn from the same volume! One tells us that all of it is fulfilled. Another tells us that none of it has been fulfilled. One declares that the prophecy takes in a thousand years; another, that it embraces but a few days. And yet they are all men of learning, piety, sagacity, sound sense. "They are all honourable men—all honourable." We place ourselves at the feet of one of these Gamaliels. We listen, and are forcibly struck with the apparent justness of his views. We admire the solidity of his premises, the closeness and accuracy of his reasoning. We follow him step by step. All seems so plausible, so fair, so just, that we are almost convinced. We exclaim: "Surely he has made the discovery. He has struck the mark." We admire, and we are filled with wonder and awe at the sublime visions of the future which he has conjured up before our imaginations. We turn to another, equally learned and ingenious and profound. We listen to him; and, as we hear him expound the mystic page, the previous splendid vision, on which we have been gazing with admiration, begins to melt away, like the morning mists, and another vision comes in its place, equally august and beautiful, to melt away also in its turn before a third. And who is to decide between these rival claims? There is no voice to declare who has discovered the great secret. The heavens above, the earth beneath, gives no assent. All things go on as they were. Alas! how many schemes of prophetical interpretation have within our memory been adopted, enthusiastically supported for a time, to be laid aside after a short period, and forgotten! Yet there lies the mysterious volume, as impenetrable and as enigmatical and undecipherable in its characters as ever.

Does not all this look something like the infatuation and blindness which succeed when men would fain penetrate into and open that which the Lord would keep secret, when they would pluck out the heart of the great mystery? Alas! I would ask, though with great diffidence, what is the practical good which is to reward all these inquiries and unwearied researches—this all-absorbing investigation into the meaning of those hidden things which God has reserved to himself? Is this the kind of study of the word which is to enlighten the mind, and nourish us up unto eternal life? Is this the study of it which humbles

and chastens the spirit, which amends the heart, which mortifies pride and passion and selfishness, which kindles in our hearts the love of the Saviour and of his followers, and which produces that charity "which beareth all things, believeth all things, hopeth all things"? Or, on the contrary, may not this study savour too much of the eager and all-absorbing intellectual research of the enthusiast, who, impelled by pride of system, reads and studies, in order to maintain some fondly-cherished scheme? May not all this betray one into a snare? May not we, who have so much to do with stern realities, devote too much time to conjectures? Is it necessary that we, who have daily before our eyes the awful memento of death, should have recourse to the probable speedy coming of a Saviour as a motive to preparation to meet the Lord? May not we, who have so much to do with certainties, err by being so much engrossed with probabilities? This is a world rather for action than for speculation and conjecture. Alas! how many of our prophetic dreamings and of our ingenious conjectures are "laying up in store for us a good foundation against the time to come"? What will many of our schemes and systems, which it cost us so much labour to build up, be found at last? Like "fancy, fairy frost-work," little better than the day-dreams of a child.

The servants who wait for their Lord had better be occupied with their work than spending their lives in conjecture as to what quarter he is to come from, whether from the north or from the south, from the east or from the west. Blessed is the servant whom, when he comes, he shall find labouring at his post, and not whom he shall find dreaming and conjecturing, and building up systems, and attempting to fix with arithmetical precision the day of his coming.

Alas! our most ingenious conjectures and elaborate reckonings will not obtain for us the applauding voice, "Well done, good and faithful servant!" It is the works of active benevolence, it is "bearing the cross," it is visiting the fatherless and widows in their affliction, and keeping ourselves unspotted from the world," it is diligently attending to the plain, homely, every-day duties of life, that will gain that honour. I fear that the engrossing study of unfulfilled prophecy may have "ungirded the loins of the minds" of some, in running the race of immortality; that it has been a snare to their soul; that it has turned some active, devoted, painstaking, pious labourers in the Lord's vineyard into dreamers and vain speculators. I cannot but be struck with the difference of the effects which the real prophetic gift produced on the spirits of those on whom it descended, and those which the assumed gift of penetrating into the future has on the spirit now. In the former case, we behold a shrinking back, a trembling self-distrust: "Ah, Lord God! behold I cannot speak; for I am a child" (Jer. i. 6). We find them exercising their office in fear and trembling and "groanings of spirit," and amidst "the contradiction of sinners and the rebukes and blasphemies of men." Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them *doth curse me*" (Jer. xv. 10.). But the prophet is now a different kind of character. Now he is a man courted and followed; and he that would penetrate into the womb of futurity walks with the badges of his office before a admiring crowd, and receives the homage which is paid to intellectual superiority. He is lauded, as having vanquished the difficulties which baffled all preceding aspirants; as a master-mind; as a light of the age; a revealer of the secrets of the Almighty; a second Daniel; one who has lifted the curtain which concealed the future from all ordinary minds; and who has discovered to us "those times and seasons" (which we nevertheless, despite of the dissentient voice of multitudes, are still disposed to believe) that the Father "hath put in his own power" (Acts i. 7).

The Cabinet.

IMAGE WORSHIP.—The severe reproof which Aaron received, and the punishment which was inflicted upon the people, have left this lesson to the church, that they never sanction the formation of images to be used in the service of God. All images and pictures of an imaginary Christ, whether as an infant, a child, a teaching, crucified, rising, or ascended Christ, fetter the soul to the art of the painter and to the power of the senses, and prevent or destroy the abstract faith which endures, "as seeing him that is invisible." No representation of the real Christ has been left to his church and people; and the Christian will never be satisfied with the liveliest efforts of sculptors or painters, who can never, never place before us the union of majesty and tenderness, of sorrow and severity, of grief and joy, which characterized the humanity of holy Jesus.—*From Canon Townsend's Comment on Exod.* xxxii.

TRUE RELIGION is not the conviction of the head, nor zeal for an opinion: it is the homage of the affections: it is the union of conviction, zeal, and love: it is faith as a principle leading to love, and therefore to obedience as a proof of faith and love.

SERIOUSNESS.—Matthew Henry tells a story of a great statesman (secretary Walsingham) in queen Elizabeth's time, who retired from public life in his latter days, and gave himself up to serious thought. His former gay companions came to visit him, and told him he was becoming melancholy. "No," he replied, "I am serious; for all are serious round about me. God is serious in observing us; Christ is serious in interceding for us; the Spirit is serious in striving with us; the truths of God are serious; our spiritual enemies are serious in their endeavours to ruin us; poor lost sinners are serious in hell; and why then should not you and I be serious too?"—*Rev. J. C. Ryle.*

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No 888.—JUNE 14, 1851.

(Ancient Rings.)

RINGS.

We find frequent mention in scripture of the use of rings. Thus (and it would seem to be the earliest), in Gen. xli. 42, Pharaoh is described as taking his ring from his hand, and putting it upon Joseph's hand, in token of the authority with which he invested him. A similar act is recorded in the book of Esther, where first Ahasuerus gives his ring to Haman, and after the fall of that unworthy favourite transfers it to Mordecai (Esth. iii. 10, viii. 2).

The signet with which official documents were sealed was frequently a ring; and it appears that those were sometimes used, which, turning on a swivel, presented two or more faces. An allusion is evidently made to this kind in 2 Tim. ii. 19.

Rings are also spoken of as used for personal ornament; as in Luke xv. 22, James ii. 2. Among the Romans the wearing of them was allowed only to persons of free and gentle birth. Slaves might wear rings of no better material than iron; and we find that special grants were required to permit freedmen the use of those of more precious metal. This consideration will illustrate the kind treatment the prodigal received from his father, and show that he was restored fully to the privileges of his birth. So true is it that God receives those who return to him, not as servants, but as dear and honoured children.

NOTICES OF COAL IN CHINA*.

By D. J. Macgowan, M.D.,

Corresponding Member of the Asiatic Society of Bengal.

Coal deposits exist to a greater or less extent throughout the different mountain ranges which girt the great plain of China. On its northern boundary this mineral is met with in numerous localities, on the Celestial Mountains, on the Mongolian steppes, and various offsets of the Altai range, the most productive of which are in Shingking and Shánsí. There are several smaller deposits in Chihli and Corea. Unskilful mining, and the want of suitable means of transport, enhance the cost of the mineral, and limit its consumption. Except for culinary and manufacturing purposes, it is little used, the inhabitants trusting to furs and skins for protection from the extreme rigor of their winters.

* We are greatly indebted to a near relative of the author for this paper.—Ed.

The best coal brought to the capital is from Pingting chau in Shánsí. Anthracite of good quality is brought from Káichau in Liáutung. Chinese cosmogonists, drawing on mythology, gravely state, that in one of the Pingting mines the furnace still exists in which Niúkwá fused stones for repairing holes in the heavens, and that it is the original of furnaces now in use. Those deposits which have been mined for the longest period, with which we are best acquainted, and are the most productive, lie in the middle and southern parts of the empire.

That branch of the Himalayan range, known as the Yun-ling, forming the prominent topographical feature of the provinces of Sz'chuen, Yunnán, Kweichau, Húnán, Kwángtung, Fuhkien, Kiángsi, and Chehkiáng, has the carboniferous system super-imposed on a granitic base through a great part of its extent, in numerous sections of which the coal measures exist, generally inter-stratified with beds of slaty clay and limestone. Those best known lie in the basin of the Kán in Kiángsí, reposing on old red sandstone and gray compact limestone, in close connexion with deposits of iron ore. Those in the valleys of the Siáng, Tsz', and Yuen in Húnán, the western slope of the terminal ridges of the Yun-ling in Chehkiáng, at the sources of the Tsientáng, and the southern aspect of the same range in Kwángtung at Nánhiung, all present analogous geological relations. This vast carboniferous tract appears to be continuous, in a measure, with that of Assam and Burmah.

The coal most in demand in central China is called "the Kwang coal." It is brought from various districts in Húnán. Súchau is the entrepôt for all that is consumed in Kiángsú and Chehkiáng. It is black, very compact, specific gravity 1.34, columnar structure, occasionally iridescent, and from the large quantity of carbon it contains is analogous, though inferior, to the American anthracite: it burns intensely with a small blue flame, its ashy residuum being of a reddish colour. That in use at Shánghái is of this description. It is brought from Súchau viâ Chapú to Ningpo, where it costs 12 dollars per ton, about one-third more (the dealers say) than at Shánghái. Its consumption is very limited, being almost wholly confined to the manufacture of brass tobacco pipes. The best quality of this coal, that which most resembles anthracite, is well adapted for grates and stoves, being free from fumes of sulphuretted hydrogen, and is more wholesome than the bituminous coal usually imported from Liverpool and Sydney.

Numerous varieties are produced in the province of Kiángsú, slaty, cannel, bituminous, and anthracite. Portions of the latter are sold at Súchau as the "kwáng" coal. A considerable quantity from the mines in Kwángsin is carried over the mountains into the province of Chehkiáng. It is found abundant also in Fungching and Chingkiáng. The proximity of the coal measures in this province to ferruginous ore and lime facilitates the manufacture of iron. Some of the mountains, which support the subterranean treasures, afford disintegrated granite, of which the celebrated porcelain is fabricated. The furnaces in Kingteh-chin, the great seat of this branch of industry, are chiefly heated by coal procured from adjacent mines. The generic designation for the mineral produced from the Chehkiáng mines is Kiángshán coal, the name of the district in Küchau fu, in the south-west part of the province, whence it is chiefly derived. A large quantity, however, comes from the conterminous districts of Síngán, and Chángshán. The principal mines are at the Wúkwei mountain, near Kitung, and at the Chenkiá lake in the first-named district. There are several varieties: that most valued is termed "wood coal:" it exhibits, where it is laminated with the fibres of the bituminated vegetable, a distinct, bright, conchoidal fracture: at all other points it presents a dull, coarse-grained, segregated texture. Specific gravity, 1.29. It burns with some smoke, and cakes, emitting a small quantity of hydrogen gas, leaving light-coloured ashes. It possesses a much larger proportion of carbon than ordinary bituminous coal, and some specimens compare very favourably with that brought from England, and stored at Ningpo for H. B. M. steamers; yet, generally speaking, the coal found on this continent is unfit for the steam-engine, that from the islands being better adapted for such purposes. One of the varieties is called "iron coal:" it is slaty, and can be ignited only with the aid of the bellows. Another is the "barbarian coal," which burns rapidly, with a large amount of smoke, and resembles brown coal. The peculiar properties of other varieties are designated by their names, as "stinking coal," "crackling," and "smoky coal;" an inferior quality comes from one of the mines, abounding in sulphuretted hydrogen, and closely resembles the coal found near Canton.

The "wood coal" is generally reduced to powder, and formed into cakes with mud, and employed in furnaces for culinary purposes, and in chafing dishes for warming public offices. It is used to some extent by blacksmiths. Coal cakes are much used at Hángchau, in the liquor shops, in order to keep warm rice-whiskey on hand at all hours of the day; and in the tea-shops, where boiling water is in constant requisition. The furnaces are certainly primitive, consisting of a few bricks making a close square or circular chamber, generally about four inches in diameter, with a small grate below, and inclosed above. When the cakes are perfectly ignited by a few chips, and the smoke ceases to rise, the top is covered over with mud, through which, before drying, an orifice is pierced, half an inch in diameter. The vessel containing whiskey is then placed over the hole, and is thus kept hot all day without further care, at a cost of a cent and a half. The same rude apparatus, with slight modifications, is in general use, wherever coal from its proximity is not expensive. Sometimes the brickwork is inclosed in boards, elaborately carved and varnished. Were grates or fireplaces constructed with suitable flues and chimneys, coal would be found a more useful article, be in greater demand, and the mines consequently be better worked. Even the miners find it more convenient and cheaper to burn the shrubs and grass of their sterile hills than the coal they dig from their bowels.

Twenty thousand tons of coals are annually brought from these mines to Hángchau, which at the hills cost 5 dollars 75 cents per ton: the baskets in which the mineral is packed bring the coal up to

6 dollars 50 cents; and the expense of transportation to Ningpo raises it above 8 dollars per ton. The annual production and value of the Chehkiáng coal mines may be computed with considerable accuracy, and thus afford data for a national estimate, which may be thus given:—

Chehkiáng	60,000 tons.
Kiángsi	160,000 „
Húnán	230,000 „
Northern provinces	280,000 „
Kwángtung and western provinces	100,000 „
Total	830,000 tons.

This portion of the mineral wealth of China may be computed at nearly six millions of dollars. The paucity of the supply is owing not to the poverty of the mines, but chiefly to the want of those facilities for mining which the steam-engine can alone supply. Mines often, when they become most productive, are suddenly filled with water and rendered useless. In this manner an immense number of shafts of great extent are unavailable. Provided with the steam-engine and the safety-lamp, the Chinese miner could doubtless bring to light inexhaustible supplies of this subterranean treasure.

Chinese miners are extremely poor and rude mountaineers: it is said they often relieve hunger by eating coal; and, if it be true, as has been represented, that pigs fatten on this mineral in some western countries, this report respecting Chinese miners is not incredible. For the most part the mines are worked in horizontal shafts, though pits are sometimes dug. At one period powdered coal was mixed with flour and the juice of dates, and burned in chafing dishes for producing a fragrant perfume. For such pastils charcoal has been substituted. This mineral, the source of so much wealth and power in the west, does not appear to have been known to Europe more than three hundred years; but Chinese antiquarians refer its use to a remote period in their history. Its utility in the arts has been appreciated at Peking for more than a thousand years, as may be inferred from the encomiums bestowed upon it by a poet of the Sung dynasty, who lauds it as useful in the manufacture of iron implements. A writer in the early part of the seventh century mentions the article. The earliest notice of coal is in the history of the Hán dynasty, B.C. 202 to A.D. 25, where the remark occurs that Kiángsi produced stones, which were used as fuel.

To appreciate rightly the value of these vast coal deposits, extending from Corea to Siam, regard must be had to the increasing commerce of the Pacific, to the revolution which seems on the eve of taking place in the route of communication with western nations, and to the prospective greatness of the Anglo-Saxon states springing into existence on its eastern shores. Of their capacity, aided with the appliances of foreign skill and capital, to supply all demands which the steam-engine may make upon them, both for manufactures and navigation, there can exist no doubt.

Nor have these primeval forests been stored upon the continent alone: they abound in more accessible situations, isolated as it were expressly for steam navigation, in the islands of Japan, Formosa, and Borneo. Before the application of steam and coal to navigation, a sceptical philosophy might have questioned the utility of deposits of this mineral in the torrid zone, and immediately under the equator, but the design of the omniscient Artificer of this beautiful sphere is now obvious, affording another evidence that he left nothing to fortuitous circumstances, and another lesson fraught with instruction for reflective minds. May the name of the immense sheet of water, on whose shores infinite Beneficence has scattered this mineral, indicate the peaceful purposes of all who traverse it, that both elements may contribute to the diffusion of commerce and civilization in fusing hostile races into a common brotherhood!

Ningpo, Feb. 1, 1850.

THE FIELD OF MARS, OR MODERN SPITAL-FIELDS.

No. IV.

By Mary Roberts.

NARRATIVE OF MIGAULT.

"The cold was intense, and, judging from my own feelings, and the piercing cries of my poor children, I feared that they must perish. There was, however, no help; and we pressed on, amid the darkness and the terrors of the night, till a ruddy streak in the horizon told that morning was about to dawn. Yet the break of day brought no mitigation of our sufferings; and when, after twenty miserable hours, we reached La Rochelle at eight in the evening, I knew not how to dispose of my wretched family. To enter the town was impossible: every stranger with children was sent to prison; and I knew no one in the neighbouring villages. The night was drawing in, the drivers became impatient, and it became therefore necessary to decide; and, in the impulse of the moment, I desired the drivers to proceed to the house of a man, whom I had known some years before. Scarcely, however, had we reached the place, when they desired us to alight, and immediately hurried away.

"The wife only was at home. 'My poor children,' I said, 'must perish, if they remain another night without shelter.' 'Alas!' she answered, 'we shall be turned out of house and home if I comply. My husband's employer, a rigid catholic, declares that he will dismiss him, should he ever receive protestants under our roof.' 'If you lose his friendship,' I replied, 'because you shelter helpless children, who without it must perish, O doubt not but that you will be recompensed by his favour, for whose sake I implore you to have pity on these little ones. In regard to myself, I will not endanger you, but will seek a lodging elsewhere.' The kind-hearted woman could no longer hesitate. 'If you knew our employer,' she said, 'you would forgive my reluctance. To receive these children, and to expose myself and my husband to utter ruin, appeared the same thing; but indeed I ought not to distrust the promise of our heavenly Father, nor transgress his commandments, to ingratiate myself with man. You may leave your children for one night.'

"Cordially thanking this good woman, I hastened to Rochelle with a light and grateful heart, and happily found a lodging in an obscure public-house, kept by a protestant. Again was I made sensible of the loving-kindness of the Lord, and his watchful care over his people; for, when arrived at the house where you had slept, and beginning anxiously to think where I should find another lodging, I learned that an old gentleman, many years my neighbour at Poitou, who had always distinguished me with peculiar regard, was living next door. If I had commanded the gold of Peru, or been at liberty to choose a temporary home, I could not have found one more suited to my need than the habitation of this venerable man. He received you, my children, with the utmost cordiality and beneficence. He alone, with his next-door neighbours, held the faith, for which we were about to become exiles: all the rest were catholics, and consequently the position of both families was not a little perilous.

"A strong wind from the north-east kept us prisoners for at least a month; but at length the time arrived when a change took place, and the day of embarkation was fixed for the 16th of January: we were accordingly desired to assemble at a small house, near the noble mansion of Pampin, a few yards from the sea-shore; one league distant from La Rochelle, and two from La Rugaudiere, where you had been residing. I had continued to lodge in Rochelle with the other passengers, who like ourselves awaited a fair wind; and, during that time, I had been happily enabled to keep the poor horse, which a kind friend had given me, for my children. Throwing, therefore, our panniers, as heretofore, across his back, I placed therein my two youngest children, Olivier and Babau; and Mary rode behind. Our baggage, which unhappily required no great room, was easily carried in front of the pannier; while Anne, Pierrot, and your father followed on foot, with a youth, who was anxious to leave the country, and of whom I had taken charge. The cold was insupportable, the night extremely dark: all which we had previously endured seemed light in comparison. The roads, too, were nearly impassable: had they been otherwise, we should not have dared to venture upon them, for fear of being arrested: you may therefore imagine what the pathways over which we toiled must have been. Sometimes our way led through meadows which had become quagmires, or across vineyards, whose borders were very high, and the ground so soft that we sunk at every step, almost to the calves of our legs. We trod the brinks of precipices, the frightful depth of which was happily concealed from us by the darkness, and beside which the hand of a gracious God could alone have guided us safely; for the night was very dark; and we knew but little of the way. When, afterwards, I was obliged to go over the same ground by broad day-light, it was impossible to proceed a step without the utmost care; and both my horse and myself trembled at the sight of the terrible abyss that yawned below us. And yet the trials which then surrounded us were necessary to our preservation, and not to ours only, but to that of the many trembling fugitives, who were concealed in *Rochelle*. The darkness and miserable weather or rather the goodness of our heavenly Father, prevented our being discovered.

"Seventy-five persons were now assembled on the beach, in the small house appointed for our rendezvous, anxiously awaiting the moment to embark, when suddenly we heard loud cries, which alternately alarmed and excited us. At one moment we thought that they came from the sailors, at another that they were the cries of the military. Incredible as it may appear, there were persons in our small company so reckless and void of all feeling and understanding as to amuse themselves at that awful hour by playing on the feelings of their unfortunate companions. A gentleman, whose name it would be imprudent to mention, actuated by the greatest benevolence, had mainly arranged the plan of escape, had even run the risk of his own life to preserve ours, and was then among us, to superintend the embarkation, and prevent the confusion and dangers that were likely to attend the setting forth of persons eager to gain the vessel, and inexperienced in nautical affairs. At his suggestion, every one had consented to embark, according to the lots drawn by each family; and according to this admirable arrangement the boat would have carried a limited and safe number; and our company, consisting of seventy-five persons, would have reached the vessel without danger. The shouts still continued with terrible earnestness; and the name of this excellent man was continually vociferated. It was no wonder, therefore, that he felt alarmed: the penalty of death was attached to the offence of aiding the escape of protestants; and he well knew that military were employed in scouring the whole coast. Yet this generous man did not forget the persons within the house: he ran in to warn us of our supposed danger. 'The guards are on the beach,' he exclaimed; 'save yourselves!'

"The panic was soon over: the wretched persons, who had thus basely amused themselves, seeing the superintendent hasten towards the house, were terrified in their turn: they rushed after to undeceive him; but it was too late: they heard his warning voice; but the night was very dark, and they knew not where he fled. All then was confusion and distress: the boat was ready, but no one appeared to give orders. I could not be among the foremost, having with me a young lady, mademoiselle de Choisy, and my six children; and, as the darkness continued, we soon lost our way, and wandered into a vineyard, at least a hundred yards from the sea. Providentially for us, a woman happened to be with us, whose husband well knew the coast, and who, having missed his wife, sought eagerly for her till he found her in the vineyard. He conducted us to the coast, where we found the boat just setting to sea with thirty-five persons on board. The morning broke on my suffering and afflicted family before the boat returned; and then it was rowed to a creek one hundred and fifty yards distant from the rock beside which we were anxiously waiting. Hastening, however, to the place, we found that the boat was already full: the most active, or the least encumbered, had got thither before us, and the sailors refused to admit any more: they had been nearly swamped, they said, the first trip; but they promised to return, and take off the rest. Our situation was dreadful: the

day began to dawn, and revealed two launches, which we immediately recognized as belonging to the guard-boats established at Rochelle since the revocation of the edict of Nantes, and which justified all the caution that attended every plan for emigration. Our kind superintendent had employed during ten successive mornings persons on whom he could depend to explore the coast; and they had reported that, excepting the place where he appointed us to assemble, the whole line was strictly guarded. The delay of half-an-hour in the return of the second boat might have led to our detection, and subjected all who remained, as well as those who had assisted them, to perpetual imprisonment. Guards were seen at sea: they might soon approach on land. Every one knew the unbending severity of the governor of Rochelle, and many fancied themselves already in his power. My situation was most afflicting, with six children, and three of them unable to walk. The house of our hospitable host was the only one that I could venture to enter, and it could alone be reached by passing under the walls of Rochelle. Our poor horse had suffered greatly: he had passed the whole of that dreadful night among the shingles, apparently without sense or motion; and it seemed as if he could never rise again. My faith was sorely tried; still many precious promises arose within me: especially that blessed verse, 'The angel of the Lord encampeth round about them that fear him, and delivereth them,' came most vividly to my recollection. Faith seemed to revive. I said, 'I shall certainly be delivered: it matters not therefore in what way. My heavenly Father knows the mode which is best suited for us; and all will be well.'

"Mademoiselle de Choisy was still with me, when we determined to leave the shore. Her poor mother was one of those whom the frightful cries had terrified and driven away. This excellent lady wandered she knew not whither during the whole night till daybreak, when she unexpectedly found an asylum in the cottage of a poor woman, not three hundred yards from the place where we were assembled, although she imagined herself to be far distant. We were assured that she was among the five-and-thirty persons who embarked in the first boat, and this intelligence increased my embarrassment. I knew not how to convey the daughter into Rochelle, nor into whose hands to confide her, notwithstanding many of her near relations lived in the town. The poor girl herself was in the most terrible distress. She thought herself separated for ever from her beloved parent, and was breaking her heart because of the anguish of mind that she concluded this tender mother was enduring in consequence of the separation.

"Happily the poor horse began to recover: he was even able to carry my children, and we left the beach in the same order as we approached with our faithful Dillot.

"Mademoiselle de Choisy lost her shoes in the mud the preceding night, and could scarcely advance a single step. I was unable to render her much assistance; for my strength was exhausted; and the poor faithful horse was so weak that Dillot was obliged to carry the children by turns. Think of our joy, when, having reached the summit of the hill, we met a person who called Mademoiselle de Choisy by name, telling her that her mother was safe, though almost distracted with the apprehension that her daughter was on board the vessel, probably without a protector. Nor was this alarm unreasonable, considering the confusion which had attended the two embarkations. Friends lost one the other in the darkness of the night, being less mindful of entering the boat together, as they were assured of soon meeting on board the vessel. One gentleman, after assisting his wife with their infant to gain the boat, was precipitated into the water by the crowd who were pressing forward; and the boat pushed off while he was yet struggling to extricate himself. Nay, instances had occurred, and that not unfrequently, of members of the same family remaining unexpectedly on shore, while others were on the ocean proceeding to Holland, England, or America. Embarkations uniformly took place in the night, and necessarily under circumstances of disorder and uncertainty. Some of you recollect poor Monsieur Chabran, our neighbour at Mougon. His son and daughter had embarked, and he was awaiting the return of the boat, when he was suddenly seized upon, and conveyed to prison. A more kind-hearted man probably never existed. He charged his son, who had been a great deal at sea, to take charge of his young sister; while he himself undertook the care of a little girl, the only child of a widow lady, whose helpless condition awakened the kindly feelings of his nature. This excellent man was under no anxiety with regard to his own children, for the son was better able than himself to assist them. When the boat approached the shore, the rush towards it separated the mother from her child, and, while anxiously employed in endeavouring to help her forward, the boat was filled with passengers, and put to sea with young Chabran and his sister. Half-an-hour afterwards, their father was in the power of the dragoons."

THANKFULNESS FOR MERCIES*.

THE history of the visible church in every age entirely coincides with that of the Israelites: special mercies conferred; forgetfulness, ingratitude, and rebellion; severe chastisements, and the incursion and triumph of enemies; humiliation and revivals of religion, followed by gracious providential deliverances, make up the history of the whole. But, "hitherto hath the Lord helped us," and "the gates of hell have not prevailed." The experience likewise of individual believers harmonizes in many respects with the records of Israel's history; and it is, therefore, peculiarly useful to review with care and attention, at stated times, all the Lord's dealings with us, and our conduct towards him; for "hitherto hath the Lord helped us."

Met, as we are, in the Lord's house I wish, by the blessing of God, to awaken in my own mind and in yours a very serious recollection of the Lord's past mercies to us "all the way he hath led us" in this wilderness, in order to promote humiliation and penitence,

* From "Ebenezer; or Memorials of the Lord's Goodness;" a sermon, preached in Knaresborough church, on Wednesday evening, Jan. 1, 1851, by the rev. John Chaytor, rector of Copgrove. Knaresborough; Hannam. 1851.

to excite the liveliest emotions of gratitude and thankfulness for his sparing and forbearing goodness, and to lead those that are suitably affected with the subject to take encouragement from the past, to trust God for the future, in stedfast faith, in joyful hope, in fervent prayer, and in persevering obedience, having these words deeply engraven on our hearts: "For he hath said, I will never leave thee nor forsake thee."

As "he that humbleth himself shall be exalted," it well becomes us all, my brethren, at this time to make our humble confession to Almighty God, in the words of Jacob: "I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant." We are before the Lord in our trespasses: to us belongeth confusion of face, because we have sinned against him. We have failed in every duty; we are deficient in every grace. Where, then, can we find a pardon for sins committed, for mercies abused, for duties neglected or imperfectly performed? Only in "the Lamb of God, which taketh away the sin of the world;" only in his blood, which cleanseth from all sin: to this fountain all, the best as well as the worst, must come to wash and be clean. For, to use the words of bishop Beveridge, "though I should employ every moment of my life in the worship of my glorious Creator, so that all my actions from my birth to my death should be one continued act of holiness and obedience, yet I know no truer, nor should I desire any better, epitaph on my tomb than this, 'Here lies an unprofitable servant.' No, no; it is Christ, and Christ alone, that my soul must support itself upon: as the worst of my sins are pardonable by Christ, so are the best of my duties damnable without him."

In mentioning the Lord's mercies to us, we cannot enter into particulars; for, "how great is the sum of them! if we should count them, they are more in number than the sand." Every man has a history of his own to tell in this respect; and there are some facts so indelibly written on his memory and his heart that he can never forget them. We have all experienced innumerable providential blessings from the Lord's hands. When we look back upon the year that is past, how many have fallen on the right hand and on the left, whilst we are all here alive before God, graciously permitted to enter into his gates with thanksgiving, and his courts with praise! Surely "it is of the Lord's mercies that we are not consumed." And on this account we have abundant reason to say, "Hitherto hath the Lord helped us."

But some of us have not been left without the usual tokens of God's children. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Some have been tried with wasting sickness, or chastened with strong pain—shut up for a season, and not able to go to the house of the Lord, but have been marvellously raised up again from beds of pain and languishing, and enabled to say, "I was brought low, and he helped me;" so that they cannot help exclaiming with Hezekiah in the house of the Lord, "The living, the living, he shall praise thee, as I do this day." Sharp and severe your *sufferings may have been*; but it was the wholesome, holy discipline of the cross. "By these things men live; and in these things is the life of the spirit" (Isa. xxxviii. 16). "No chastening," indeed; "for the present seemeth to be joyous, but grievous: nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 11). These trials and sorrows are but as the waves which speed you to the haven where you would be. They cause you to hold more firmly by the anchor within the vail, both sure and stedfast, and will ultimately land you on the peaceful shores of a blessed eternity.

What do we owe to God, if we have had unity and concord, peace and love in our households; if we have found comfort in our relations and connections; taking sweet counsel together, and walking in the house of God as friends; living "as being heirs together of the grace of life;" with a good hope, through grace, of dwelling together in the house of the Lord for ever? If such be our happiness, truly may we say, "Hitherto hath the Lord helped us;" for it is God that maketh men to be of one mind in an house. In this we ought indeed to acknowledge the Lord's hand; for, "behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. cxxxiii. 1). It would occupy too much time and prove tedious to enter more minutely into an enumeration of the temporal mercies which the kind providence of God hath vouchsafed us. Every one, who is duly sensible of the loving-kindness of the Lord, will ponder them in his heart; and these beautiful words will best express his grateful feelings:—

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise!"

INTEMPERANCE IN MUCH-WENLOCK*.

TO FARMERS, GENTRY, AND CLERGY, RESIDENT IN THE NEIGHBOURHOOD OF WENLOCK.

GENTLEMEN,—

In consequence of several grievous accidents which have happened to waggoners and others, on leaving the town of Much-Wenlock in a state of intoxication, and especially with reference to a lamentable case which has just occurred, namely, the serious injury of a waggoner from the parish of Preen, it has been thought proper to put forward a brief address to yourselves on the important subject, in the hope that you will kindly give the matter your best consideration, and be induced to suggest such remedies as may seem to you to be effective towards the safety both of life and property.

It is painful to know that, notwithstanding the many sentences against drunkenness contained in the holy scriptures, even to the awful announcement that the drunkard shall not inherit the kingdom of God; notwithstanding the extension of Christian doctrine in this nineteenth century of Christianity; notwithstanding the sound moral

* We are always glad to insert parochial addresses; and we therefore willingly print the above, which was forwarded to us by the clergyman who drew it up.—Ed.

teaching, founded on such Christian doctrine, of our reformed protestant church; and notwithstanding a more prevailing love of general literature, and the adoption of a more refined tone of manners among nearly all classes of the people, still there are men who are victims to the depraving vice of drunkenness, and who are slaves to an unimproving and sensual course of life. And here it must be observed, in order not unduly to cast censure on one class of mankind only, that these words apply not alone to a portion of the humbler classes, but to others also (although this vice has so much declined of late), to whom the poorer portion of our fellow-creatures naturally look for that brighter example which usually adorns a higher station in society.

But since it is not the purpose of this address to enter upon a denunciation of the serious evils, in general, of drunkenness, but rather to notice specific cases of injury inflicted by it, let our words be few, and directed to a special point.

We have to state, then, that for many years farmers and others have complained that their waggoners, especially when returning from Broseley with loads of coal, have come home in a state of intoxication, and that this state has been contracted in Wenlock. They complain, too, that it is notorious that some waggoners take hay from home, and also convey an extra portion of coal from the pit, which they sell for the purpose of purchasing drink; and it has been reported that too often they are urged to continue their drinking by the publican. Be this as it may, it is very certain that, when a number of waggoners meet together, and the one urges the other on, and there is a propensity to become drunken, a state of drunkenness ensues which not only places the property of the farmers in danger, but which causes imminent peril to the life and limb of the thoughtless waggoners themselves; and several persons who have become thus drunken in Wenlock have been severely injured, or have gone suddenly and unprepared to their last account.

Seeing that these things are so, is it not incumbent on men of Christian principle and feeling to suggest a remedy? Farmers and gentlemen, we call upon you to offer such remedy; but, at the same time will you allow us to remind you, that it is verily believed that the remedy is in your own hands? Ask yourselves this question—Is it necessary that teams should stop at all in the town of Wenlock, when returning from Broseley and its neighbourhood with loads of coal? This question has already been put to many farmers resident in the neighbourhood of Much-Wenlock; and they one and all have said that it is not necessary that their teams should stop to bait in Wenlock. Then let farmers put an end to this pernicious custom of waiting in Wenlock, and their grievance will very much cease. But some may say that their waggoners desire to stop there; that at the time of hiring something is said in the agreement about it. Then, farmers, you should be united: you should one and all set your faces against such dictation: you should at once alter a bad custom, and follow out that course which is safer for yourselves, and the most humane and considerate towards your men. Recollect, there is a responsibility resting upon your own heads. The poor dying man may anxiously exclaim, if a thought be allowed him, "O that my master or my mistress had counselled better; and I should not have come to this awful end!" Recollect, it is by no means wished that you should deprive the labouring man of any privilege or advantage, but, on the contrary, as friends of the working men, you are exhorted to advance their condition; yet, depend upon it, if you at once break through a hurtful custom, you will not only find no scarcity of labourers willing to serve you, but those labourers will be better inclined and able to satisfy your demands upon their industry and intelligence, and, in the end, will become more devoted to your interests. Thus, then, is the remedy in your own hands; and never will you regret the using of it. The remedy is simply this—that you never permit your teams to stop in Wenlock, unless some imperative necessity should oblige them.

It may be matter of consideration with you whether you should put yourselves in communication with the magistrates and other authorities of the town of Much-Wenlock, who doubtless would be ready and willing to give you all the assistance in their power. But surely prevention is better than cure: the mildest means are the best; and you may with most advantage consult the present and eternal welfare of your servants and labourers by acting with timely determination in the prevention, henceforward, of such kinds of serious accidents as men have lately had cause to deplore. This short address cannot be concluded without an expression of thankfulness to the vicar of Wenlock for the seasonable efforts he has been known to make, in his proper sphere, in condemnation of the depraving and ruinous habits of intemperance to which allusion has now been made*.

Weekly Almanac.

"Holy, holy, holy, Lord God Almighty; which was, and is, and is to come."—Rev. v.

Almighty and everlasting God, who hast given unto us grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine majesty to worship the Unity; we beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

* At a meeting held at Preen, April the 1st, 1851, it was agreed that the above address (drawn up by the rev. R. Armitage) should be printed and circulated in the neighbourhood of Wenlock, and every endeavour made to effect its object. A petition to the magistrates at Wenlock was also agreed upon and signed at the same meeting, and a strong desire expressed that the agricultural society at Wenlock should take up the subject; and it was announced that this request would be complied with.

The above address has been circulated largely in the neighbourhood of Much-Wenlock, and a public meeting was held in the town hall, Much-Wenlock (April 14th), under the presidency of the mayor, when resolutions for the prevention of drunkenness were passed. The meeting was well attended by the gentry, clergy, and farmers of the neighbourhood of Much-Wenlock; and several of the most respected tradesmen of the town took an earnest part in the proceedings. It is very probable that the farmers in the districts around many other towns suffer severely from the same cause, and that addresses of the same purport with the above, with name changed, would be as applicable as in the neighbourhood of Wen-

JUNE.	MORN. LESSONS.	EVEN. LESSONS.
15. Trinity Sunday....	{ Gen. i. / Matt. iii.	Gen. xviii. / 1 John v.
16. Monday	{ Job. xxvi. xxvii. / Mark xvi.	Job xxviii. / 2 Cor. xiii.
17. Tuesday	{ Job xxix. / Luke i.	Job xxx. / Gal. i.
18. Wednesday	{ Job xxxi. / Luke ii.	Job xxxii. / Gal. ii.
19. Thursday	{ Job xxxiii. / Luke iii.	Job xxxiv. / Gal. iii.
20. Friday (Her Maj. Accession).....	{ Josh. i. 1-8. / Rom. xiii.	Job xxxvi. / Gal. iv.
21. Saturday	{ Job xxxvii. / Luke v.	Job xxxviii. / Gal. v.

"It is wonderful to observe that, at the baptism of our Redeemer (Matt. iii. 16, 17), the three infinitely glorious, incomprehensible Persons were pleased to manifest themselves severally to the very senses of men, to their eyes and ears. For the Father was heard speaking, the Son was seen in the nature of man coming out of the water, and the Holy Ghost was seen in the shape of a dove descending and lighting upon him. And, therefore, we may truly say, with St. Augustine, that at this time 'the Trinity appeared most manifestly; the Father in a voice, the Son in a man, and the Holy Spirit in a dove;' and with Jerome: 'The mystery of the Trinity is demonstrated in the baptism of Christ: the Lord is baptized; the Spirit descendeth in the likeness of a dove; the voice of the Father giving testimony to the Son is heard.' .... No man can be initiated into the church of Christ, and so made a Christian, any other way but by being so baptized; this being the only way appointed by Christ himself for this purpose. Our salvation depends upon, and must be attributed unto, all the three divine Persons. For, seeing Christ himself hath so ordered it, that none can be brought into a state of salvation but by being first baptized in the name of all three, all three must needs be acknowledged to concur in the effecting of it" (Bp. Beveridge).

THE DOCTRINE OF THE TRINITY:

A Sermon,

BY THE REV. EDWARD PHILLIPS, B.A.,

Incumbent of East Tytherley.

MATT. iii. 16, 17.

"And Jesus, when he was baptized, went up straightway out of the water; and lo! the heavens were opened unto him; and he saw the Spirit of God descending like a dove, and lighting upon him. And lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

THE doctrine of the Trinity must evidently be a doctrine of divine revelation; for how could any creature have conceived of God in the manner which the bible reveals him, and teaches us to conceive of him? In the works of creation and providence we are taught that there must be a First Cause, and one Supreme Being and Governor, who is wonderful in knowledge and in wisdom, in goodness and in power; but how could we have imagined, without a divine revelation, such as we truly esteem the bible to be—how could we have conceived, without such a book, that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost;" and that "these three are one!"—one in nature, and therefore one in dignity and attributes, as well as one in designs and counsels and operations? Wherefore we say there are three Persons in the Godhead, co-equal and co-eternal; not three Gods, but one God; not three Lords, but one Lord; three distinct Persons, but one divine Substance or Essence. How this can be is not for us to inquire, but only believe that it is so, and believe it implicitly, as it is God himself that reveals it. Besides, as he has not been pleased to give us a more intimate knowledge of this doctrine, we must remain content with what he has made known, and be satisfied with saying, "Secret things belong to God; but things that are revealed belong to us and to our children."

However mysterious may be the doctrine of the Trinity, yet it seems to be that ocean that pours forth its streams of mercies through heaven and earth, and to which they all again return. Hence it is that the text contains a variety of the richest blessings that it is possible for us to receive in our present state of sin and misery; for it is a plain and positive testimony of the doctrine of the Trinity, "Whoso heareth, let him understand." Mark the words: "And Jesus, when he was baptized, went up straightway out of the water; and lo! the heavens were opened unto him; and he saw the Spirit of God descending like a dove, and lighting upon him. And lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." And here—

I. Observe the doctrine of the Trinity particularly specified. For, according to the order of the three divine Persons, we here see him who is called the second Person, the Lord Jesus Christ, ascending from the water after his baptism. And here also we see the Holy Spirit, called the third Person, descending like a dove, and lighting upon him. And again, we observe the presence of the first Person signified by a voice from heaven, evidently the Father's voice, testifying his paternal relation to Jesus, and his peculiar pleasure in him in these remarkable words: "This is my beloved Son, in whom I am well pleased."

Thus far, we behold this sacred mystery, the doctrine of the Trinity, unfolded to our view; the Father, the Son, and the Holy Spirit, each presenting himself to our

notice, and proving the reality of the doctrine, that in the Godhead there are distinctly three, who are properly called Persons, bearing three distinct names, and sustaining three distinct offices, and yet, according to other scriptures, of the same divine nature, dignity, and attributes.

It might be reasonably supposed that every one must see, with equal evidence, the doctrine of the Trinity in this view. But it is not so; for, respecting this doctrine in particular, it appears that what is plain to some is dim, distorted, and dark to others. They, who see simply and humbly, with the eye of faith, can see clearly; but they, who are unbelieving, proud, and captious, can neither perceive this, nor any other revealed truth, in a clear and becoming manner. Such persons, of course, must be very far from receiving any spiritual benefit from the mysterious truths of revelation. But there are those who profess to perceive and believe the doctrine of the Trinity, and yet appear total strangers to any personal interest in it. They do not therefore view and believe it under the sanctifying influence of the Holy Ghost. O that all our souls may be favoured with his holy influence, that we may distinctly perceive all scripture truths, and those in particular contained in the text, and derive from them those spiritual benefits which they are designed and adapted to afford! Brethren, expect to gain no advantage to your souls without the enlightening and sanctifying influence of the Holy Ghost. Pray, therefore, for it with the earnestness of faith and necessity, and you shall be favoured with it; for our Lord says: "Ask, and ye shall have; for, if ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

II. We observe the baptism of Jesus, the second Person. It is amazing the controversy that this subject has occasioned in the church of Christ; for the time and mode of baptism have employed the powers of the ablest men for many generations. But what have they done? Have they come to a general agreement of opinion and practice? Have they edified one another? Have they provoked one another to love and to good works? Have they promoted the cause of Christ, and borne the banners of his cross with progressive conquest? Have they maintained the unity of the Spirit in the bond of peace? Have they done these good things by their controversy? No: then what have these contenders about baptism done? They have set forth themselves. Like an infatuated army, they have fought with each other, instead of fighting with the enemy, while the enemy has stood and laughed at them. They have encouraged and assisted hell's hostile chief in his malicious design against the church of Christ; which is, first to divide it, and so to weaken it, and then to plunder it, and, were it possible, even to ruin it. And many of these warriors for the time and mode of baptism have rendered themselves enemies to each other, that they have not been able to look at each other in the face with complacency, and much less to speak in friendship and have fellowship together. Thus they have broken their mutual peace, and ruined their mutual love, and hindered their mutual prayers. And by doing these things, who can tell what good they have prevented, and what evil they have promoted? It is impossible to tell the mischief which these baptismal contenders have done, and are still likely to do, if experience has not made them wiser. But we may fear most from the inferior officers and common soldiers, so to speak, in the Christian army—those, I mean, who have little or no learning; who have more zeal than knowledge; who have little piety and less prudence; who have little humility and much vanity; who are great talkers, but with little sense, like empty casks and shallow rivers, which make most sound. Those, I mean, who have little spirituality and much carnality; who have more of the humour of a party than of the savour of the love of him who died for Gentile as well as Jew; and of whom it is said: "He is our peace who hath made both one, and hath broken down the middle wall of partition between us."

After all the heat of controversy, it appears that the time and mode of baptism are matters of doubtful opinion, on which we have not been able hitherto to see eye to eye*. It is, therefore, most devoutly to be wished that all Christians would think more liberally on such matters: then we should all say, and our enemies would be constrained to say: "How good and how pleasant a thing it is for brethren to dwell together in unity!"

We will now proceed to what more essentially pertains to the baptism of our Lord; and may the Holy Spirit help our infirmities. When Jesus appeared in our world, it was the beginning of a new dispensation of grace; I mean, a new discovery of God and his will to mankind, of which our Lord's baptism was peculiarly expressive. For the New Tes-

* "The baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ" (Art. xxvii.). As to the mode, the English church sanctions equally dipping and affusion.

on the all-important point of our Lord's divinity.

The conclusion now claims our serious attention. From what has been said, we may infer—

1. The poisonous and blasphemous nature of unbelief. What can induce any of the human race to slight, and even to ridicule such gracious, important, and solemn truths, when presented to them in the holy scriptures? Why should God, the God of truth, be disbelieved, while Satan and his lies are eagerly credited and received? Why should Jesus be despised and vilified, while vain persons are regarded, honoured, and imitated? Why should the Holy Spirit be rejected and spited, though he is the Spirit of innocence and gentleness, of purity and love, while the evil spirit is even invited and encouraged by the indulgence of evil passions and appetites? What a mystery of iniquity there is in the unbeliever's heart! and into what a gulph of sin we are fallen by nature! Yea, what heights and depths of iniquity there are in the human heart! What ignorance and what obstinacy, what unbelief and what atheism are there! Wonder not at the sight of abounding wickedness. The iniquity that abounds around you gives you only some faint idea of the greater iniquity that is in the sinful heart; for from thence springs and flows every abomination; as our Lord plainly tells us. Wonder rather that the God of heaven, against whom all our sin is levelled, should so interest himself as to provide a way of restoring such vile apostates as we are to his favour, to his image, and even to his intimate friendship. Wonder and adore that he should send his dear Son into the world to save sinners. Wonder, and fill the air with your praises, that he should promise his Holy Spirit to work repentance and faith and love and holiness in the hearts of rebels. Thrice wonder at such amazing grace in the Triune God towards the sinner, the slave of Satan, the enemy of God. Redeeming love will be the song and sacred wonder of saints and angels for ever.

2. We may infer from what has been said the simplifying and composing influence of faith. How many seem to run into endless perplexities about several leading truths of scripture, and particularly the doctrine of the Trinity, that there are three distinct Persons in the Godhead, of the same nature, dignity, and perfections! They are quite perplexed how this can be. Reason as well as scripture tells them that there is one God, and therefore they believe; but how there can be three Persons in the Godhead, and each of them God, and yet not three Gods but one God, perplexes them beyond measure. They can see no reason for it, nor can they see any scripture for it (but that is as they fancy), and therefore they cannot believe the doctrine. But what says the believer whose heart is favoured with that faith that sees beyond reason, and raises the soul to the sight and reception of truths that are above reason, though not contrary to right reason? He finds that such faith, the faith which is the gift of God, prevents all perplexity, or removes it when it arises in the mind. He says: "What is there perplexing in believing what is plainly declared on the authority of divine truth, and in laying aside all questioning and reasoning about what is pure mystery, unrevealed and unsearchable? What have I to do with how can this be, if I am plainly told, on the testimony of God, that it is?" Thus the humble believer in divine truth is composed and satisfied. May the Holy Spirit favour us all with this simple, implicit faith in all the blessed truths of revelation! Never forget that faith, properly so called, has respect to the testimony of God in the holy scriptures, and is not governed by reason; but reason is governed by it in all revealed truths. Hence the poet—

> "Where reason fails with all her powers,
> There faith prevails, and love adores."

3. And, finally, we may infer the blessed and dignified state of the spiritual believer. He is connected in the most intimate manner with the eternal Three. He is the object of the Father's love: he is the subject of the Son's saving grace, communicated to his heart and mind by the Holy Spirit. The believer's interest in the Trinity, and the joy which it first occasions in heaven, is thus celebrated by the poet—

> "Who can describe the joys that rise
> Through all the courts of paradise,
> To see a prodigal return,
> To see an heir of glory born?
> With joy the Father doth approve
> The fruit of his eternal love:
> The Son with joy looks down and sees
> The purchase of his agonies.
> The Spirit takes delight to view
> The holy soul he formed anew;
> And saints and angels join to sing
> The growing empire of their King."

Let me exhort you therefore, brethren, not to be regardless of the Lord our God. Earnestly desire an interest in the grace of the Trinity: so will your souls be blessed with the purest and firmest faith in the doctrine of the Trinity; and of each of the holy Persons respectively you will have the holy and happy freedom to say, "God the Father is my Father: God the Son is my Saviour; and God the Holy Ghost is my teacher, my sanctifier, and comforter.

MAUD BOWERS.

No. VI.

THE afternoon was lovely; and the sun in unclouded splendour threw a rich glow over the peaceful village-green, and pleasant little cottages which besprinkled it. No sounds were to be heard save those attending rural life and agricultural labour; and the whistle of the plough-boy in a neighbouring field, and the occasional tinkle of a distant sheep-bell, seemed but to add to the stillness of the slumbering scene.

"O what a glorious afternoon!" Maud exclaimed, as she joined me in the garden: "what a contrast to this day last year!"

"As great as the contrast between the state of your mind then and now, eh, Maud?"

"I was just thinking the very same thing," was her reply. "Then my heart was all beclouded, as it were: now it is as cheerful as the scene on which we are looking. What a blessed change it is, Mr. Relton!" she continued. "How can I be sufficiently thankful to him who has wrought it?"

"He does not demand more than you can give, Maud," I answered. "You have a true and a warm heart to offer: give it as unto a kind and faithful Father; and he will ask no more. You prove that you do love God by your works, which spring (I hope and believe) from love and faith; and you prove that in fulfilling his will you find solid happiness, by the constant cheerfulness which flows from a grateful heart."

"O, I am more than cheerful, Mr. Relton, I am happy, so happy! Sometimes I wish I were not so light-hearted; may it not prove a snare to me?"

"I hope not, I believe not, Maud: whilst the thought, 'Thou, God, seest me,' is ever present to your mind, you need not fear that your happiness will denerage into levity."

"O it is that very thought that makes me happy, Mr. Relton. Do I, but for a moment, lose the consciousness, the blessed consciousness, of God's presence, my old feelings of desolation and desertion come over me, and I am no longer happy! it is the inward assurance that all I do is seen of God, that all that does or can happen to me is ordered by him; and that any trifling good I may, by grace, be enabled to do, is accepted and approved for his Son's sake; this it is that renders me happy; it removes all care from my heart, all weight from off my spirits, and I feel as if I had really only to 'live for to-day,' as Keble says."

"You did not always feel thus, Maud?"

"Alas, no! You remember how unhappy my state was during the first six months or more after I came to Elm-end; sometimes happy, at others so very miserable! I insisted on living in the past instead of the present; so, of course, old griefs pained me, and old joys made me wretched, because I mourned over them as gone never to return. But by degrees, by very slow degrees, old things began to pass away, and all things became new; I began to feel (by following your advice, Mr. Relton, and trying to think of other people, and to work for them, and really to deny myself to promote their good), I began to feel, I say, that I could, as it were, live out of myself. Day by day this feeling increased upon me; and it brought with it such peace and resignation as enabled me to pray collectedly and to read the bible attentively; from praying collectedly (that is, without such wandering thoughts), I trust I have gone on to praying fervently; and so, trebly blessed for my Saviour's sake have my prayers been, that I can now almost constantly look on my past life without regret, and on the future without anxiety."

"I have long watched the working of this happy change in you, my dear Maud," I replied. "When you first came here you were not irreligious, nay, you were, I believe, really religious; but your faith did not sufficiently work by love to make you happy; you had not found by experience that 'perfect love casteth out fear,' so that (though at times you felt the glow of spiritual zeal and fervour burning brightly within your breast) there were seasons when despondency overcame you, and faith yielded to fear: was it not so, Maud?"

"Yes, Mr. Relton; and you might have added that love withered away under the same baneful influence. But O! I do love now (what reason I have to do so!), and in loving I am happy."

"And you would not again be the petted, spoiled creature, the idol you once were?"

"God forbid!" she fervently ejaculated, "God forbid! The endless temptations, which beset the wealthy and the gay, make me shudder when I think of them; their 'name is legion,' and their nature almost invincible. How I escaped them as well as I did is a mystery to me."

"Not a mystery, dear Maud," I answered. "God is merciful, very merciful, and he is the hearer of prayer: a holy mother prayed that you might be spared; and God snatched you, as it were, a 'brand from the burning.' The means employed by him to rescue you from the imminent danger in which you stood seemed at the time harsh and severe; an earthly parent was taken from you, to lead you to lean upon the bosom of a heavenly Father. Earthly riches were given wings to fly away from you, to drive you to seek for that treasure which neither moth nor rust can corrupt; and already you have learned to feel how merciful was the dispensation which then appeared so grievous; already you have learned to

> "'Bless the pangs that made thee see,
> This was no world of rest for thee.'"

"Indeed, indeed I have!" Maud exclaimed earnestly. "O may I be as thankful as I ought! As a bird escaped out of the snare of the fowler, as a prisoner freed from captivity, I ought to feel; and such, praised be God, is generally my feeling."

As Maud said these words we entered the little garden in front of Nanny Cotton's humble dwelling. The door of the cottage, which had been wont to stand open, to admit more light and air than could force its way through the dim little window, was now closed; and I remarked to Maud that it was an unusual circumstance.

"O," she replied, "Nanny has kept her bed for the last fortnight; and I advised her not to leave the door open, lest it should invite any ill-

disposed person to walk in, and frighten her. I will go up first, and tell her you are here," she added, as we entered the cottage; and, with a noiseless step, she ascended the dilapidated staircase. A moment or two passed, and Maud returned, saying, "She sleeps so gently that I cannot even hear her breathing: do come up and see how peaceful she looks; really the wrinkles in her face seem to have relaxed, and she looks so much younger than she does awake."

"I will follow you," I replied; and together we ascended to the little bed-room. There, on a low truckle-bed, without curtains, lay the aged pilgrim; her hands clasped as if in prayer, her eyes closed as if in sleep. But there was a look upon the tranquil face, a hue shed over the motionless features, which told me at once that it was no natural sleep in which she reposed: at a glance I saw that she slept the sleep which knows no waking! Maud held her breath, and bent anxiously over the humble pallet.

"Is it sleep, or is it death?" at length she asked.

"It is death, Maud," I answered. "Nanny is now 'where the wicked cease from troubling, and the weary are at rest.'"

And so it was. For many years Nanny had passed her days alone, and alone she had breathed her last! Alice White, who for more than a week past had been the sufferer's constant attendant, had left her in a peaceful sleep, while she hastened home to prepare her children's dinner; she was absent but one short hour; but, ere she returned, the immortal spirit of her charge had burst the chain that bound it, and had winged its way to heaven! Maud wept as she pressed the cold nerveless hand; and, when I chided her for grieving, and bade her think how glorious was the exchange the humble soul had made, which but an hour before had inhabited that frail tabernacle, she replied, "O I do not grieve for Nanny; my sorrow is selfish; I mourn my own loss. She was my instructor, my example, my friend!"

"And she will welcome you as her benefactress, Maud, when your mortal shall have put on immortality. Thank God, with me, that another soul has burst the bondage of corruption—that another harp has been added to the heavenly choir."

At this moment Alice returned; and Maud exclaimed, "O Alice, she is gone!"

"Gone!" the poor woman cried, "gone! and I not here to close her eyes! God forgive me for my neglect!"

"It was no neglect, Alice," I said, soothingly. "God, who ordereth all things aright, doubtless in wisdom ordered that Nanny should meet the last enemy alone. And it mattered not to her; she needed none to close her weary eyes, for her spirit passed away in sleep; and now we may humbly trust that she sleeps for ever in the Lord."

"Poor Peter," said Maud, "how he will miss his mother! 'Her boy,' as she used so fondly to call him, he will have none to care for now!"

"He was much minded to stay at home this morning," said Alice; "but the poor soul bade him mind his work: and she seemed so bent on his going, and he was so used to mind her bidding, that he went."

"It would be kind to let him know that she is gone. Shall we go to the farm and tell him that all her sufferings are over?" I asked Maud. She acquiesced. And, after having knelt with her and Alice beside the bed of death, and prayed that we might have grace so to live in this life present, that our last end might be as happy as was hers who rested thereon so peacefully, I left the solemn chamber. Maud, in a low voice, bade Alice to send for Mr. Warren to assist her in rendering the last services to the dead, and to be sure and apply to Pearson for any thing that might be needed. And then she followed me down stairs, and we left the cottage together.

"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

A. E. L.

SKETCHES.

By the Rev. Denis Kelly, M.A.,

Minister of Trinity Church, Gough-square, Fleet-street, London.

No. XXX.

THE LUXURY OF DOING GOOD.

"What pleasure can the miser's fondled hoard
Or spendthrift's prodigal excess afford,
Sweet as the privilege of healing woe
Suffer'd by virtue combating below?"

COWPER.

There is something inexpressibly delightful in the reflection that the purest and sweetest joy of which the human heart is capable springs from conferring benefits upon others. In the very fact we discover a proof of the benignity of that Divine Being who so framed and attempered our spirits, that the happiness which we are the means of imparting to others should, by a sort of reflex influence, become our own. Who has not at one time or another felt an unusual glow of delight, a thrill of joy, when, actuated by motives of benevolence, he has engaged in some work of mercy? The very conception of the plan carries its own reward in it: he rejoices in the anticipated success of it; and, as he perceives the difficulties, which at one time appeared insurmountable, disappear one by one, and the probability of the ultimate success of his scheme of benevolence growing greater, his spirit seems to expand under the hope, and acquires an unwonted vigour and cheerfulness and courage. Whilst selfish gratification always contracts and enfeebles the spirit—benevolence, philanthropy like this, elicits its power, draws it out, nerves and sustains it, and makes it seek the intercourse of others. It was thus with the young Siberian when the thought first seized her mind of becoming the instrument of rescuing her poor afflicted exiled parents from their captivity. Who can paint or conceive of the delight with which she must, from the beginning, have contemplated the eventual success of her project? How were her spirits sustained, under all the dreadful trials

she underwent, by the hope of saving the authors of her earthly existence, and of her being made (poor weak untaught child of the desert as she was) the means of rescuing them from their unhappy fate!

What secret soul-felt joy must have often thrilled the heart of him whose name is "written in the book of life" as the benefactor of the friendless slave, when he first conceived the plan of striking off the chains from the millions of Africa's sons, of putting a stop to the horrid traffic in human flesh and blood, of ending the horrors of the "slaver"! And how must he have enjoyed the luxury of doing good, as he saw the gigantic difficulties which first met him gradually smoothing away before his untiring energy and resistless eloquence, strung by a religious sense of duty, and saw his efforts rewarded by early prospect of ultimate success!

And ah, how numerous are the cases to be met with that one meets in every-day life, the relief of which would impart to the benefactor a joy only second to that which is experienced by the sufferer himself! Take an instance of one who has been crushed by unmerited misfortunes, and left like a stranded vessel upon the beach. Look at him whose heart once thrilled to the sound of the martial clarion—the brave soldier, once foremost in danger, but who now lies sunk in neglect and poverty and obscurity. His young ones are around him; but the sight of them imparts no joy to him. He sees in them the heirs of poverty and misfortune: he has no bread to give them. The bold and manly spirit, too proud to complain, pines in secret: it withers under the pressure of adversity. He could storm the breach: he could lay down a hundred lives for the poor little ones and the companion of his misfortunes. But, alas! what avails courage like this in a world where most gain their ends by cunning and artifice? He is no match for the wiles of those around him: his sword is all his heritage—the only relic now of his proudest days, of the "pomp and pride and circumstance of glorious war"; but it hangs useless before him; for he wants bread; and where can he obtain it? His spirits and alacrity are gone: the boldness and the frankness and the buoyancy, which once won their way with all, have forsaken him: his heart is oppressed with domestic sorrows and cares: he retires into a corner surrounded by the few poor ones who have nothing but his arm to depend on. Alas! he is like the bird who strives to shelter its nestlings beneath a bleeding and shattered wing. Is it not joy to lift up such a fallen one as this? to inspire hope in the bosom long a stranger to it? to lift the oppressive load off the heart? O, is it not a luxury to see the eye, that has been long shaded with sorrow, brighten once again with its former fire? to see the lofty port once again assumed, and the enfeebled step once again elastic and vigorous? to see him look once again with pride and joy on his beloved young ones, and resume the alacrity and joy of better days? Is there not a luxury in being accessary to such happiness as this? In how few instances do we see the luxury of doing good exemplified! Were the truth made known, some of the sweetest emotions ever experienced have been those which have originated from benefiting others. Bosoms have felt and owned "this luxury of doing good" which we should at first have supposed to be little susceptible of such emotions.

One of the few traits in the character of him whom the voice of nations has pronounced the greatest man whom centuries have produced — one of the few traits in his character, on which we can dwell with satisfaction, was the keen sense which he more than once felt and evinced of the luxury of doing good. And he, whose name was the pledge of victory; he, who stood unmoved before the thunders and the iron shower of Lodi; he, before whose intellectual supremacy every mind which came in contact with his own dwindled into dwarfish dimensions; he, the almost unequalled warrior, the statesman, the legislator, the orator, the poet*, the philosopher, the historian, all in one—even this peerless man, when he visited the asylum for the female orphans of the brave men who had fallen in his service, and when the poor little ones, whom he had taken under his protecting wing, gathered around him, and, breaking through all restraints, clung to his knees, and tore his handkerchief into a hundred shreds, that each might have some memorial of her benefactor, even his great and self-collected spirit was subdued and overcome, his frame shook with emotion, he covered his face with his hands to hide the bursting tears, and faltered forth in broken accents, "This, this is the happiest day of my life."

But, if we would witness the most touching and beautiful of all illustrations of "the luxury of doing good," we must select one which is alas! too little appreciated or understood by the world at large: it is that where this "luxury" is derived from being made instrumental in imparting spiritual good, light and life and liberty and joy to the sin-distempered and sin-distressed soul. Take the case of an individual who is as yet a stranger to that peace and holy confidence which must come from a higher than an earthly source. He believes in a hereafter: he knows that there is reality in "those things which are most surely belauded amongst us:" he knows that the infidel may carp, but he is no more able to shake the credit of them than a bubble can break the immovable rock. But he is restless and unhappy: he is fast sinking into the vale of years, but he has no hope. The future is still to him a dark unknown: death is to him "the king of terrors:" he shrinks back from it with aversion and dread: his only comfort is from thinking of the measure of health and strength which is still left to him: every symptom of approaching decay is distressing to him beyond thought. Does some threatening malady seize him, he is filled with dismay and wretchedness. "O for another year's addition to his life! He would submit to any alternative: he would bear any privation, endure any torture that promised a lengthening of his days. The labour of his life is to escape from his own miserable thoughts—to fly himself. Ah, should one be made the messenger of peace to such a man, so that hope should rise on his cheerless and darkened spirit, and he should be led to feel that there is pardon even for him, and that, through "him who vanquished death," he may now look on "the last enemy" as no longer a foe but a friend, how is

* The lines written by him in St. Helena, on the portrait of his son, are a beautiful effusion of poetry: they are full of tenderness.

the luxury of doing good realized by a benefactor like this! Here the sensation is pure, exalted, refined in the highest degree; it assumes a heavenly character: it approximates to that which fills the bosoms of the angelical intelligences who rejoice over one sinner that repenteth; nay, it assimilates to that which was experienced by him who is higher than the angels; for "this was the joy which was set before him, for which he endured the cross, despising the shame." This was the luxury enjoyed by him in "days of his flesh," when we find him at Sychar's well, forgetting his hunger and his thirst and weariness in the joy, the ecstacy he felt in rescuing one sinner from death, in "plucking her as a brand out of the burning."

Poetry.

LAYS OF A PILGRIM.

By Mrs. H. W. Richter.

No. LX.

(For the Church of England Magazine.)

THE EMIGRANTS TO PORT NATAL.

"What nations in the wide horison's span
Shall teem on tracts untrodden yet by man!
What spacious cities with their spires shall gleam
Where now the panther laps a lonely stream!"
Campbell.

Adventurous band! far o'er the billow's roar,
A home is yours on Afric's distant shore:
To greet you there a fertile land is given,
Rich in each native gift of bounteous heaven—
Fruits, flowers, and genial suns, and gentle dews,
While gradual seasons all their charms diffuse.
Dear is each gift of nature and of clime,
Where fair religion holds her way sublime;
Where hours of prayer in order calm prevail,
And sabbath chimes come wafted on the gale.
For this O freely give that every breast
On one sure Rock in that far land may rest;
And "life and immortality" be known—
"One fold, one Shepherd," every tribe shall own.
Then o'er each lonely vale and distant hill
The Christian's hope shall bear its mission still.
Give that on Afric's fertile shore that ray
Which cheers your home may there have blessed sway.
Let sacred towers, beneath that glowing sky,
For prayer and praise bring healing from on high.
Shall wealth alone the British heart enslave?
Send forth "glad tidings" far beyond the wave!

* The attention of the Christian community and the friends of church extension is requested to the subscriptions now being set on foot for church accommodation at D'Urban, Port Natal, S. Africa. "The influx into the colony during the last two years has been great; the population of D'Urban alone being at present between four and five thousand. A school-room, in which the colonial chaplain officiates on Sundays, is the only accommodation afforded in D'Urban for public worship. To supply this deficiency, it is proposed to build a church, the estimated expense of which is 4,000*l.*, and of which 2,000*l.* has been provided by the inhabitants, assisted by kind friends at the Cape; but the bishop, under whose sanction it is undertaken, will not permit the building to be commenced till the amount of the entire estimate is provided." The urgent nature of the appeal will, it is hoped, be a sufficient apology for having made it. Any contributions towards this object may be remitted to sir B. Heywood and Co., bankers, Manchester, for the credit of the "Church fund at Natal."

Go forth with gospel light, ye faithful band,
And spread the ray divine through your fair land.
So may each good on earth in heaven be yours,
And [illegible] in that home that [illegible]

BALAAM.

By the Rev. J. S. Broad, M.A.

(For the Church of England Magazine.)

"And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies; and, behold, thou hast blessed them altogether."—Numb. xxiii. 11.

Aloft on Moab's mountains stood
The son of Beor, seer renowned,
Deep fixed in contemplative mood:
Around, his altars streamed with blood,
With divinations crowned.

Before him, ranged in fair array,
The tents of Israel lay outspread:
Like drops of dew at early day,
The sons of Jacob thronged the way—
A host divinely led.

And much the prophet longed to gain
The tempting boon of Moab's king,
And sweep away the wondrous train,
With curses deep and voice profane,
And dark enchantment's sting.

Yet durst he not for Moab plead—
Jehovah hath his will confessed:
In vain may Balak's victims bleed;
No divination can succeed
To curse whom God hath blest.

Vain now the seer's prophetic name,
And vain are all his sorcery's charms:
Unwillingly his lips proclaim,
Not Israel's fall, but Moab's shame,
And conquest's dread alarms.

Now heaven unfolds before his gaze
Bright glories of the future time—
A Star from Jacob's seed shall blaze:
He sees the sign with deep amaze,
And speaks of things sublime.

Yet not that blessed Star could draw
To heavenly things his selfish soul:
Not all the rapturous scenes he saw
Could win his love—a servile awe
Alone could him controul.

Unhappy seer! himself unblest,
While blessing others owned of heaven:
Meet type of worldly minds, oppressed
By love of gain, who find no rest
In what our God hath given.

Great Saviour! theme of Balaam's song,
Bright Morning-Star! our souls illume:
Break thou the spell of earth, so strong
To keep our hearts its gauds among;
Our worldly lusts consume.

St. George's, Newcastle-under-Lyme.

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No 889.—JUNE 21, 1851.

(Moses striking the Rock.)

MOSES STRIKING THE ROCK.

It has sometimes been a subject of question what the particular sin was, of which Moses was guilty, to deprive him so irreversibly of an entrance into Canaan; and it has been urged that the offence was but slight, and hardly deserving of such a penalty. If, however, we examine the particulars recorded, we shall find quite enough to justify the Lord's sentence, and to show that the Judge of the whole earth does indeed do right.

The forty years during which the Israelites were to wander were now almost expired. Moses had been favoured before all other men, in having for so long a time been charged with their guidance, and having had so frequently miraculous interpositions to establish his authority. The lightest word of God ought, therefore, to have been sufficient for him; and the most minute directions ought to have been accurately obeyed. But, when at Meribah the Israelites murmured for want of water, Moses and Aaron seem to have been peculiarly confounded, as though such an event had never occurred before. God, however, graciously assured them that he would provide. They were to go; and Moses, bearing his rod, was in the face of the people to speak to a rock, on which, so the promise ran, it should "give

his water." They went; and, instead of meekly fulfilling God's word, Moses harshly rebuked the people: "Hear now, ye rebels, must we fetch you water out of this rock?" The people *were* rebellious; but Moses was not commanded so to speak. Still further, instead of uttering the word, as he was told, he smote the rock impatiently twice, as if the Lord were delaying to fulfil his promise. The water indeed gushed out abundantly, and all the congregation drank. But most justly came the reproof to Moses and Aaron, who had dishonoured God before his people: "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Numb. xx. 12).

We may see hence the danger and evil consequences of sin. Let no man think that any disobedience to God's word is of trifling moment. Sin, *all* sin, *every* sin is that which his soul hateth.

The following observations, taken from a pleasing little book* which has just reached us, are very apposite to the subject here illustrated:

"We are now on the verge of a dark passage in the history of the two brothers. It was here that Moses smote the rock, when God commanded him only to speak to it, that it might send forth its waters. It is remarkable that on a former occasion, as is recorded in the 17th chapter of Exodus, God had commanded Moses to smite the rock Horeb. On this occasion he bids him take the rod in his hand, but does not enjoin him to smite: he bids him only speak. It is obvious that at this time Moses and Aaron were under great irritation. Moses was the meekest of men; but there is no perfection in any of the sons of Adam. Not only do they not possess all excellencies, but they are not perfect in one. So that, though it is recorded that Moses was pre-eminent above all his kind in meekness and self-command, yet, in this his peculiar excellency, he failed on the present occasion, when it should have been peculiarly exemplified. This new outbreak of the people must have taken place about the time that Miriam died; and, perhaps, the brothers may have been betrayed into irritation by reason of the unfeeling conduct of the people in raising a causeless clamour against them, while their sister's clay was scarcely cold. Nay, who can tell but that the harsh sounds of tumult, discord, sedition, and murderous threatenings against her brothers may have embittered her dying hours, and blended hoarsely and harshly with that celestial melody which, while tarrying on the bank of the river of death, she had just begun to hear?

"For anything we can tell, her last prayer may have been that God would preserve her brothers from the evil designs of the murderers, whose fierce and ungovernable rage respected not the agonies of a death-bed, and the anguish of domestic sorrow. If this were so, no wonder, indeed, speaking after the manner of men, and with reference to poor, weak humanity, that Moses and Aaron burned with indignation, and, for a moment, fell into Satan's snare. It was now, if ever, that Moses had need to be on his guard. He had the rod in his hand, but he had no warrant for using it; and it was now that Satan, availing himself of his opportunity, fanned the flame of the prophet's indignation, till he smote the rock, and that not once, but twice; displaying his hot anger before all the people, at the very time when he was directly engaged in the Lord's work. From the whole narrative here, as well as from other passages of scripture, it is clear that Aaron participated in his brother's guilt on this occasion; and that, both thrown off their guard, they were hurried into a burst of passion unbefitting their characters as the leaders of God's host, and dishonouring to him whose servants they were.

"Moses, particularly, was guilty, in that he was not contented to use the precise means appointed by God for effecting the miracle. He acted as if he thought that it was not enough to speak to the rock merely; though God had said it was enough. He acted as if God could bring no water from the rock unless it was smitten; thus, under the influence of anger, falling into the sin of unbelief, by slighting the means of God's appointment. It was the sin of the brothers here that shut them out from Canaan: 'And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.'"

* "Thoughts on the death of Moses, Aaron, and Miriam." In three letters to a sister. Bath: Binns and Goodwin.

OLD NARQUOIS, THE NEGRO-DRIVER*.

We know, from the word of God, that his eternal purpose, in the fulness of times, to gather together in one all things in Christ, shall be fulfilled, and that then all whom his grace and power have been gathering up in Christ, through the successive ages of the world, shall be brought forth to his praise and glory, by whose incarnation, death, and resurrection, that which was lost is found, that which sin had destroyed is brought up into life and immortality.

We know also there is no new thing under the sun; that which hath been shall happen again: the principles that have moved the actions of men, under various circumstances, are the same; there is no real improvement in fallen nature: "the lust of the eye, the lust of the flesh, and the pride of life," are still, as ever, the springs of human action, human sorrow, and human degradation. It is, however, always most interesting and instructive to the Christian's soul to mark, when contemplating the history of by-gone ages, as set forth in the scriptures of truth, the steady onward working of the glorious God, in his purposes of love, in the midst of all the activity of the human passions; making even the sins of men, and malice of devils, subservient to the glories of his grace.

Indeed, it is only in the fullest understanding and conviction of this, that the Christian can walk intelligently and happily through the present scene, "a fellow-worker with God."

The scriptures testify fully that there is no range

* Slightly abridged from a very interesting little book, called "Gospel Reminiscences in the West Indies." By Leonard Strong. Bath: Binns and Goodwin. It will be acceptable to those who desire to see how God graciously prospers the labours of his missionary servants. We cannot, however, help remarking that the volume has neither date, preface, table of contents, index, nor even the pages numbered.—Ed.

of human ambition, power, or tyranny, no sphere of cruel and oppressive cupidity, in the heart of which God cannot, does not, often work out his gracious plans, and turn it to the account of the glory of his grace.

Yea, there is no platform of human action too vile or debasing for God to make the very occasion of displaying his wisdom, long-suffering, or saving power; and the wonder is, to mark, as God permits the tide of our evil nature to flow on, as men are carrying out the base desires of their own hearts, how he can mingle his ends and purposes with their actions, and make them the unconscious agents of his all-gracious will. Thus God is acting still; and the rapid changes, so marking the present moral and political atmosphere, are all working on to the certain fulfilment of that which he hath determined to be done.

Such thoughts as these, with a simple desire to set forth the goodness and power of God, have induced the writer to publish the following narrative of facts, which took place under his own observation during a residence of many years in the West Indies.

There is, perhaps, nothing in modern history more illustrative of the above than the occasion God has taken, from the transportation of eight hundred thousand Africans to the islands and settlements of the west, to have preached to them that blessed gospel, which they never would have heard in their own country, and by which not only thousands have become children of God through faith, but many have already returned to their own or forefathers' native land, publishing the gospel of peace.

Thus, where the cruelty and covetousness of man transported them, there the grace of God has met them.

Among many special actings of his grace, I may select the following, showing how widely and powerfully God has often worked, and, no doubt, is now working, toward the salvation of souls, in a manner and by agents unknown to, and unconnected with, the public labours of Christians.

The Lord had so far blessed the efforts of Christians and philanthropists that (the name of slave modified to apprentice, and the time of daily labour abridged) the certain prospect of entire emancipation in a few years was placed before the negro, when myself, and a beloved fellow-labourer in the gospel, were seeking, by access to the blacks in each plantation, to reach the ears and hearts of the aged and infirm, who had hitherto been totally shut out from hearing the joyful sound.

Out of sixteen large plantations in the district, only one, at this time, presented an impenetrable barrier to our entrance, through the determined opposition of the manager, whose implacable and tyrannical nature seemed to burn seven times hotter from the knowledge that the restraint of law was now thrown over his violent disposition, and the prospect was held out to the victims of his cruelty of entire deliverance from his thrall.

So successfully clever and wily was he in eluding the grasp of law, that, though continually inflicting illegal, and of course cruel punishments, the sufferers dared not complain to the authorities, dreading the vengeance of his arm. Often would he compel the women to complete their daily task of weeding and moulding canes (say one hundred rows of a rood in length) with their hands, having previously deprived them of their hoes and cutlasses; and I knew of a man and his wife suffering solitary confinement for three years, without any means of redress, or the power of making their condition known. It was, therefore, his determined policy to keep such as ourselves at a distance from these people; and I shall not easily forget the tone of defiance with which he refused the last request my brother and self made to him for admittance to teach the infirm and aged persons on the estate. Hopeless as to removing him from his purpose by any entreaties of ours, we agreed to lay this case of the poor before him who would hear and who could help, and made an arrangement to meet together once every day, and beseech the Lord for admission to those people, until he granted it; remembering the promise that, if any two agreed together to ask anything in Christ's name, it should be done for them. Nor did the Lord leave us long to wait, long to cry unto him.

It was, I think, on the third morning after we commenced our prayer to God, that a woman, no longer able to endure his cruelty, laid her case before the magistrate, who, summoning the cruel man to his bar, and fully convicting, imposed upon him a heavy fine, with a public rebuke. A few hours after, the manager's friend waited on the magistrate, demanding satisfaction in a duel; which written challenge being carried at once to the governor, his excellency sent the following peremptory notice to the representatives of the property, "That, if the manager in question was in charge of that estate at eight o'clock on the following morning, he would proclaim it outlawed, withdraw from it all government protection, and give it up to the will and power of the negroes." I need not say, that by eight o'clock that night the cruel manager was discharged; and, in a few days, the man who succeeded him, being of a more humane disposition, by the instructions of his employer not only admitted us to the plantation, but in every way encouraged our frequent visits to the hospital, and residences of the blacks. On our second visit after this change, the manager invited us to see an aged man, who he feared would never recover, and in whom he said all the people appeared much interested; and we followed him to the sick man's cottage.

The negro-yard, as it was called, consisted of three long ranges or rows of building, framed of the hard wood of the country, with projecting roofs, and thatched with the leaf of the troolie palm, numbers of which tree grow in the swamps that abound on the river's bank. It was capable of holding more than three hundred persons; and to the remotest end of one of these ranges did the manager himself conduct us, amid the happy greetings of those who had returned from work, and who manifested, by the joy of their countenances, and their ejaculations of "How d'ye, massa?"—"God bless you, massa!"—"Come for teach we poor neger, massa?"—"Hi! see wha God do for a' wee aready," how much they appreciated the change of management, and rejoiced in beholding their very taskmaster cheerfully conducting to the sick-bed of their fellow-sufferer those who, though humble, were yet true messengers of the gospel of peace.

On entering a lowly chamber, remarkable for

its cleanliness, on a small bed a feeble old man was laid, whose woolly hair, white as the purest snow, contrasted with his dark thin features, as much as his poor suffering body and manifest lack of comforts did with his peaceful smile and voice of praise and thankfulness. I need hardly say how much we were delighted and surprised to find in this aged black an enlightened brother in Christ—one who felt no sting in death, no hardship in suffering, because his heart had but one string to harp on, one feeling that swallowed up all others. He was a pardoned sinner—a child of God; and the grace of God had gone down so deep, gone down below his fathomless guilt and wickedness, to fetch him up so high, to blessings so great, hopes so glorious. God had saved him by the blood of Jesus.

It must be premised here that no missionary or known teacher had ever visited this part of the country, and that hitherto I had apparently been working on no man's foundation. This dear man had never been able to come where either my brother or self was bearing testimony; and we were now opening, as it were, a sealed-up place, on which we thought the light of the gospel had never shone. How, then, were we amazed, as well as rejoiced, to find a soul lit up with the beams of the Saviour's love, an experienced pilgrim, strong in faith, giving glory to God, and saying in principle, "I have fought the fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness." Yet so it was. How it was, remained for us to hear from the lips of the pilgrim himself, who, in answer to our request, in deep humility, and a clear, though feeble voice, declared plainly how he had heard, and how believed. Reader, sit down with us, and listen to the old man's tale.

It was, indeed, with the deepest interest that my dear brother (long since departed to be with Christ), myself, and the manager, sat listening to the narrator, as, in his own broken English dialect, mingled with praise and thanksgiving, and humiliating remarks on his own evil nature, but no harsh one on the conduct of his persecutors, he gave forth in substance that which follows.

Many years had rolled past since he, with others, had been transported by the agents of their proprietors, from a slave-ship, just arrived in the port, to a plantation fully thirty miles further up the river than that on which they were at present located. And well might we say of the slave colonies of those days, a horror of darkness brooded over them, without one ray of light to illumine the gloomy picture. The slaves had, indeed, been removed from one portion of the earth, where Satan holds the human race in the darkest bondage of superstitious fear and awe of his evil power, to dwell in another place, where under the false name of Christianity he still held sway, with scarcely less dark, though perhaps more felt and perceptible, bondage, as existing over those nominally allied to him, who came a Light to lighten the darkness, and as the destroyer of Satan's power. Alas for these poor victims of human cupidity! they heard that their masters were Christians; but the only advantage manifested in that name was, I fear, with few exceptions, their superior power to do evil; while the only development of religious faith was to be found in the revelry and excesses of the Christmas and Easter holidays, called by the slaves "Big and Little Christmas;" at which times there was a general relaxation of discipline, an interchange of gifts, and mutual sympathy in the carnal joys of revelry between master and slave; with a recognition of each other as fellow-creatures of the same original stock, and, alas! equally merged in the moral ruin of the fall. I may here add, it was always customary to allow and even encourage among the blacks, when work was over, the celebration of their African dances; the frequency of which, at nights, constituted their only amusement and relaxation from their hopeless bondage, and, to them, the fruitless toil of their lives; so that I have heard a negro set forth the history of their days in the following laconic, yet comprehensive, sentence: "It was nothing else but workee, workee; floggee, floggee; dancee, dancee."

The narrator of this tale was then a young man in his strength, and one who, by his address and cunning, as well as readiness and ability to carry out the views of his employers, was raised to the office of head negro-driver to the gang. An odious employment this, in which lay the widest scope for the exercise of every malignant and licentious passion existent in man, the temptations to which were great by the unlimited power given them, on the condition of extracting from the slaves the greatest proportion of work.

Narquois, by his own account, profited more than many of his equals in this sad office. None dared resist his will: all were ready to court his favour; and he became, like all others in his situation, notorious for his licentious excesses, hardness of heart, and tyrannical cruelty. The whole gang were thus walking in wickedness, and he the vilest of all. But that gracious God, who, from his mercy-seat, is still looking down with long-suffering and grace on the sinful children of men, as he marked the cruel transportation of these poor blacks across the ocean to feed the avarice of their more powerful and intelligent fellow-creatures, had also marked out his vessels of mercy, whom he would in Christ call to his glory.

Time rolled on, bringing with its course of human events a change big with promise to the slaves in the province of the west—the capture of the colony, by the fleet and arms of England, the result of which was, in the course of a few years, the slow but certain introduction of gospel light to the country. Though much resisted at first, yet did it most surely penetrate and enlighten many souls where it was first proclaimed, and, slowly spreading itself along the coasts, found its lodging and its course of progress in the hearts of the poor slaves.

But, alas! how were the three hundred souls on this plantation, so far removed from the port and coasts, to hear the joyful sound? We may imagine the jealousy with which the progress of the gospel was watched, and so it was with these people. All intercourse with the town and other places was cut off from their location, except by water; and that was rigidly restricted to the punts, or river barges, used in the transportation of stores and sugar from and to the shipping off the town. All sides of this plantation were bounded by deep dark forests and swamps; and the only way we could conceive by which the gospel message could reach these banished ones would have been by the slaves em-

ployed in this river navigation. But these had no idle time in town: discharging their sugars, reloading with stores, working under the eyes of the estates' agents, they were quickly despatched back to their river location as ignorant as they had left it. How, then, did the Lord work to accomplish his purpose of love?

It happened that the government—I mean the government of England—were about to extend and repair their works connected with the fort and military barracks. They possessed many slaves, chiefly mechanics, carpenters, and timber-squarers, some of whom were located on government forest lands, but the greater part in town. In order, therefore, to carry out the building designs of government, a gang of carpenters and wood-cutters were sent up the river to hew and square timber.

It happened that the place selected for this was some government land, nearly opposite that isolated estate; and thither were these government slaves carried, and housed, for a time, in temporary huts.

Now it also happened that among these men was a carpenter, named Jack, who had heard and believed the gospel when in town. He could not read; but had learned many portions of the bible; had profited not a little in the exercise of godliness; and, through prayer and close attendance on the word, had grown in grace, and in the knowledge of Jesus Christ. The order to remove so far from the sound of the gospel, and the communion he was enabled occasionally to have with other Christians and the missionary, was a melancholy one to him; and it was with a heavy heart he embarked with his fellows on this to him temporary banishment.

He had not, however, been long at his new abode before he became acquainted with the slaves of this lonely sugar estate—sometimes accompanying the overseer on a visit there to purchase sugar and provisions, and sometimes visiting them at night by means of his own canoe; and, when Jack perceived the ignorance and sin in which they were all lying, how totally they were deprived hitherto of the blessing that had reached so many already, and himself in particular, his heart burned within him to help them also to the gospel of the grace of God. But the danger of such an attempt was great. Nothing could cause greater alarm, or more certainly bring down vengeance on its perpetrator, than collecting a congregation for preaching the gospel, or setting up as a teacher, at such a time as that. Yet the fear of man could not overcome in this Christian slave the love he had for his fellow-sinners, and his burning desire of lifting up among them the Saviour's name, that believing they might live. Obliged to use the greatest secresy, he at length succeeded in obtaining leave from some families to come over in the dead of night, and instruct them in the truth of redemption by Jesus Christ. Although the utmost caution was used to keep the matter secret, the number of those who desired to hear increased so fast that it could not be hid; and very soon the spies of Narquois, who was always keeping an Argus eye over them all, especially to prevent secret and nightly meetings, gave him intelligence concerning the visits of Jack. Determined, however, to have ocular demonstration, and arrest Jack in the very act, he appeared to take little or no notice of the information, secretly purposing, by stealing softly to the place of meeting, from some stealthy corner to become a witness of all that was said or done.

It was at the dead of night, when the hum of voices in the Negro-yard had ceased, their "foo-foo" supper ended, "ebery nancy tory done," that you might have seen dark forms steal forth quietly from different houses in the range, and direct their silent way to where, in one Negro hut, might still be seen the glimmering light of a small oil lamp. Scarcely had the last form disappeared within, when the listener might have heard a slight plash now and again in the smooth surface of the river, with a rippling sound of a canoe making its almost noiseless way through the waters; then the rustling of leaves and branches as it forced through them to the shore: then a tall form might be seen rising from the stream, and, walking swiftly, glide within the hut, where many a heart was waiting to hear some more of the wondrous love of God, of human guilt, the Saviour's sufferings, and the sinner's pardon.

There, in a dark recess, commanding a window of the hut, sat the wily Narquois, watching, as a tiger, his unsuspecting prey. And what did he see and hear?

He saw Jack, seated in the midst of a listening group, reasoning, in his own simple words, on "righteousness, temperance, and judgment to come." He heard of God's goodness and power in the creation of all things; of man's creation in the image of God himself; of Eve; of Eden's happy garden, when all was good—sorrow, pain, and death unknown. He heard of the warning and command concerning the tree of knowledge; of Satan's subtlety in deceiving Eve; of Adam's disobedience, by whom "sin entered into the world, and death by sin, so that death passed upon all men, since in Adam all had sinned." He heard Jack declare that all flesh lay in enmity to God, the whole world in darkness. Jack spake of the evil, the selfishness, cruelty, and deceit, so marked among them all. He told them of the filthiness of their own conversation and ways. Then he told them of God, who was good; God, who was love; and of the promise God gave as he cursed Satan for the evil he had brought on man; that "the seed of the woman shall bruise the serpent's head." "This," Jack declared, "God has fulfilled in the virgin Mary's Son. God sent forth his Son, made of a woman, to redeem and bring back sinners to himself. He, who was God, was made flesh, came in fashion as a man, and dwelt down here. He, found in condition as a man, fulfilled the will of God, worked righteousness, and became a sweet savour unto God on our behalf, by perfecting obedience on the cross; where, being nailed, he bore our sins in his own body, was wounded for our transgressions, bruised for our iniquities, and by dying there made a full and perfect atonement for all sin. He was buried," continued Jack; "but the third day God raised him from the dead, and gave him glory; and now, at God's right hand, he has become the eternal salvation of every poor sinner who ever with a true heart believed on him. God," said Jack, "has commanded the good tidings of a free pardon, and the gift of life, to be preached

to all sinners in the name and through the blood of Jesus Christ. But," said he, "God will judge the world in righteousness by that man whom he has raised from the dead, who will come back to be glorified in his saints, and admired in them that believe, when he will take vengeance on all those who obey not the gospel. Now," said Jack, "if you remain and die in your sins, you will all have to meet judgment and eternal punishment from God one day; but, if you feel them heavy now, if you would tremble now, should God, the great God, begin to judge you, come at once with all your hearts to Jesus; confess your sins to him, who is now in heaven, but who once as a man bore the judgment of sin upon the cross when he died; and all shall be forgiven. Yes, forgiven! Believe now on him who died upon the cross, and you shall receive pardon and a new heart. Yes, Jesus will become your life, will give you his own heart, his own mind. You shall be able in Jesus to love God and hate your sin, which God will remember no more. Do not, therefore, go on in your sins any longer: look to Jesus, and wash away your sin, calling on the name of the Lord; for the blood of Jesus Christ cleanseth from all sin; and God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Thus spake the black evangelist to his fellows. And God gave the increase; for many trembled and fell down confessing their sins, and many believed to the saving of their souls.

But behold one pushing through the little throng; one, whom they all hoped had been fast asleep; one, the very sight of whom now was a check upon their godly feelings, and well-nigh froze up the fountains of their deep contrition. Behold the driver Narquois! But he was smitten through: the arrow of conviction had been driven to his heart, and the voice of mercy in the blood of Jesus had brought him to his Saviour's feet. He knelt in the midst, and confessed his sins. Again and again he made Jack repeat the story of the cross, the burial of Christ, his resurrection on the third day, his ascension into heaven, the command to preach the gospel to every creature. But time was flowing on; daylight was approaching; work and toil were returning with the rising sun. With various feelings and degrees of apprehension the congregation stole away to their respective resting-places; Jack retreating to his canoe. Again the sullen plash might be heard dying away in the distance on the river; the glimmering lamp of the preaching-hut could be seen no more; and silence profound reigned over three hundred human beings reposing from their toils, till the loud crack of Narquois' whip, echoing back from the surrounding forests, should arouse them to resume their labours.

From this time Narquois was another man. Roused as from a dream, light shone in upon his heart, discovering to his conscience all the sin and guilt of his life. He could no longer continue heaping up judgment on his soul for the last day. The still small voice of gospel grace was drawing his soul and the souls of many others to God. He continued to attend the preachings of Jack; he assisted in keeping the knowledge of them from *the white* people. Narquois believed in Christ for the remission of his sins, and grew in grace and knowledge; while the cross of Christ was the book in which he studied the great truths of redemption. He had no bible: he could not read; but in the cross upon which the Son of God suffered in the flesh and died he read in plain characters the dreadful nature of his sins, and the judgment they deserved. There also he could read the value God had put upon his own poor soul; yea, the immensity of the love of God, for Jesus died for him as ungodly. There, also, he plainly saw his sins were done away; that God had laid on Jesus his iniquity, his offences; and this, in connexion with the Lord's resurrection, was his complete justification. God had raised up Jesus from the dead: he believed it in his heart. He also saw in the cross of Christ the end and crucifixion of his own flesh. His "old man was crucified with Christ, that the body of sin might be destroyed, that henceforth he might not serve sin." He had died with Christ: he must live with Christ, and walk in newness of life by faith in the work of God, who raised up Christ from the dead. The more Narquois realised the place of blessing into which the blood and cross of Christ had brought him, the more he felt the fellowship of the Spirit, the bowels and mercies of Christ, and felt it quite impossible to exercise any longer, before God or man, the office he held on that plantation.

He knew what wrath his refusal to remain in office might bring upon him; yet he would trust in God, he would be faithful.

He was so: he told the manager he desired to be put in the field as a labourer, and begged him to place another trusty man in his room. The manager, astonished at such request, knowing how they all loved power, could not believe him to be in earnest; but, when he heard his reasons, which were candidly given, "his conscience would not allow him; he believed in Jesus Christ; he was a Christian; he could not flog or hurt his fellow-men," all the natural enmity of the heart against God was stirred up in the manager's breast, mingled with a sense of the reflection Narquois' conscience cast upon his own conduct: "He was a Christian; he could not, therefore, flog and hurt his fellow-men!" The sudden discovery that the gospel had, by some unknown agent, reached the Negroes on the plantation, determined the manager, by every means in his power, to crush it at once, and make Narquois the victim; but God made him a martyr or witness to the power of his grace. He first, by threats, endeavoured to terrify him to submission, and make him continue in office; but in vain. Narquois would work in the field, would toil, would drudge; but he would flog no more, torture no more. Then did the white man soon put another in his office; and Narquois (who, by this time having manifested before all his change of heart, openly confessed his faith in Christ, and turned from his iniquitous ways, was beloved by most of the gang) was led out before them all for punishment.

Stretched out with his face on the ground, his arms and legs drawn tight to stakes driven into the earth, lay this believer in Jesus, lifting up his heart to God; and, as he felt himself lying in the very plight and place where he had so often bound his fellow-sinners, he bowed his heart to the

stroke, humbled at the thought, yet felt he had a comfort his former victims had not. They might have suffered from their own contumacy, and certainly from man's cupidity or passion only, while he suffered for the faith of Jesus. Now did the manager, by menaces and promises, endeavour to elicit from him and others the secret of the gospel's mysterious entrance among them; but in vain. Though many besides Narquois had become faithful and changed persons, and many more were acquainted with the nightly preachings of Jack, yet none were found to betray the secret.

At length the manager, having threatened all with like punishment who dared hold preaching meetings, or resist his will, proceeded in his cruel punishment of Narquois with the cart-whip. He suffered without a murmur; for God was the strength of his heart; but he would not resume his office. As soon as his wounds allowed him to move, Narquois was led out every morning and chained to a stake in the field, where the gang were working, till the evening. When his flesh was healed he was again lashed as before; and still every day was passed chained in the field with the working-gang. Then the cruel flogging again; then chained as before till he was healed; and so on, for many, many times. At length God answered his prayers, and those of the other Christians, who witnessed his terrible sufferings and unflinching faith.

The manager finding his resolution fixed and insurmountable, the torture fruitless, marking his meek and quiet spirit, perceiving also the reformed orderly characters of those Negroes who, like Narquois, had received the gospel, his heart relented; he released the prisoner: but his constitution was entirely broken by suffering; and the manager, ashamed somewhat of his harsh conduct, appointed him as gardener to his provision ground, with only light work.

By this time, the government work being finished, Jack had returned to town.

Narquois, much respected by all, used to meet with the believers on Sundays and week evenings. They could not read, but they could pray, and tell one another of the love of God, and stir up one another's hope, keeping themselves in the grace of Jesus, and praying in the Holy Ghost.

Some time after, the proprietors purchasing land some thirty miles nearer the town, the whole gang were removed to cultivate the estate where we now visited him. As soon as these Christians could manage to visit the town, they all applied to a missionary, and were baptized.

Jack had long been called to rest when the old man told this gospel tale, as also many who had been saved through his preaching. "But," said the old man, as he concluded his most interesting narrative, "God has kept me to dis day in he own hand, and by he own grace, to talk of he love, and praise he holy name."

It may well be imagined how pleasingly astonished we were at hearing this story. The manager himself was much affected by it. We had thus, unexpectedly as it were, stumbled upon a little nest of God's children, who had hitherto been sealed up from our knowledge, and whom we gladly received into Christian fellowship. Narquois recovered, and survived a few years, adorning the doctrine of our God and Saviour, till he fell asleep in Jesus, looking for a glorious resurrection. Some aged persons, who were brought with him to the knowledge of Christ by the preaching of Jack, survive to this day; but the reader may be glad to know that very many on this plantation were afterwards converted, and, though now removed to other places, are walking in the faith and hope of the gospel.

Reader, many startling changes have taken place upon the earth since I sat and listened to the old Christian, Narquois. Many blessings and many troubles have passed over the West Indies; many souls have been added to the Lord, with much increase of sin and blasphemy since then: many changes, too, have passed over my own lot; many bitter cups have I had to taste, and many blessings have been shed over my path by the hand of God since then; but never have I been able to forget the joy I felt when listening to the tale of the old black man.

How is displayed the hand of God in all this! How manifest the power of the simple word! How beautifully illustrated the truth, "It pleased God by the foolishness of preaching to save them that believe." "The weakness of God is stronger than men; the foolishness of God is wiser than men. Base things of the world, and things which are despised, yea, things that are not, hath God chosen to bring to nought things that are; that no flesh should glory in his presence." O reader, are you "born again by the word of God, which liveth and abideth for ever?" If so, "as a new-born babe, desire the sincere milk of the word, that you may grow thereby." But, if you have not yet tasted that the Lord is gracious, "believe in the Lord Jesus Christ, and thou shalt be saved."

Let us also thank God that such things as old Narquois inflicted and suffered in his youth are almost forgotten in the British West Indies now; that in those parts white and black can walk together under the protection of the same laws, without any jealousies, in friendship and peace; while, in numerous instances, they are bound together in true Christian brotherhood as heirs together of the grace of life. Let us give God the glory. Amen.

Weekly Almanac.

"And he said, 'Nay, father Abraham; but, if one went unto them from the dead, they will repent."—LUKE xvi. 30.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and, because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee; through Jesus Christ our Lord. Amen.

JUNE.	MORN. LESSONS.	EVEN. LESSONS.
22. 1st Sun. aft. Trin..	Josh. x. / Luke vi.	Josh. xxiii. / Gal. vi.
23. Monday	Job xli. / Luke vii.	Job xlii. / Ephes. i.
24. Tuesday (Nat. John Bapt.; Midsum. Day)	Mal. iii. / Matt. iii.	Mal. iv. / Matt. xiv. 1-12.
25. Wednesday	Prov. i. / Luke viii.	Prov. ii. / Ephes. ii.

JUNE.	MORN. LESSONS.	EVEN. LESSONS.
26. Thursday	{ Prov. iii. Luke ix.	Prov. iv. Ephes. iii.
27. Friday	{ Prov. v. Luke x.	Prov. vi. Ephes. iv.
28. Saturday	{ Prov. vii. Luke xi.	Prov. viii. Ephes. v.

"If your eyes were so far opened as to see hell, and you saw your neighbours, who were unconverted, dragged thither with hideous cries, though they were such as were accounted honest people on earth, and feared no such matter by themselves, such a sight would make you go home and think of it, and think again; and make you warn all about you, as the worldling in the parable would have had his brethren warned, lest they came to that place of torment. .... God hath his appointed way of teaching by scripture and ministers; and he will not humour unbelievers so far as to send men from the dead to them, and to alter his established way. If any man quarrel with the sun, God will not humour him so far as to set him up a clearer light. Friends, I beseech you, regard me now as you would do if I should come from the dead to you; for I can give you as full assurance of the truth of what I say to you, as if I had been there, and seen it with my eyes. For it is possible for one from the dead to deceive you: the word of God, delivered in scripture, and sealed up by the miracles and holy workings of the Spirit, can never deceive you. Believe this, or believe nothing. Believe, and obey this, or you are undone."

"THE UNITY IN TRINITY, AND THE TRINITY IN UNITY, TO BE WORSHIPPED:"

A Sermon

CONTAINING A SCRIPTURAL ILLUSTRATION OF SOME PORTIONS OF THE ATHANASIAN CREED.

By the Rev. C. H. Davis, M.A.,

Of Wadham College, Oxford.

2 Cor. xiii. 14.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

If there be a subject from the consideration of which the mind of man returns overwhelmed by a profundity which it cannot fathom, it is that doctrine to which our church this day* invites our attention--the doctrine of the Trinity of Persons in the blessed Godhead. Happy would it be if the universality of its belief would permit the ministers of Christ to pass it over as an acknowledged mystery, but at the same time as an acknowledged truth; a truth to which it was only necessary to direct attention, without endeavouring to explain it, inexplicable as it must be admitted to be, and without insisting upon the proofs by which it was upheld; proofs, which to every candid and humble inquirer must appear plain and unanswerable. Since, however, this unhappily is not the case; since the most vague and unsatisfactory ideas are prevalent with respect to this most important doctrine; and since many, who hold orthodox views of the subject, are yet far from yielding themselves up to that ready obedience to duty which a heartfelt reception of this doctrine would certainly ensure, it seems desirable to follow the church services of this day, and to endeavour to improve the doctrine which they enforce, to our edification and instruction.

The word "trinity" means three in one; and it is used to designate the trinity of Persons in the blessed Godhead — the "holy, blessed, and glorious Trinity, three Persons and one God." The festival which we observe to-day is called "Trinity Sunday," because it is designed to celebrate this wonderful mystery—the Trinity of Persons in the Godhead—and to make it a subject of especial consideration. The Sunday after Whit-Sunday was chosen for this purpose, because, no sooner had the Holy Ghost descended upon the early disciples of the Lord Jesus, just after his ascension into heaven, than there immediately followed the full knowledge of the blessed Trinity—that stupendous mystery which had not before been so clearly revealed to mankind, although various intimations of the same truth had been given to the patriarchs and prophets of old. And, the church having dedicated the foregoing festivals to the honour of each Person of the blessed Trinity, it appeared desirable to conclude these solemnities by the addition of one festival more, dedicated to the honour and glory of the holy and undivided Trinity. And by this means that great and mysterious doctrine or fact is kept in perpetual remembrance (see Wheatly on the Common Prayer c. 5. s. 25). This doctrine is a matter of pure revelation; and it is purposed on the present occasion to state and to defend the scripture doctrine of the Trinity, and then to show its practical bearing upon the Christian's spiritual life. And may the blessed God grant to us all his blessing in the consideration of this great mystery.

The subject is no less interesting than important; but it is equally difficult to discuss. The doctrine was never better stated than in that wonderful composition, "which," as has justly been remarked, "is truly a wonderful body of divinity"*—

* This sermon was preached on Trinity Sunday, 1849.

* "Discourses on the Humanity and Deity of our Lord Jesus Christ;" by rev. C. D. Maitland, of St.

the creed of Athanasius, which occurs in this morning's service, and which is worthy of the attentive study of all who wish to ponder over a clear statement of the doctrine. The scriptures teach us that "without faith it is impossible to please" God; "for he that cometh to God must believe that he is," *i. e.* exists (Heb. xi. 6). And therefore this creed calls upon all who "will be (*i. e.* who wish to be—*velit*) saved" to "hold the catholic faith," *i. e.* the universal faith; for the word "catholic" means universal; and "the catholic faith" is "the faith which was once delivered unto the saints" (Jude ver. 3), and which has been universally held by God's people from that time to this. The creed then declares that "the catholic faith is this," viz., "that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons nor dividing the substance" (see John iv. 24, xiv. 6, iii. 5-8; and Ephes. ii. 18). This, then, is "the catholic faith" which it is necessary to believe*; and the creed, having declared the true faith, goes on to explain and illustrate the same, by reminding us that "there is one Person of the Father, another of the Son, and another of the Holy Ghost;" a statement founded upon scripture. For in Heb. i. 3, we read of the Son of God being "the express image of" the Father's "Person" (ὑποστασεως). And in 2 Cor. iv. 6 we read of God revealing himself "in the face" or "person," as the word (προσωπῳ) also means, (see 2 Cor. ii. 10), "of Jesus Christ." In John xv. 26, moreover, the Holy Ghost (or Holy Spirit) is plainly spoken of as a distinct Person from the Father and the Son, when our Lord declares not that "it" but that "he" (ἐκεῖνος), when sent from the Father by the Son, should "testify of" him. "But," as the creed reminds us, "the Godhead of the Father, of the Son, and of the Holy Ghost is all one—the glory equal, the majesty co-eternal." Elsewhere it warns us that, "like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord, so are we forbidden by the catholic religion to say there be three Gods or three Lords."

Now the truth of these statements may be proved from the sacred scriptures. If there be any truth plainly revealed in scripture, the unity of the Godhead is a plainly revealed truth. Thus in Deut. vi. 4, we read, "Hear, O Israel: The Lord our God is one Lord," which is solemnly repeated by our Saviour Christ in Mark xii. 29. Again, in Isaiah xliv. 6, God thus speaks: "I am the first, and I am the last; and beside me there is no God." Again, in John xvii. 3, our Saviour speaks of God the Father as "the only true God;" and in 1 Cor. viii. 4, we read that "there is none other God but one." It would be easy to multiply passages of scripture to the same effect; but these will suffice to prove this truth; the unity of the Godhead.

Now, although the scriptures so distinctly declare that there is but one God, yet we constantly find, throughout the inspired volume, that the divine attributes and perfections which belong to "the only true God" are ascribed to two other Persons, as well as to God the Father, viz., to "the Lord Jesus Christ the Son of the Father" (2 John 3), and to "the Holy Ghost," or the "Holy Spirit." Nay, the Son and the Spirit are expressly declared to be God.

Let us consider a few proofs selected from the many passages which support this truth*. And, first, as to the divinity of our Lord Jesus Christ. In Isaiah vi. 5 the prophet thus speaks, "Mine eyes have seen the King, the Lord of hosts." The word "Lord" is here printed in capital letters which always denotes that the original word is "Jehovah," a word only applicable to the great and terrible God. Yet in John xii. 41 we read that "these things said Esaias, when he saw his (Christ's) glory and spake of him." Christ, therefore, is the Lord Jehovah. Again in Isaiah xliv. 6, Jehovah declares, "I am the first, and I am the last; and beside me there is no God;" but in Rev. xxii. 13, the Lord Jesus declares, "I am .... the first and the last." Since, therefore, there is no God besides him who is the first and the last, and Jesus is the first and the last, Jesus must be God. Again, the Lord God declared himself to Moses to be Jehovah and I AM (Exod. iii. 14, 15); but our Lord Jesus Christ also assumed these awful titles when he said, "Before Abraham

James's chapel, Brighton. Hatchard. 1832. Disc. vii. p. 217.

* On the limitation of the "damnatory clauses" of this creed to the doctrine affirmed respecting the Trinity and the Incarnation, see Wheatly on the Common Prayer c. iii. sec. 15; and Simeon's third discourse on the excellence of the liturgy, quoted in the "Church of England Magazine," vol. xxiii., Nos. 668 and 669, pp. 248 and 263. See also "A concise History and Analysis of the Athanasian creed," by rev. T. H. Horne (Cadell); and the "Christian Observer" for January, 1849, pp. 8, 9. On the Nicene Creed, see the "Church of England Magazine," vol. xx., No. 570, p. 126.

* For many of the following references the writer is indebted to that admirable and conclusive little work "The Catholic Doctrine of a Trinity;" by rev. Wm. Jones, of Nayland; being No. 122 on the list of the Society for Promoting Christian Knowledge.

was, I am" (John viii. 51). Again, when he said, "My Father will love him, and we will come unto him" (John xiv. 23), *i. e.*, God and I will come and dwell with him, what language if a mere man had uttered it! But, further, he expressly declared, "I and my Father are one" (John x. 30). We also find St. Thomas permitted, without reproof, to address him thus: "My Lord, and my God;" and St. Paul speaking of him as "God over all, blessed for ever" (Rom. ix.); and also the first martyr, St. Stephen, calling upon him with his dying breath, and saying, "Lord Jesus, receive my spirit." (Acts vii. 59). Who but God could be a proper object of worship such as this? Indeed, St. John expressly declares that "the Word was God"*. Hence it is clear that "the Lord Jesus Christ, the Son of the Father," is truly and properly God as well as man. So that, whenever we find him spoken of in scripture as inferior to the Father, as when he says, "My Father is greater than I" (John xv. 28), we must remember that he voluntarily undertook for a time an inferior station, in order to procure our salvation†. Of this we are reminded in Phil. ii. 6-8, viz., that although "equal with God," he yet "took upon him the form of a servant," and "humbled himself," even "unto the death of the cross," for our salvation. And thus the Athanasian creed reminds us of his being "equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood." And this is a clue which will remove many apparent difficulties. As God, he could not have suffered; so he took upon him our nature to enable him to suffer for our salvation; while his Godhead conferred a dignity and a merit to the sufferings which he thus endured. Great, indeed, is the mystery of godliness!

Let us now see what the scriptures testify of the Holy Ghost. We read that "all scripture is given by inspiration of God" (2 Tim. iii.); but we also read that "holy men spake as they were moved by the Holy Ghost (2 Pet. i.); therefore, the Holy Ghost is the inspiring God. Again, in Isaiah vi. 8, the prophet states that he heard the voice of "Jehovah," the Lord of hosts; but in Acts xxviii. 25, &c., we read that it was the "the Holy Ghost" who spake on that occasion, and who therefore must be the Lord Jehovah. Again, in Luke i. 32, we learn that, because Jesus was conceived by the Holy Ghost, "therefore" he was to be called "the Son of God;" hence the Holy Ghost must be God. This is also implied when the Corinthians are thus addressed in 1 Cor. iii. 16: "The temple of God is holy, which temple are ye;" and are then asked, in vi. 19, "Know ye not that your body is the temple of the Holy Ghost?" To be, then, the temple of the Holy Ghost is to be the temple of God; and therefore the Holy Ghost is God. Indeed, this is expressly declared by St. Peter, in Acts v. 3, 5, when he says, "Why hath Satan filled thine heart to lie to the Holy Ghost? .... Thou hast not lied unto man, but unto God."

It is hoped, therefore, that the divinity of the Holy Ghost, as well as of the Lord Jesus Christ, the Son of the Father, has been sufficiently established as a doctrine revealed in scripture. Let us now consider a few passages which prove the distinct personality of the Father, the Son, and the Holy Ghost, and their proper unity of essence in one glorious Godhead; and then the practical bearing of the subject. In Isa. xlviii. 16-17, this truth clearly appears. For a person, who in ver. 17 declares himself to be "the Lord" (Jehovah), the "Redeemer," and "the Holy One of Israel," one who, as the context shows, must be the Lord Christ, thus speaks in ver. 16: "And now the Lord God, and his Spirit, hath sent me" (Compare Luke i. 32, iv. 18-21). At our Saviour's baptism the distinction of persons in the Godhead is also clear; for God the Father is declared to have said, "This is my beloved Son," and to have declared him to be such by sending the Holy Ghost upon him (see Matt. iii. 16-17). Again, our Lord Christ himself marks the distinction when he says, "But, when the Comforter is come, whom I

* In Col. ii. 9 we read that "in" Christ "dwelleth all the fulness of the Godhead bodily." This appears to mean "all the natural and moral attributes of God, without limitation" (C. D. Maitland's "Discourses," &c., No. viii. p. 254). And so our Lord has said: "He that hath seen me hath seen the Father" (John xiv. 9). With respect to the manifestation of "the invisible God" under the former dispensations, bp. Burnet well remarks, "It is true God has often shewed himself in visible appearances; but that was only his putting a special quantity of matter into such motions as should give a great and astonishing idea of his nature from that appearance: which was both the effect of his power, and the symbol of his presence" (On Art. i. p. 29).

† With respect to 1 Cor. xv. 24-28, it has been remarked that "Christ's delivering up the kingdom to God the Father no more proves that he will in all respects cease to be a king, or to have any farther reign or dominion, than the Father's delivering the kingdom to the Son proves that the Father himself then ceased to be a king, and parted with his own rule and dominion over all." Verse 28 seems to mean that Christ will then resign his mediatorial office to the Father, and that God (*i. e.*, the Godhead—Father, Son, and Spirit) will reign altogether without the intervention of a mediator, who will then be no longer needed. (See Dr. S. T. Bloomfield's Greek Testament on this *verse*).

will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John xv. 26). Again, we read, in Ephes. ii. 18, that "through" Christ we "have access by one Spirit unto the Father."

Now, since it is most certain that there is but one God, and yet that divine honours and divine attributes are in scripture given "to the Father, and to the Son, and to the Holy Ghost," honours and attributes which can belong only to the true God, we can come to none other than this conclusion, viz., that "in the unity of" the "Godhead there be three Persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost" (Art. i.). And, therefore, we are (according to our Saviour's command in Matt. xxviii. 19) baptized "in" or "into" (not the names, but) "the name of the Father, and of the Son, and of the Holy Ghost;" *i. e.*, we are dedicated to, and pledged to believe, love, serve, and obey the Triune God of our salvation. And to those who do thus love and serve him the inspired St. Paul addresses the apostolic benediction of the text: "The grace of the Lord Jesus Christ, and the love of God, and the communion (or fellowship) of the Holy Ghost, be with you all." In which it may be observed that the name of the Lord Jesus precedes that of the Father. So, again, in a similar benediction from the apostle John, in Rev. i. 4-6, the name of the Spirit* (to whom there is a direct act of prayer) precedes that of Christ. And the fact that in these passages the three divine Persons of the Godhead are mentioned each time in a different order affords a strong argument in favour of their perfect equality. So then we can only come to this conclusion, viz., that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one" (1 John v. 7)†.

But does this appear to be a contradiction in terms, and therefore to be contrary to reason? Does it seem that three cannot be made to appear equal to one, and one to three? Be it remembered that we say not that three persons make one person, but that three Persons constitute one glorious Godhead. We maintain that there are "three persons in one substance" (Proper Preface for the Communion); and that, while there is an unity of essence (οὐσιας), there is a distinction of person (ὑποστασεως)*. Thus, while Christ asserts his essential unity with the Father, saying, "I and my Father are one" (John x. 38): he also declares their distinct personality, when he says, "The testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me" (John viii. 17, 18).

This truth may be illustrated by the formation of man. Man consists of soul, animal life, and body—"spirit, and soul, and body" (1 Thess. v. 23, compare Gen. ii. 7); yet these three form but one man. And so intimate is the union of these three, that to our complex being we never think of applying any other than one personal pronoun. Thus, with reference to actions in which body and mind are alike concerned, we say, "He wrote a book," or "He gave advice," or "He entered into conversation." And we express ourselves in the same way when speaking of actions performed either by the body alone, or by the mind alone, or even when speaking of them in their separate state. Of the same individual we say at one time, "He died," or "He was buried," or "He is gone to paradise," or "He will rise again at the last day." Thus we read of Lazarus that "he died, and was carried by angels to Abraham's bosom," and that "the rich man also died, and was buried. And in hell he lifted up his eyes" (Luke xvi. 22, 23). Nor is there any contradiction in saying of man's "spirit and soul and body" that "these three are one" †.

* On this passage bp. Tomline remarks that "the seven Spirits is a mystical expression for the Holy Ghost, used upon this occasion either because the salutation is addressed to seven churches, every one of which had partaken of the Spirit, or because seven was a sacred number among the Jews, denoting both variety and perfection, and in this case alluding to the various gifts, administrations, and operations of the Holy Ghost" (On Art. i. in Works, pp. 360, 361). Compare Isa. xi. 2. A reference to the "sevenfold gifts" of the Spirit occurs in our ordination services; some allusion to the same also appears in the first collect of the confirmation service. See bp. Mant's prayer-book, pp. 450, 451.

† The genuineness of this text of scripture is well known to be dubious. For some reasons in favour of its genuineness see Jones on the Trinity, pt. iii. s. 18, and Gaussen's "Theopneustia," pp. 115-117.

* See Dr. C. Burton's "Lectures on the World before the Flood," No. 1, pp. 32-36, and rev. G. S. Faber's "Apostolicity of Trinitarianism," Introduction, pp. xx., &c., quoted in the "Church of England Magazine," vol. xxiii., Nos. 675 and 671, pp. 350 and 288.

Bp. Beveridge remarks that "in the unity of the Godhead there be three Persons; that is, though there be but one living and true God, yet there are three Persons, who are that one living and true God." And, again: "The divine nature is not divided into several Gods, as the human is into several men; but only distinguished into several Persons: every one of which hath the same undivided divine nature, and so is the same undivided God" (On Art. i. p. 60, and pp. 61-62). For, as he had previously remarked, "the same scriptures that tell us he is without body, assure us also that he is without parts, if we understand quantitative or extensive parts," &c. (p. 27).

† Some admirable remarks upon these points may

Now, when we call to mind the scripture record that man was made "in the image of God" (Gen. i. 27), do not these words seem to imply that the blessed God created man in the image of his own mode of subsistence as a triune Being*? And this may help to illustrate the truth that, "like as we are compelled by the Christian verity to acknowledge every Person" of the Godhead "by himself to be God and Lord, so are we forbidden by the catholic religion to say there be three Gods or three Lords."

These few observations upon this fundamental and mysterious doctrine of our religion will, it is hoped, furnish matter for serious and profitable reflection. But it would be wrong to dismiss the subject without offering some practical remarks upon it. The full revelation of this doctrine was reserved for "these last days" of the Christian dispensation; though we find many significant intimations of it even in the Old Testament scriptures †. In the New Testament this doctrine is distinctly revealed; and the apostle declares it in the inspired benediction of the text. We never meet for public worship without concluding our devotions with this benediction, slightly altered so as to make it a prayer. And may the consideration of it at this time lead us, in the use of these words, always to entreat the triune God with fervency and with earnestness to grant us the blessings which are implored in them! Let us consider how great are these benefits and blessings to sinful and ruined man.

We are told that "God is love" (1 John iv. 8), and that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16). Here, then, "was manifested the love of God towards us" (1 John iv. 9). Such is "the love of God"!

And of "his only-begotten Son" Jesus Christ we read that, "being in the form of God," he "thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. ii. 6-8). And this for us sinners, and for our salvation! Hence the scripture reminds us, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. viii. 9). Such is "the grace of our Lord Jesus Christ." O that it could be said of us, "And of his fulness have all we received, and grace for grace" (John i. 16)!

Of the Holy Ghost the Lord Jesus declares (in John xvi. 13, 14) that he will effectually teach and guide his people to the saving knowledge of himself. And to those who are brought under his influence may the apostle's question be put, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (1 Cor. iii. 16)? Surely, thus to become "an habitation of God through the Spirit" is to be made "partakers (κοινωνοι) of the divine nature" (2 Pet. i. 4)? And this is truly to enjoy "the communion (or fellowship, κοινωνια) of the Holy Ghost. Yea, moreover, they who are in such a case may take up the apostle's words, and also say, "Truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John i. 3).

And what a blessed privilege is this, to be permitted thus to have fellowship with the triune God—the Father, Son, and Holy Spirit! O that we all may enjoy it! and that we may all enjoy the blessings which the apostle desired for the Corinthians in the words of the text! He prayed that they might partake of all the benefits which Christ of his free grace has purchased, which the Father out of his free love has provided, and which the Holy Ghost by his almighty power communicates to God's people. Thus he desired that the free favour, mercy, and salvation of the Lord Jesus Christ, the special love of God the Father towards them as his adopted children, and the communications of the gifts, graces, and consolations of the Holy Spirit, might be with them. So that every blessing from God the Father, the Son, and the Holy Ghost, into whose holy name they had been baptized, might really be conferred upon them, and be constantly enjoyed by them all, to the everlasting glory of the whole three Persons of the blessed Trinity, according to the part which they each sustain in the work of man's salvation.

And what more can we desire for our-

be seen in "The Churchman's Penny Monthly Magazine," vol. i. p. 170, and vol. iii. p. 33.

* See the arguments in support of this view in the rev. C. D. Maitland's "Discourses on the Humanity and Deity of our Lord Jesus Christ, Disc. ix. pp. 285-294, and rev. T. T. Biddulph's "Patriarchal Theology," vol. i. pp. 81-116.

† On the solemn benediction recorded in Numbers vi. 24, 25, 26, it has been remarked that "in this blessing the name Jehovah is thrice repeated, to show the mystery of the Trinity in the Godhead, as the apostle has evangelically explained it to us, 2 Cor. xiii. 14; and, indeed, the rabbis confess that, as the name Jehovah is differently printed each time in this blessing, some mystery unknown to them is couched under it" (Dr. T. Coke's Commentary on the Bible, *vol. i.*).

selves or for our friends than the blessings invoked in this benediction of the apostle? May we, then, at all times when these words are on our lips, or are spoken within our hearing, so enter into their meaning with fervent affections and enlarged desires that the blessings to which they refer may belong to us and to all our fellow-worshippers, both now and evermore! May we follow the advice of the inspired apostle St. Jude: "But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21). And may we give, as we are invited and are in duty bounden, "most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life" (Communion-service). And thus

"May the grace of Christ our Saviour,
And the Father's boundless love,
With the Holy Spirit's favour,
Rest upon us from above!
Thus may we abide in union
With each other and the Lord,
And possess, in sweet communion,
Joys which earth cannot afford."

Amen, and amen!

MISSIONS AT HOME.

No. XII.

"The gospel bids the dead revive;
Sinners obey the voice, and live:
Dry bones are raised, and clothed afresh,
And hearts of stone are turn'd to flesh."

WATTS.

THE ENGLISH JEWS.—*Abrahamitic Society.*—This association does not profess to give a large amount of relief to individuals, nor would this be desirable; but it aims at alleviating distress when all other sources fail, at giving help when calculated to promote industry, or in order to obtain more permanent employment, and especially at enabling the sincere inquirer, during the hours of instruction, when the mind is more absorbed and support difficult, to prosecute his inquiries with ease and quietness, in order that he may become fully acquainted with that knowledge which is able to make him wise unto salvation. The total amount of last year's income, including a balance of £15 left in the treasurer's hands at the last audit, was £118 9s. 6d., a sum considerably less than that of the preceding year. Yet a proportionate amount of good has been done, and the wants of many of our Jewish brethren were alleviated. The number of cases relieved was 169, or 119 individuals of the house of Israel; and the total expenditure amounted to £104. Of the above number 34 were baptized, and 79 inquirers. Among the baptized Israelites thus aided was one very aged, who was very often in great distress, because no longer able to work, but who has since been called away from a world of sorrow to enter upon eternity. Again: four were respectable teachers, but in temporary difficulties: four others are studying at a public school, and wanted help: some wanted means to carry on or improve their trades, and some were out of employment for a time, and obtained work afterwards. Among the inquirers, who are exposed to many trials and difficulties, and desire our sympathy and kind help, not less than 47 have so far profited by religious instruction, or conversation, that they have expressed themselves convinced of the truth as it is in Jesus: six of them have since been baptized, and eight were enabled to be admitted into the Operative Jewish Converts' Institution. For some it would have been impossible they should have heard so much of the gospel as they did, if they had not been enabled by the society to prolong their stay in London; and who can tell what effect may not finally be produced on most of them? "Let us, therefore" (concludes the committee's report), "go on in this good cause, and sow the seed of the gospel; and, according to the Lord's promise, we shall continue to reap in due season, if we faint not."

INLAND NAVIGATION AND RAILWAY MISSION.—I have before me the thirteenth annual report of this truly valuable undertaking. It states that the number of visits made last year was, as well as can be calculated from reports received from various branches of the mission, 17,500. Nearly 400,000 tracts and handbills were distributed: 57 canal-boats and river-craft were supplied with school-books and volumes from the Loan Library; and, in addition to 350 bibles and testaments, sold at reduced prices to boatmen, bargemen, and "navvies," 267 copies of the holy scriptures were given for the general use of poor families at various stations. It must be evident that the society depends chiefly, under the divine blessing, on gratuitous agency. Nearly 100 reputable, godly, energetic men have been secured as visitors of canal and river-craft. A few of the agents receive small sums—there are no fixed salaries—from the committee: the work of others, at some of the stations, has been acknowledged by presenting to them, at public meetings, a family bible, or the Religious Tract Society's Commentary on the Holy Scriptures; but the greater number of the society's zealous friends, unwilling to draw upon the limited funds of the society, "sow beside the waters," seeking only the glory of God. The income for the past year amounted to £190 only, while the expenditure was £221; being a balance of upwards of £30 due to the treasurer.

THE SABBATH DAY.—"This is the great object of our society—to procure for the sabbath that observance which will make it what our objectors desire to see it, "a delightful, happy day." And if, to render it so, post-offices must be open, trains must go, coaches run, racing, drinking, gambling

of all sorts be encouraged, then we, to attain our object, must encourage all such things. But are such things necessary? We decidedly reply in the negative; and, more than this, we believe that, while they contribute little to the gratification of the carnal appetite, they are destructive of the best interests of our species? And why? Because sin, more or less, is connected with them all. And is it not sin which has made the world what it is? And will you pretend that God's arm is so shortened as to need the aid of the powers of darkness to make his creature happy? God forbid! But, acknowledging this truth, and submitting to the wisdom of God, we inquire whether, in giving up one day in seven, a seventh portion of our time is lost? And here we perceive God's judgment to be superior to man's; for the universal testimony of those capable of judging is, that it is a positive economy of time to work six days, and to rest the seventh. The testimony of our medical practitioners and overseers of the public health is unanimous to the necessity of a day of rest, whilst the evidence of our ministers and magistrates bears witness to the demoralizing effects of broken sabbaths; and do not the not unfrequent delinquencies in our post-offices testify the same? Or, let us take the evidence of our own eyes, and, judging from the appearance of those who have to work six days in those ill-conditioned factories in our large manufacturing towns, what would be their condition if a sabbath never intervened? .... Labour on the sabbath day, then, is inconsistent with the happiness which belongs to it. I next advance to defend the course of the society against those who object to it, on the ground of our denying them the day for their own pleasure. And, first, I wish to remind you that there are very few days on which the sabbath-breaker seeks pleasure, in the present times, which does not involve labour on the part of others. And, having shown labour to be inconsistent with the happiness of the day, the pleasure derived through it must be inconsistent also. And what a miserable reflection it is, for the man who consents to be one of a pleasure-party, to think that he is enjoying a little sensual gratification at the expense of thousands of his fellow-creatures, who, were it not for the like of him, would enjoy the sweets of a sabbath day! .... Let me not be thought to extenuate in the least the sin of cab-driving on the Lord's day. Since my connexion with this society, I have seen its soul-destroying influences; and, from conversation with our cabmen, I judge that, if it were not for the inconsistencies of those who call themselves by the name of Christ, our cabmen and their cattle would soon enjoy a day of rest" (From a paper read at the usual quarterly meeting of the Leeds Working Man's Sabbath Protection Society).

RAGGED CHILDREN.—We believe it is a fact not sufficiently considered, that the majority of those poor children who are sunk in the "extremes" of destitution and misery are in a state of orphanage. In many cases it will be found that the number of parents belonging to the children attending an ordinary Sunday-school is nearly double the amount of those who represent an equal number of ragged children. This may partly arise from the intemperate habits of the parents, and the filthy, pestilential dens in which they are forced to congregate; but we have reason to know that in many instances the parents were decent and industrious until prolonged sickness reduced them to extreme poverty; and, when death came, it left the children helpless and destitute. .... On a late examination of the minute-book of the Grotto Passage Industrial School, we found entries of 43 boys admitted, varying from eleven to seventeen years of age. The ground of their admission was not orphanage; yet we find that out of the whole number there was not one boy who had both parents alive: four had "no mother"; eighteen had "no father"; and twenty-one out of the forty-three had "neither father nor mother." Scarcely have we ever perused a more affecting record of the dreadful consequences of desolate and unprotected orphanhood. "Father dead nine years, mother dead ten"; "Father dead twelve years, mother dead eleven"; "Father dead six years, mother dead four years." Such commence the first entries of this repertory of juvenile suffering and crime. In very many cases the deaths of the parents form the date of the children's downfal. How could it be otherwise? Often cast upon the open streets, without either friend or counsellor, their first refuge is a low lodging-house, where they are speedily instructed in the arts of thieving, and every possible facility and encouragement afforded them. Nor is it merely in the Grotto schools that cases of orphanage preponderate; but the facts are familiar in connexion with every industrial school in London and the provinces. From the examination-papers of nearly five hundred candidates for emigration, we find that not one-fourth of the children had both parents left. In the usual course of events, it is scarcely possible to imagine a case of more unmixed suffering than such as we have heard related by some of these friendless children. The house broken up on the very day on which the only parent was buried, the sticks of furniture seized by the landlord, and the poor friendless child left to wander where it might (Ragged School Union Magazine).

SCRIPTURE READERS' SOCIETY.—The financial report made to the late general annual meeting evinced the alacrity of churchmen to respond to the appeal of the committee for the replenishment of the society's exhausted resources. The general income had increased last year from £6,063 to £8,055, exclusive of a sum of £557, of which £550 was presented at the last annual meeting by lord R. Grosvenor; this having been raised as a special fund for aged and distressed scripture-readers. The number of grants was now 106; the field of the readers' operations embracing a population of one million and upwards, including 81 parishes and districts, where alas! there does not exist church-accommodation for more than 170,000. The committee are, therefore, anxious for a still greater measure of public support; for there is urgent need that the number of readers should be trebled, nay, quadrupled. The society's expenditure for the past year amounted to £7,457, including £6,363 for salaries, &c., to scripture-readers. The balance in hand was but £1,214.

THE CHURCH OF ENGLAND SUNDAY-SCHOOL INSTITUTE.—The report read at the seventh annual meeting, on the 2nd May, stated that the

experience of the founders of the institute had justified their expectation that it would secure the attachment and support of the numerous friends of Sunday-schools connected with the church of England; nay, their expectations had been more than fulfilled, and the society in consequence now possessed a large amount of influence and prosperity. Among other transactions of the past year, the series of lectures at the school-room of St. Dunstan's in the East had been regularly maintained; various subjects of practical benefit had been brought before the members by clerical friends; the progress of the auxiliaries at Hull, Norwich, &c., was most cheering; and every quarter conversational meetings, superintendents' meetings, and meetings for prayer, had been held. The circulation of educational books, both for teachers and pupils, had extended even to the colonies; and the committee, as a body, had addressed a memorial to her majesty, praying her to maintain the protestantism of the land, and to withhold all support from the papal system. On the 1st January the committee began the publication of the "Teachers' Monthly Magazine." The finances during the past year had improved, mainly owing to a liberal grant of £105 from the corporation of the city of London.

IRISH CHURCH MISSIONS TO THE ROMAN-CATHOLICS.—The anniversary meeting of the society took place on the 2nd May, and the yearly report then read opens by stating that, "in looking back upon the course of the last year, the second of the society's existence, your committee are deeply impressed with a sense of the singular blessing with which it has pleased God to honour their instrumentality. The field of missionary labour among the Roman-catholics is occupied, in various departments, by other agencies as well as that of your society; and your committee rejoice to observe that the general aspect of the whole missionary work affords the most cheering testimony that we are engaged in the furtherance of God's own purpose of mercy to the Roman-catholics of Ireland. The amount of the funds which have been received by the committee in the course of the year 1850 is £6,284. This exceeds the receipts of the previous year by £1,609. The balance in hand at the beginning of the year was £1,709; making the whole funds amount to £7,993. The expenditure during the year 1850 amounted to £6,703, leaving the balance in hand £1,290. The current expenses of the missions in their present state, without the enlargement which your committee would hope to make, requires a sum of more than £500. per month." Towards securing national support, the committee have devised means, already in successful and partial operation, for establishing auxiliary associations in every county in England: sixteen counties have become fellow-helpers in this noble work for the spiritual and temporal well-being of the sister island. There are thirteen ordained missionaries in connexion with the society; seven of them having been ordained expressly for the work, and one being a reformed Romish priest. These eight are all employed in Western Galway, and officiate in twenty-one several congregations. The society has also four lay-agents at Clifton and Dublin, and 83 persons acting as scripture-readers; besides 30 schools, under 41 male and female teachers, which are attended by 2,932 children, all of them Romanists or converts. And there is too a lower instrumentality, viz., 174 Irish teachers, who instruct 3,520 Romanists in reading the Irish scriptures.

THAMES CHURCH MISSION SOCIETY.—The report for the year 1850 states that "the number of persons to whom the gospel-message has been delivered during the past year, through the instrumentality of the Thames Church Mission, is 12,845. These individuals were not all sailors; many were emigrants, and some convicts, guards, &c. Sometimes an average of four sailors from each collier, in a river-section, will attend a week-evening service on board the Thames Church Ship, in the face of unfavourable weather. Happy would it be for England if every household of nine persons contributed a party of four worshippers to the week-evening assemblies of the faithful. It has been observed by visitors that no congregation can be more decorous and attentive than those collected in the Swan; and it is certain that the sailors entertain a growing attachment to the mission. The emigration branch of the mission has greatly increased. About 70 passenger-vessels were visited in 1850: farewell-services were conducted in most of them: large quantities of sewing-materials for useful employment during the voyage, and about 8,000 books and small publications, were distributed among the emigrants: the books and needlework are supplied by the British Ladies' Female Emigrant Society, who also kindly assist in the maintenance of a scripture-reader, to meet the enlarged requirements of the mission. The ships in the coal-trade which were visited amounted to 3,523. The annual accounts for the year closed with a balance of £65 in favour of the society.

H. S.

MEDITATION*.

"Of whom the whole family in heaven and earth is named."—EPH. iii. 15.

HAS it ever been thy lot, dear reader, to wander, silent and alone, through the dwelling once known to thee as the happy home of thy childhood? Hast thou known what it was, after long years had elapsed, to tread the sacred spot where a father and a saint breathed out his expiring breath, and to kneel (as on holy ground) to supplicate a blessing, where prayer unceasing has been made for thee? O! these are trying scenes: these do indeed illustrate earth's emptiness: these tell us of home-ties broken, and the sadness of bereavement. Each chamber recalls the image of some dear one, whose presence cheered and whose smile delighted us; but they are gone, and where? Where we are going, too, if as one family we have united in singing the praises of God on earth, and where we shall hereafter "unite in singing his praises above." It is sweet, passing sweet, to realize the oneness of the family of God. Let it animate us this day, in running the "race set before us." Let us feel that we are but in different parts of our Father's kingdom. They who are still learning cannot look for the same place of honour with those

* From "Morning Meditations for a Month." London: J. J. Guillaume. 1850.

whose education (if I may use the simile) is completed; but by-and-bye we shall be perfect too; and then shall we be also admitted as the blessed inhabitants of that "city which hath foundations, whose builder and maker is God."

The Cabinet.

HUMILITY.—Think of the wisest man that ever lived—I mean Solomon. See how he speaks of himself as a "little child;" as one who "knew not how to go out or come in," or manage for himself (1 Kings iii. 7, 8). That was a very different spirit to his brother Absalom's, who thought himself equal to anything: "O that I were made judge in the land, that every man which hath any suit or cause might come unto me; and I would do him justice" (2 Sam. xv. 4). That was a very different spirit to his brother Adonijah's, who "exalted himself, saying, I will be king" (1 Kings i. 5). Humility was the beginning of Solomon's wisdom. He writes it down as his own experience: "Seest thou a man wise in his own conceit? there is more hope of a fool than of him" (Prov. xxv. 12.)—*Rev. J. C. Ryle.*

JUDSON:

A TALE OF THE BURMESE WAR.

BY COLONEL BLACKER.

(For the Church of England Magazine)

HE has left his home in the far, far west;
For the Spirit hath stirred within his breast,
And bade him set the pagan free
From his bondage of idolatry
Recount, the darkened heart to move,
The wonders of Immanuel's love.

Oceans twain before him lay—
O'er both he has won his toilsome way;
And now on Irrawaddy's strand
The dauntless preacher takes his stand.

But the tale of the meek One crucified
Ill suits the haughty Burman's pride;
And Bethlehem's lowly stable seems
To Ava's sons a dream of dreams;
Whose treasured idols stand on high,
Enthroned in gold and ivory;
Within whose forest's spicy fold
The rich pagoda glows in gold;
And bigot priests offended doom
That teacher to a dungeon's gloom.

* * * *

They come, on victory's pennons borne,
Trained danger's every form to scorn;
In many a field of glory tried,
The island chiefs, Britannia's pride;
And all too late the Burman knows
His arms how weak with such his foes.
Ceased is the vaunt of power that bade
Th' invaders on the shore be stayed;
In slavery's chain be captive led,
Or find a grave in ocean's bed
(Such the wild warning threats of pride,
That British valour would deride).

In vain his every forest glade
Is bristling with the strong stockade;
Vain his fury, vain his wile;
On open plain, in close defile,
Where'er he turns, defeated still,
By British valour, British skill;
In his remotest fortress pent,
The foe is on submission bent;
For terms of peace must humbly sue,
Propitiate "the robber crew"—
'Twas thus they termed the gallant band
By justice called to scourge the land:
From him must favour seek to gain
Whose name was uttered in disdain.
But who shall plead for Ava now?
The cloud is on his fiercest brow.
Shrinking in dread, his boldest fear
Before the victor to appear—
Unused the prostrate foe to spare,
Others they deem that feeling share,
And count the venturing Britons near
But rushing on the hostile spear.
The captive! aye, the captive, then,
Remembered in his noisome den,
Is from his iron durance freed,
And trusted in that hour of need:
He undertakes the mission dread;
And well the pious man has sped:
His words of truth and peace combined
In British bosoms favour find,
And terms of truce for Ava gain,
She dared not hope she might obtain:
Her empire sings from end to end
With blessings on her Christian friend.
O what shall be his meet reward
Whose voice hath sheathed the hostile sword?
'Tis his to name—the brightest gem
That sparkled in his diadem,
Were all too poor, did he demand
Such guerdon at his monarch's hand.
He asked not gold, nor the ruby bright,
The diamond that dazzles the aching sight;
Nor silks in Cashmere's valleys wrought;
Nor pearl of price from ocean brought:
He begged a boon, to his ardent mind
More precious than all these combined:
"If, as ye say, your hearts are bound
In ties of gratitude profound,
Let those who would, like me, proclaim
The glories of Messiah's name,
Through your wide realm permitted be
To preach that name at liberty,
No dungeon close its doors on them:
Grant this: I seek not gold or gem."
Strange feelings through the council ran:
With wonder on the pious man
They gazed—and, though perhaps a few
Might with contempt his notions view,
Respect was paramount in all
Assembled in that gilded hall;
And many a thought awaked that day
To better feelings led the way:
"O! could it be an idle tale
That bade such godlike thoughts prevail?
Could that be an erroneous creed
The mind from avarice that freed?
Teaching the love of God to hold
High place above the love of gold?
Columbia! 'mid the starry blaze
Thy spangled banner proud displays,
O let another find a place!
No brighter star that flag can grace
Than that which gives to deathless fame
The glories of thy Judson's* name.

* Mr. Judson was an American missionary. For the interesting detail of facts from which the above is grounded, see col. Snodgrass's account of the Burmese war. W. B.

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
24, NORFOLK-STREET, STRAND, LONDON.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 890.—JUNE 28, 1851.

(Arab Townsmen.)

ORIENTAL DRESSES.

In a former number (789) of this magazine, a description was given of the usual dress of the Bedouin Arabs. It may be not uninteresting to compare this with the mode adopted by other orientals of wearing their garments.

The under clothing is generally the same in all: drawers of linen or cotton worn next the skin, and over that the shirt made of cotton or woollen, which is most frequently, but not always, confined by a girdle. These, in warm weather, often form the sole dress of the Bedouin peasants and the lower classes of townspeople. The poor, indeed, never superadd more than an outer cloke or mantle, the abba, hyke, or bournoos. The rich wear over the shirt a gown or caftan, which is a long robe descending to the ankles of mingled silk and cotton, striped or sometimes figured. This is all they wear in the house; but it is not thought decent to go out or pay visits without a cloke; and, if any person of rank or respectability were so to go abroad, he would be called, metaphorically, *naked;* in which sense the term is frequently used in scripture.

The outer garment or cloke, very extensively worn in the east, is the abba, in which two of the persons in the illustration are represented. The one in the centre is a Bedouin, known by his distinctive head-dress, a kerchief folded and tied round the head. The figure on the right is an Arab townsman: he wears the abba, but has a turban on his head. The other figure is a man of the Arab tribes or Moors of Western Africa. His outer garment is the bournoos, a woollen cloke differing from the abba by being furnished with a hood. There is another outer garment called a hyke, which is only a kind of large woollen

blanket, or in summer a cotton sheet. This is used in different ways according to the pleasure of the wearer, a part being sometimes thrown over the head; illustrating what is said in scripture of persons covering their faces with their mantles.

HOW SHOULD PROTESTANTS MEET THE AGGRESSIONS OF ROMANISTS?

By the Rev. S. Hobson, LL.B.

Incumbent of Butley, Suffolk.

A DIALOGUE.

No. III.

Maxwell.—I have brought you a letter, sir, from the rev. Mr. Doile, who is particularly engaged this evening.

Schoolmaster.—O, I see! The priest is at present very much occupied; and therefore he has requested you, Mr. Maxwell, to be his proxy. I learn from this letter that you were once a member of our church. May I ask what could have induced you to leave it for the church of Rome?

M.—I will readily inform you, sir. Until last year I firmly believed that the church of England taught all the great and essential doctrines of Christianity which are, and always were, held by the catholic church. A careful examination of her articles and formularies has, however, satisfied me that I was mistaken, and that she absolutely denies some important catholic doctrines; while on others, such as the unconditional communication of grace in baptism to all infants baptized by a lawful minister, the duty of confession, and the efficacy of priestly absolution, she speaks so uncertainly, that it cannot positively be affirmed that she holds these doctrines. In fact, as you well know, it has been formally and authoritatively decided that an article of the creed, "one baptism for the remission of sins," may either be acknowledged or denied by the members of your church, just as they please.

S.—Indeed! I was not aware of that. You must be labouring under some strange mistake.

M.—You surely know that members, and even ministers, of your church, who hold that the inward spiritual grace does not necessarily accompany baptism, even in the case of infants, are allowed to remain in your communion; but they who hold this opinion deny, of course, that article of the creed, "one baptism for the remission of sins."

S.—I cannot see how you arrive at such a conclusion.

M.—If the inward spiritual grace be not conferred by baptism, the sins of the baptized are not remitted; but, if they are not remitted, it cannot be a "baptism for the remission of sins." Now, you are permitted to hold that the inward spiritual grace is not always conferred, and, consequently, sins are not always remitted in and by baptism; and therefore you are allowed to deny this article of the creed.

S.—The expression in the creed, "one baptism for the remission of sins," is borrowed from certain passages of scripture: "One faith, one baptism": "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins": "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord". It will be readily granted that "one baptism for the remission of sins" cannot signify more than is intended by the passages. To whom, then, are they addressed? Who are the persons exhorted to come to the sacrament of baptism? The penitent and believing. But, if they have faith and repentance, they are already pardoned: their sins are already washed away by the blood of Christ, applied to them by faith. How, then, can they wash away their sins by baptism? They do that to the eye of man which has before been done in the sight of God. They openly and publicly receive the sign and seal of that grace which God had already conferred upon them. It is said that "with the mouth confession is made unto" (or for, &c) "salvation." Shall we, therefore, maintain that in and by the act of confession a man is saved? Is it not evident from the context that it means that such confession is a sign that the confessor, who with his heart "believeth unto righteousness," is in a state of salvation? For neither confession nor baptism is the cause, but the effect of grace. "Be baptized, and wash away thy sins," therefore signifies "Make it manifest to the world, by going to that outward washing which God hath appointed, that thou art inwardly cleansed by the blood of Christ." The outward sign has some resemblance to the inward and spiritual grace; and is, in consequence, often spoken of as the thing which it signifies. "If sacraments," saith Augustine, "had not a certain similitude of those things whereof they be sacraments, they should be no sacraments at all. And of this similitude they do for the most part receive the names of the self-same things they signify"*. Hence "baptism for the remission of sins," is so called because it signifies the remission of sins; "the washing of regeneration," because it signifies that washing, not that by the mere external act it washes away sin, or regenerates. Do you believe that Simon Magus received, at his baptism, the inward spiritual grace?

M.—No. He was a gross hypocrite; and therefore could derive no benefit from that holy sacrament.

S.—Do you consider that the "man of Ethiopia," who said to Philip, "I believe that Jesus Christ is the Son of God," had true and lively faith in our blessed Saviour?

M.—Undoubtedly he had.

S.—Then he believed before he was baptized; but he who believes is already justified, or has his sins remitted. It was not, therefore, by baptism, but by faith, that he received remission of his sins. Here, then, are two cases (and several others might be adduced), in which you must allow that remission of sins was not inseparably connected with baptism. But would you think it fair to be accused of rejecting an article of the creed, because you cannot deny that the remission of sins may sometimes be given before, sometimes after baptism, and sometimes not at all, as in the case of unbelieving adults, who may always remain in "the gall of bitterness and the bond of iniquity?"

M.—Of course, I should not.

* See the "Homily of Common Prayer."

S.—Then judge of the fairness of those who accuse numbers of our clergy of denying "one baptism for the remission of sins," because they cannot believe that grace is inseparable from baptism. "It is certainly not easy to see how the denial of the unconditional regeneration of baptised infants involves the denial of the article in question, any more than the denial of the unconditional regeneration of adults, in and by baptism, leads to a similar consequence. Yet it is allowed by nearly all parties that adults, though pronounced regenerate at baptism, are not truly regenerate, except they were sincere in their profession of faith and repentance; but these parties are not accused of denying that there is one baptism for the remission of sins"*. But what other doctrines, which you esteem as catholic, did you find our church either condemning or not plainly admitting?

M.—She does not tell us that in the blessed eucharist grace is contained. She does not say that it is a sacrifice, or that it is propitiatory for the living or for the dead. She does not say that the bread and wine, after the words of consecration, are the body and blood of our Lord. She does not affirm that we ought to pay outward honour and reverence to our blessed Lord, present upon his altar, after the consecration. She does not declare that in confirmation the candidates receive, after a sacramental and mysterious manner, by the laying on of hands, the gift of the Holy Ghost, never in like manner to be again given and received. She does not say that extreme unction may be received and administered, nor what are its effects. She does not positively affirm that episcopacy is essential to the existence of a church. Her views are very dark respecting the catholic doctrines of prayers for the dead, purgatory, invocation of saints, the reserving, lifting up, carrying about, and worshipping the sacrament of the Lord's supper, and also on justification by faith.

S.—You might have stated some other shortcomings of the church of England. For instance, she does not presume to add any thing to, or detract from, the word of God. She does not declare that to be necessary to salvation which God has not so declared. She does not speak more or less than scripture authorizes her to speak; and she is so forgetful of her own dignity as to submit implicitly to the word of God, instead of maintaining that her authority is superior to holy scripture! Really, sir, I can hardly persuade myself that I heard aright. I thought you said that you were a member of the church of England; and yet you were holding those doctrines which you complain that she either repudiates or does not affirm with sufficient clearness! If such were your opinions, you were not, of course, a member of our church, although you professed, and, strange as it seems, sincerely believed yourself to belong to our communion. It would appear that you fixed your eyes upon the church of England as it existed upwards of three hundred years ago; that you had been so intently studying her old records, as at length to confound the present and the past; to mistake the reformed for the unreformed church; and to believe that she still retained those errors and superstitions which distinguish popery from Christianity*.

M.—What, sir! do you mean to presume to say that the catholic church is unchristian?

S.—I said that popery was unchristian. As far as the church of Rome teaches and holds catholic doctrine, that is to say, "the faith once delivered to the saints," so far she is a Christian church; but, as far as she holds doctrines and maintains practices which Christ and his apostles never taught nor sanctioned, but which are absolutely contrary to, and subversive of, the faith they preached, to that extent she is a false and antichristian church.

M.—So you make the catholic church true and false at the same time!

S.—The church of Rome, you mean, sir. It may be called a branch of the catholic church, notwithstanding the many errors which it retains, just as a diseased and moss-grown branch may continue to be a part of a good tree. Your church may be compared to a mother who indeed provides food for her children; but the wheat which she uses is so adulterated by tares and other noxious ingredients, that the children's bread affords very little nourishment; and, though the water be drawn partly from a pure fountain, yet it is so contaminated by a large quantity which she draws from a muddy stream, that it cannot refresh her household. Such being the view taken of her by our church, as is evident from our articles and homilies, I can account for your assumption that the church of England still sanctioned the doctrines and practices which she repudiated at the Reformation, only on the ground that you were labouring under a temporary hallucination. I know, indeed, that the Roman-catholic laity, for several years subsequent to the Reformation, attended their parish churches without scruple. They probably thought that the doctrines they heard were agreeable to the teaching of the church of Rome; for, having been used to a service in an unknown tongue, they knew little or nothing of doctrine. Nor was it any rational conviction that the church of England taught what was erroneous, which drew them away from our communion; for they had listened approvingly to her teaching during ten or twelve years: it was their blind submission to the commands of the pope which led them to become schismatics. Your case is different; for you must have known that the two churches held very opposite views on many essential doctrines.

M.—I knew that the language of the two churches was different on some vital points; but I concluded that their meaning was nearly the same. It was the pope's supremacy to which I chiefly objected. I believed that the church of England was a true branch of the catholic church, and was totally independent of any foreign jurisdiction. But, after much study and research, I became satisfied that the pope, the successor of St. Peter, is the divinely-appointed head of the catholic church; and, consequently, that it was my plain duty to offer him absolute submission and allegiance.

* These, and a few of the preceding, observations are taken from a little work, recently published by the author: "What mean ye by this Service?"

* That such a mistake—singular as it is—may be made, any one may see who will read "Mackell's Want of Dogmatic Teaching," &c.

S.—May I ask what scriptural evidence satisfied you on this point?

M.—Our blessed Saviour used these remarkable words to Peter; "Thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 18, 19). This address of our Lord to the apostle is short; but "set the weight of the world on those words which he addressed to Peter, and they will bear it"*. Texts to the same effect may be found in St. Luke's gospel (xxii. 31, 32), and in that of St. John (xxi. 15, 17). These passages convinced me that St. Peter was constituted "the rock, or foundation of the church, next after Christ, and singly"; and that supreme jurisdiction over all Christian churches was committed to him and his successors for ever. Antiquity also abundantly confirmed this great truth, that "the chair of St. Peter is the rock of the church, the centre of unity, and the fountain of jurisdiction."

S.—You see a meaning in the texts just quoted which I am utterly unable to discover. This ought not, however, to surprise me, after your statement that you had imagined that the church of England held very many doctrines which it is notorious she repudiated at the Reformation.

M.—You may not see the force and extent of our Lord's words to the apostles, but the ancient fathers, who of course understood scripture much better than the most learned men of the present day can be expected to do, inform us that such was the exalted dignity conferred upon Peter by our blessed Saviour; and from the same source we learn that this supremacy has been held by all Peter's successors. Protestants have always tried to wrest these texts, in order to prove, as his eminence cardinal Wiseman states, "that the rock upon which Christ promises to build the church was not Peter but himself;" but "this interpretation," observes the learned cardinal, "can boast more of its ingenuity than of its plausibility: it seems rather calculated to betray the shifts to which our opponents feel themselves obliged to resort"†.

S.—O, then, you prove that St. Peter was supreme and universal bishop, and also that his successors were to have this authority by "the unanimous consent of the fathers." Now I have already shown your priest that it is impossible to ascertain the opinions of all the ancient fathers, and therefore that what your church calls their "unanimous consent," is a baseless fiction. It is on this account that I am unwilling to appeal to any testimony but that of scripture in support of doctrines necessary to be believed. As to the fathers, they are indeed entitled to our respect, but their opinions are not to be blindly followed. Nor can I allow that they must have understood the meaning of scripture better than pious and learned men of our own day. They had no higher source from which to derive their knowledge of divine things than Christians have at present; and, as it is certain that they greatly differed in their opinions, it would be folly to receive their statements as unerring truth.

M.—But surely if the most eminent Christian fathers agree that our Lord's words, in the texts just quoted, signified that Peter and his successors in the see of Rome were to have supreme jurisdiction; and if they state that the Roman see always enjoyed this supremacy, they afford strong evidence in favour of the sense which holy mother church puts upon those texts.

S.—Their testimony as to matters of fact is unquestionably valuable; but their opinions, I repeat, are of no authority, and must be tried by the only infallible standard—the word of God. But you just now quoted an observation made by Dr. Wiseman: allow me to ask, Has not this learned jesuit solemnly sworn "never to take and interpret holy scripture otherwise than according to the unanimous consent of the fathers"?

M.—Of course he has; for this is the creed of Pius IV., which his eminence has bound himself by oath to believe, maintain, and defend.

S.—Observe, then, he accuses protestants of wresting holy scripture, because they maintain that "the rock" is not Peter but Christ, and he teaches you that Peter is here "declared to be the rock whereon the impregnable church is to be founded"*. Now, you will naturally conclude that the ancient fathers so interpret this passage of scripture, for, if they do not, Dr. Wiseman here teaches what he has sworn that he never would teach. But the following fathers—Jerome, Chrysostom, Cyprian, Ambrose, Cyril, Hilary, and Augustine, unanimously interpret this as protestants generally do. "The catholic church," says Jerome, "is founded with a firm root upon the rock Christ"†. "He did not say upon Peter," writes Chrysostom, "for he did not found his church upon a man, but upon faith. What, therefore, means 'upon this rock'? Upon the confession contained in his words .... 'Thou art Peter, and upon this rock will I build my church;' that is to say, upon the faith of the confession"‡. "Christ himself," Cyprian observes, "is the rock"§. "Faith, therefore," says Ambrose, "is the foundation of the church; for it was not said of the flesh of Peter, but of his faith, that the gates of hell should not prevail against it"‖. "When Christ said this," writes Cyril of Alexandria, "he called, I think, the immoveable and firm faith of the disciple the rock upon which the church of Christ was founded without the possibility of falling"¶. "The building of the church," says Hilary, "is upon the rock of this confession. This faith is the foundation of the church"**. "Jesus said not," Augustine observes, "Thou art the rock, but, Thou art Peter. The rock was Christ, whom Peter confessed"††. Whose interpretation will you take, Dr. Wiseman's, or that of the fathers?

M.—His eminence has given that sense of the text which holy church has fixed upon it, and therefore I am bound to receive it.

* "The See of Peter, the Rock of the Church," &c.; by Thomas William Allies, M.A. 1850.

† Wiseman's Lectures; lect. viii.

* Wiseman's Lectures, p. 266.

† Hieron. ad Princ. Virg., tom. iii.

‡ Hom. 54 in Matt.

§ Epist. 63.

‖ Ambros. de Incarn. Dom. Sac., lib. 1. c. 5.

¶ Dialog. de Trin.

** De Trin. xlvi. 6.

†† Aug. Pet. i. 21.

S.—Here, then, you see that the church of Rome professes to interpret scripture, and binds her bishops and clergy to take and interpret it never otherwise than "according to the unanimous consent of the fathers;" and yet that she coolly rejects their interpretation whenever it opposes her arrogant claims. Dr. Wiseman talks of "the shifts" to which protestants resort, while he himself unblushingly gives an interpretation of scripture which is so far from having "the unanimous consent of the fathers," that it is totally repugnant to the opinions of the most esteemed amongst them.

M.—The cardinal is merely the instrument through which the church speaks, and cannot be blamed for teaching as he is taught by an infallible guide. "The church," his eminence observes, "decides the dogma (doctrine), and in some, though few instances, has decided the meaning of texts; but, generally speaking, it leaves the discussion of individual passages to the care of theologians, who are not at liberty to adopt any interpretation which is not strictly conformable to the dogmas defined"*.

S.—So that this learned jesuit, no less than the inferior ministers of your church, is bound to teach that black is white, if such be "the dogma defined," although it be contrary to common sense. "The plain meaning of which is," says Dr. Turton, "display as much erudition as you please upon your texts of scripture, but recollect that you have a certain doctrine to maintain, and that your erudition must finally, by some means or other, appear to establish it." Now, I would ask any one, who feels the importance of religious truth, what kind of confidence can be placed in those who, on such principles, engage in the interpretation of the word of God?"† But all your clergy are placed in this degraded position by the oath which they take "to admit the holy scriptures in the same sense that holy mother church doth," and "to interpret them according to the unanimous consent of the fathers." It is impossible, as I have already shown, to fulfil this obligation. Your church interprets scripture often in a way totally opposed to reason as well as to "the consent of the fathers;" but still her clergy must teach and maintain that sense. The fathers, together with all men who may use their reason, understand the meaning of the second commandment to be "Thou shalt not bow down to any graven image;" but your church teaches that it means "Thou shalt bow down to graven images;" and consequently Dr. Wiseman, and all other bishops and priests teach and encourage this besotting and unscriptural practice. Since, then, your priests are bound, in some way or other, to prove that Peter was constituted by Christ his vicar and head of the catholic church, and that the popes of Rome are the apostle's successors in this high dignity; and, as we cannot be expected to place any reliance on the statements of such fettered advocates of the Roman see, let us try whether holy scripture gives any countenance even to Peter's supremacy. Let us have recourse to that which Chrysostom says "is the standard and rule of all things"*. Let us, as Basil exhorts, "believe those things that are written: inquire not into things that are not written"†. And do not call us heretics, because with Jerome, "we believe no more than we read"‡. We find the apostles, on one occasion, disputing about place and pre-eminence. Here was an excellent opportunity of ending at once and for ever all such disputes by pointing out the apostle who was to be the prince of the others, and the vicegerent of the Saviour. But, instead of this, Christ reproved them for entertaining such ambitious notions. He told them all, without exception, that they were not to exercise dominion over each other; nor do we read that Peter ever exercised or claimed supreme jurisdiction. He did not appoint an apostle in the room of the traitor Judas, as he naturally would have done had he been the vicar of Christ; but all the apostles together chose two persons, and besought God to determine on whom the lot should fall. At the council which was held at Jerusalem, James presided: would he have done so if Peter had been made Christ's vicar? In this assembly Peter was a prominent speaker, indeed, but it was James who arose and gave the decision of the council (Acts xv. 13). Again, we find that the apostles sent Peter into Samaria to lay hands on those persons who believed through the preaching of Philip: was it reasonable, was it decorous, that the exalted head should be sent on such a mission by the members—that the greater should obey the mandates of the less? (Acts viii. 14). Or is it likely that St. Paul would have "withstood him to the face because he was to be blamed," if Peter had held the dignity which the church of Rome claims for its bishop (Gal. ii. 11)? In another place, St. Paul declares that he "was not a whit behind the very chiefest apostles" (2 Cor. xi. 5). This ill accords with the assumption that Peter was Christ's vicegerent and ruler of the church universal. The promise to Peter that he should have the keys of the kingdom of heaven given to him is no proof whatever of his supremacy; for, when Christ, after his resurrection, fulfilled this promise, he gave a similar commission and power to the other apostles. This commission, observe, was not given to Peter, and by him communicated to the rest of the apostles, but it was given to them all by the Lord himself. "Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them," &c. (John xx. 22, 23). The passage where the Saviour thrice charges Peter to feed, that is, teach the flock, contains a solemn injunction to the apostle, who had thrice denied him, to be more faithful in future. The others had not thus repeatedly denied him, and hence they received but one command to feed or teach: "Go ye, teach all nations," &c. But does Peter himself claim this supremacy? Does he say, Submit yourselves, and let all the churches of the world submit to me the universal bishop and vicar of Christ? Far from it. He says: "Submit yourselves .... to the king as supreme," &c. He calls himself a servant and apostle of Jesus Christ, just as the others do. He meekly exhorts the elders or bishops of the church,

* Wiseman's Lectures.

† Dr. (now bishop) Turton's Rom. Cath. Doctrine of the Eucharist, &c., p. 357. 1837.

* Hom. 13 in 2 Cor.

† Basil. Hom. 29.

‡ Hieron. ad Helvid. tom 2. p. 13, B. edit. Basil.

and styles himself also an elder; and, while he entreats them not to carry themselves as lords over God's heritage, he never intimates that he is himself a lord over them. He mentions the chief Shepherd, Jesus Christ, but gives not the slightest hint that the Lord had appointed him his vicar upon earth. Surely a matter of such importance as a divinely-appointed head of the universal church would have been clearly revealed; and we should have found frequent references to it in the writings of the apostles. But there is not a word upon the subject. In his epistle to the Romans St. Paul makes no mention of St. Peter. He sends his salutations to several individuals at Rome, but not even a passing allusion is made to the alleged supreme bishop. Is it likely that Paul would have been so forgetful of his spiritual superior? Or, when that zealous apostle was carried a prisoner to Rome, might it not be expected that a man, who was in bonds for the sake of the gospel, would meet with sympathy and assistance from the bishop of that see? And might it not equally have been expected that Paul, who so gratefully noticed any kindness he received from his converts, would have acknowledged any assistance and consolation which he derived from Peter? But not a word is said of Peter in his epistles to the different churches. Nay, in one epistle, he complains that none stood by him when he made his first defence, but that all men forsook him (2 Tim. iv. 16). What! had Peter, the rock, the immoveable foundation on which the church was built, again denied his Lord in the person of his zealous, laborious, and persecuted follower, St. Paul? It has been said that St. Peter himself, owing to his modesty and humility, did not allude to his exalted position; but surely St. Paul would not have failed to give him the title due to him, had it really been conferred upon him by the Saviour. Yet, while he frequently speaks of Christ as the head of the church, he never once names Peter as the Lord's representative or spiritual head of his church on earth.

M.—But you forget one passage in scripture from which a very strong inference may be fairly drawn in favour of St. Peter's supremacy. "The Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith may not fail; and thou, being once converted, confirm thy brethren." In this passage, cardinal Wiseman observes, our Saviour "seems to draw a marked distinction between the designs of Satan against all the apostles and his interest in regard to Peter. The prayer of our Saviour is offered for him specifically, that *his* faith may not fail, and that, when he shall have risen from his fault, he may be the strengthener of that virtue among his fellow-apostles. In him, then, there was to be a larger measure of this virtue; and wherefore, if he was not to be in any respect superior to the other members of that body? Nay, does not the very commission to strengthen their faith, imply his being placed in a more elevated and commanding situation?"*

S.—So, Dr. Wiseman twists the kind and consoling promise of spiritual grace and strength which Christ here made to his sincere but frail disciple, into a gift of supreme authority over his brethren and the church universal! Who else but those theologians who are required by their church to maintain, by some means or other, papal supremacy, could have so far perverted the plain and obvious meaning of this passage? Peter was about to fall into a very grievous sin, and, lest he should utterly despair after he had committed it, this gracious intimation was given to support him under the deep contrition and anguish which would ensue, and to encourage him earnestly to seek pardon and restoration. The lesson he would learn from his fall and recovery would well qualify him for the office of warning the tempted, soothing the contrite, and raising up the fallen, and therefore Christ commands him when he is "converted to strengthen his brethren." But how this command should place him "in a more elevated and commanding situation" than the other apostles it would puzzle any man to discover, unless his eyes are so dazzled by the contemplation of papal supremacy, that he can look in no direction without presently seeing St. Peter's chair.

* *Lecture viii. p. 277.*

SKETCHES.

By the Rev. Denis Kelly, M.A.,

Minister of Trinity Church, Gough-square, Fleet-street, London.

No. XXXI.

THE SIXTH COMMANDMENT.

"The writhings of a wounded heart
Are fiercer than a foeman's dart."
CHRISTIAN YEAR.

I FEAR that a day of final reckoning will bring to light secrets in connexion with the violation of this awful commandment, which we now little anticipate, and that some shall, to the horror and amazement of an assembled universe, stand accused of the sin of blood-guiltiness, on whom we should have trembled to affix the horrid charge. Life may be cut short without open violence. It is not necessary to break into the sanctuary of the body, and rob from thence the precious jewel of life. The object may be accomplished by sapping and undermining, as well as by open assault. The days may be cut short just as effectually by other means as by open violence. Grief, mental afflictions, may prey upon the spirits, and cut short the days; and the unkindness and cruelty which occasion that grief may be as much the destroyer of life as the poniard, or the rope, or the poisoned chalice. If the curtain, which conceals from the general gaze the secrets of domestic life, were drawn, how often should we find those arts employed which act with such sure effect in weakening and destroying the springs of life, and cutting short man's days! Alas! with what fatal success may the clever, ingenious, but cruel-hearted, direct their assaults against the gate of life, till, by repeated blows, they gradually level it. With what cruel ingenuity may they embitter the life, and make their victim "eat bread in the bitterness of his heart"! What havoc may be made of the mind and spirits by those "words that are sharper than

swords," and by those looks of scorn and hate of which the patriarch spoke: "Mine enemy sharpeneth his eye upon me"!

How easily can the clever and cruel, they who are adepts in all the accursed arts of tormenting, discover the topics which are most disagreeable to a mind, and continually harp upon the same! And how easily, on the other hand, may they discover those which are most refreshing to the spirits, and studiously avoid such, or treat them with marked scorn and contempt! How may every observation that falls from the lips be received with a look of pity, or a sneer of contempt, or a frown of impatience, compelling the spirit of him who is so used to retreat within itself! How effectually may the same end be accomplished by withholding all sympathy, or by the cruel insinuations that the understanding is weakened, the judgment impaired, and that, as old Lear said, "age is unnecessary"!

With what perfect safety may wrongs, cruel wrongs like these, be inflicted on a spirit which is tender and sensitive, yet too proud to complain! How may a heart be thus driven to feed upon itself! How may the mortified spirit be compelled to enshroud itself in a dark cloud! How may it droop and wither under such treatment, and be like the poor captive bird—lose all its joy and alacrity, sink into despondency, and find, too late perhaps, that the couch on which it hoped to rest its declining age is filled with thorns, and then, broken-hearted at the thought, sink into an untimely grave.

All this may be caused without any of the outward seemings or any of the marks of violence. Men may take no note of these things; but this constitutes murder in the sight of God.

Again: life may be cut short by the accursed arts which avarice and cupidity have employed in order to possess themselves of the substance and wealth of one on whom they seize, as the vulture pounces upon its prey. There have been monsters in this world, as is well known, cold-blooded monsters in human shape, who have entered into a conspiracy against individuals either who are possessed of wealth, or who have rendered themselves obnoxious to them in any way, to rob them of their substance and their liberty, and on the pretext of insanity have immured them in the horrid dungeons of broken hearts. And they have procured professional men (I speak of what *has been* done), worse monsters than themselves, to aid them in their diabolical intents. This is matter of notoriety*. With worse than hellish cruelty and ingenuity they have invented a hundred arts and contrivances by which to work upon a weak nervous system, to irritate and exasperate it in order to make out a case of lunacy against the unhappy object of their murderous machinations. The tender, weak, and timid spirit begins to perceive on all sides of it the watchful, yet stony eyes. It is made to feel itself a stranger in the midst of its own family circle. It meets dubious glances on every side. The horrid suspicion seizes the unhappy victim that he is watched for some evil intent, that he is surrounded by spies in his own abode, that every word and look is noted down and treasured up with a view to substantiate against him a charge of insanity, that a hundred traps are laid to ensnare him. Such a suspicion would, of itself, be almost enough to derange the strongest intellect. Is it any wonder, then, that under such treatment self-possession should be lost, or that some eccentricity in word or act should appear which will enable those cruel plotters to seize their victim? And, if they can procure a medical certificate (which, alas! has been done—I speak of the past), their object is accomplished. The unhappy victim is put aside, and pines in misery—is soon got rid of; and friends divide the spoil. This is murder worse than that occasioned by the bandit's poniard or by the bullet of the midnight assassin. The stain of blood-guiltiness is upon the souls of all concerned in such an act; and before the bar of God they shall be arraigned as murderers.

Again: witness that tender, gentle, amiable being, pure and blameless in life and conduct. Infernal envy has fixed its malignant eye upon her; and, hating her purity and innocency of life, has breathed the pestilential breath of slander upon this fair flower. With wicked and accursed ingenuity it raises an evil rumour against her. Suspicion is aroused. Fame catches the word: it passes from lip to lip. And the pure and innocent being finds herself regarded and spoken of in terms from which her spirit recoils with inward horror. Frail and weak as she is, and unprepared for such a terrible assault as this, she nevertheless rises up in all the pride of conscious innocence, and, with indignant scorn, repels the atrocious calumny. But, alas! how can a poor fragile being like her endure the shock which has broken nerves of steel and withered hearts of adamant? She may assume for a moment a look of resolution and of proud defiance. She may make a bold, a firm stand for a little; but it cannot last. She cannot hold out. Her nerves give way under it. Her seeming resolution yields; and the heart-rending cry of helpless despair proclaims her inward agony. She sinks—she withers—she dies!

All concerned in this transaction have violated the awful commandment; and a murderer's doom awaits them, as sure as there is a God in heaven.

Some have fallen victims to misunderstandings. The world has mistaken their characters. They, who if they had been known would have been loved and almost idolized, were hated. The world has imagined every thing vile and detestable of them. It has joined in the cry against them, and resolved to chase them out of existence. The wronged and slandered have borne the buffetings long and bravely. But who can stem the tide and torrent of a world's hate? They broke down at last, and sunk into a premature grave. And when they were gone the world found, too late, that it was the excellent of the earth they had persecuted unto death*. They did it mostly in ignorance. But there were those who knew the mistake under which others lay, and who took no pains to rectify it. They saw the mistake the world was under, and let them hunt down their victims. A word from them would have stayed

* No man has done more to put a stop to those accursed arts than sir Edward Sugden, late lord chancellor of Ireland. This alone should entitle that distinguished individual and unequalled lawyer to the respect of every friend of suffering humanity.

* Our biographies will furnish many instances of the kind.

the world's hatred. But that word they did not speak. The tide of hatred flowed on, and death followed. Such men were violators of the awful commandment, and shall have to answer for the blood of those whom they might have saved.

Ah, what secrets will "that day" bring to light! How different will many stand before the throne of judgment from what they did before their fellow-men, when the murderers and the murdered, the defrauders and the defrauded, the corrupters and the corrupted, the slanderers and the slandered, shall confront each other! These are dreadful secrets which are yet to be divulged. We know that the spirit has often been expelled from its mortal habitation ere the Almighty called for it; alas! perhaps with all its sins upon its head. The world may have had its suspicions as to those things; but suspicions are not proofs. However, a few years will set all speculations at rest. For every act done in the body is already written in the book of God's remembrance, and will be published in the ears of an assembled universe.

Weekly Almanac.

"None of those men which were bidden shall taste of my supper."—LUKE xiv. 24.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name; through Jesus Christ our Lord. Amen.

JUNE.	MORN. LESSONS.	EVEN. LESSONS.
29. 2nd Sun. after Trin. (St. Peter)	Judges iv. Acts iii.	Judges v. Acts iv.
30. Monday	Prov. ix. Luke xii.	Prov. x. Ephes. vi.
JULY 1. Tuesday	Prov. xi. Luke xiii.	Prov. xii. Phil. i.
2. Wednesday (Visn. V. M.).....	Prov. xiii. Luke xiv.	Prov. xiv. Phil. ii.
3. Thursday	Prov. xv. Luke xv.	Prov. xvi. Phil. iii.
4. Friday	Prov. xvii. Luke xvi.	Prov. xviii. Phil. iv.
5. Saturday	Prov. xix. Luke xvii.	Prov. xx. Col. i.

"When you became a member of the church of Christ, you promised to 'renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.' From that to your dying day, the devil, the world, and the flesh, are your declared enemies, and you must expect to find trouble in resisting them. You must resolve upon this, or else you do not purpose to lead a Christian life. But the word of God assures us, and by experience we find that all our good purposes and designs will come to nothing, unless the Spirit of God be with us, to encourage, to support, and strengthen us. Consider the blessing of being under the government of the Spirit of God; for then no temptation can overcome you, the devil cannot hurt you; for greater is he that is for you than he that is against you. You will, by his assistance, learn to despise this world, and set your affections upon a much better. You will be enabled, by that same Spirit, to mortify the deeds of the flesh, that you may live —live as free from sin as may be here, and for ever in heaven" (Bp. Wilson).

THE CRYSTAL PALACE, AND WHAT IS TO BECOME OF IT:

A Sermon

BY THE REV. JOHN EAST, M.A.,

Rector of St. Michael's, Bath.

(Addressed to the Young)*.

NAHUM ii. 6.

"The palace shall be dissolved.

MY dear young friends, I wish to make that, which has been in every body's thoughts, and upon every one's lips, particularly through this last week, in some degree useful to you, by connecting with it a few reflections suggested by the word of God. Our blessed Saviour condescended to teach both the old and young by parables, by pictures in words, by similitudes drawn from the fields of nature, society, and art; at one time from the ground of the sower, or the harvest field; at another time from a royal marriage-feast; now from a falling tower in Siloam; now from the great stones and goodly buildings of the temple. May not his ministers, therefore, take up the things and events of the passing day, which are found greatly to occupy people's thoughts and conversation, and try, in dependence on the Holy Spirit's grace, to draw the heart through, but yet away from, "the things that are seen and temporal, to the things that are unseen and eternal"? This is what I desire to do on this first Sunday evening of the most remarkable May-time which has ever shone upon our land; and thus maintain my wonted practice for many years, of devoting my pulpit teaching, on the first May sabbath, to the young of our flock.

I doubt not that many, if not all of you, my young friends, have wished that you could be a hundred miles and more away from here, to see that grand building in London, which is looked upon as one of the wonders of the world. The wish was natural, and not confined to young breasts. Nor will I say it was a wrong wish; though it may and should humble us to compare such wishes, in their strength, with our feeble desires after other and better and more lasting objects.

* Delivered in the parish church of St. Michael's, Bath, on Sunday, May 4, 1851.

Let me, then, draw your minds to some thoughts about,

I. The palace; and,

II. What is to become of it.

I. This great and truly astonishing building has been called, "The Crystal Palace," or, palace of glass; for it is built chiefly of that beautiful material, supported by light pillars and frames of iron and wood. The name of "palace," indeed, is usually given only to the magnificent abodes of royal persons. The dwelling-house of Solomon was called his palace; and that spoken of here by Nahum, in the eighth century before the birth of Christ, was the residence of the greatest king then on earth, and the grandest mansion of that exceeding great city, Nineveh. And, when David designed a temple for the Lord, whom he so much loved, but which not he, but Solomon his son was to build, and when, as he tells us, he had gathered and "prepared with all his might, for the house of his God, the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and the wood for things of wood—onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance" (1 Chron. xxix. 2)—he acknowledged to his people, "The work is great; for the palace is not for man, but for the Lord God." You see, therefore, and you must lately have heard enough to prove to you, that men—not merely children, but men, in all the pride of maturity and intellect, think a great deal of such things as vast and costly and noble buildings, especially when enriched and adorned by splendid furniture and the products of the fine arts. And they are remarkable efforts of human genius and power.

This palace of glass, like the palace of Nineveh, had a royal origin. Though a plain man, brought up to be a gardener, devised and drew the plan, its being built was owing to the prince-consort, the nationally and justly honoured husband of our queen. It is not, indeed, meant for a royal family to live in, as was the palace at Nineveh; but the royal favour has occasioned its erection, and our sovereign has opened it with a truly regal spectacle. Many of us, however, will never know any thing more about it than what we read and hear, any more than of the palace of Nineveh: you may never see or enter one, in its completeness, or the other in its ruin.

But there is "a building of God, a house not made with hands, eternal in the heavens:" Jesus, the King of kings and Lord of lords, is gone to prepare it for his redeemed and prepared people. Dear children and youth, this is large enough to admit you all. Man could count the thousands in the crystal palace last Thursday; man can estimate the actual extent of its capacity to accommodate; but the palace of God can and will receive a multitude which no man can number. "Its wall is of jasper: it is of pure gold, like unto clear glass. Its foundations are garnished with all manner of precious stones. Its very gates are enormous pearls. Its every avenue is pure gold, like unto transparent glass" (Rev. xxi. 18-21). That is a palace! Its designer, its architect is its King; and he, by wondrous ways of mercy, makes all admitted there kings and priests too, each in his crown of glory and his everlasting throne.

Amidst the many thousands who figured in the great pageant of this bright month's first day, only one was entitled to wear a royal diadem, and but two or three others were heirs of earthly thrones*, and no one found a home. But in *that* palace all favoured with admission obtain regal dignity, and inherit a throne of glory, and are "a royal priesthood." And their admission is free, an act of sovereign grace, "without money and without price." The distinguished company here were permitted but for a brief space to remain in the presence of a monarch, who soon quitted the scene, where the burning emotions of loyal hearts must have made a deeper impression upon her than all else around her. Not so the King of kings. He will never quit his palace; nor will his happy subjects ever for a moment lose the light of his countenance.

If the palace of glass is worth a thought, what should we think of the building of God? And, if the palace of Nineveh was so grand that even its mouldering ruins, now buried beneath hills of sand, are of such interest as to engage the attention of the learned, the enterprising traveller, and the rulers of other nations, what shall we say of the stupid and guilty indifference of men to that house of many mansions, which fills heaven with its light and glory?

O my young friends, if folly manifests itself in the miscalculation of the comparative value of things, and in the bestowment upon objects of evanescent value of the esteem and regard, the thought and energy, the time and wealth, which can justly be given only to objects of eternal and imperishable interest, then what fools are we to think and act as we are wont to do!

The palace of Nineveh was built to be the

* The prince of Wales, the prince of Prussia, and the prince of the Netherlands.

abode of regal luxury, and pomp, and pride. But the character of its royal inhabitants was such that it is compared here (ver. 11) to a den of savage beasts. The prophet, looking forward to its utter desolation, asks, "Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion walked, and the lion's whelp, and none made them afraid?" An apt description this of monarchs and princes, like those of heathen Nineveh, whose sculptured representations were enormous and ravenous monsters, winged bulls and winged lions, with human heads. But the crystal palace of England rises for no object of individual pride or gratification. It is too possible, indeed, that it may have awakened proud thoughts in many; for with yet more correctness than of the palace of Nimroud it may be said, as in verse 9: "There is no end of the store and glory out of all the pleasant furniture." Never in any one building of earth has there been such a display of all that art and taste could produce for use or ornament. It is full of splendour and beauty; but it is not to gratify a despot's lust of wealth, of power, or of sensual delight. It belongs not to one tyrant master, while all around are slaves. It stands on territory where slavery cannot breathe or exist—the land of the mighty, yet the free. Never in the history of man has any nation approached so near as ours to the perfection of civil and religious liberty. If any are dissatisfied with the enjoyment of a degree of freedom fully equal to the capacity of men to improve, it might be well that they should for a while have their lot cast in realms where, as in ancient Nineveh, all power is tyrannic despotism, and all subjection is abject slavery. It is the basest ingratitude to the God of nations, for a Briton not to feel and acknowledge the rich blessings he enjoys in the land of his birth.

Enriched with wealth which Nineveh never knew, although there was amassed the spoil of silver and the spoil of gold from all surrounding kingdoms, Britain's crystal palace is the mere temporary depôt of treasures, which, while here, are yet the property of all nations. My dear young friends, it really is an honour to be natives of a country in whose integrity all others can place confidence which they could repose in none else. It may be questioned if there could be found another spot on this wide earth, beside our own old England, whereon all other nations would have entrusted themselves and such an accumulation of costly property. In this we have nothing to be proud of, but much for which to give praise unto God.

This palace also contains one casket of jewels so precious that one, who knew the worth of even a part of its contents, testified that its merchandize is better than the merchandize of silver, and the gain thereof than fine gold; more precious than rubies; and all desirable things are not to be compared unto it: there is a book-case containing a copy of all the versions of the whole or part of the holy scriptures, in about 160 different languages and dialects—a grand display of the labour and benevolence of the British and Foreign Bible Society, and worthy of the nation that stands highest and most prominent of the Christian world in the loud protest of emancipated truth against the spiritual tyranny of the church of Rome. Rome, like a robber who holds the riches of the plundered and the slain, keeps the written word of God in the guarded security of dead languages. Britain, like a faithful almoner and dispenser of heaven's greatest charity, "the unsearchable riches of Christ," offers the precious deposit committed to her trust to men of every land, and in their own tongue wherein they were born. That casket of heaven's jewellery in the Great Exhibition must be an eyesore in the view of every real papist that surveys it. No wonder that the pope should be unfriendly to his vassals venturing from Italy to the soil of British liberty and protestantism!

In the lofty and splendid halls of the palace of ancient Nimroud many a royal pageant was enacted, amidst gorgeous painting, and gigantic sculptures, and all the pomp of art, but with all the exclusive and guarded jealousy which tyranny inspires. Our palace was last Thursday opened to the whole world in a manner, which no other place in that world ever witnessed. The beloved queen of these realms appeared with her royal consort and the heir of her throne, their own eldest son, the prince of Wales, and others of the royal family, and the chief officers of state, and several tens of thousands of the nobility and gentry; and then, amidst a scene of splendour, full of temptation to make man forget God, the highest, yet the meekest prelate of the chief protestant church of christendom, our highly-venerated and equally beloved archbishop of Canterbury, offered up a truly scriptural prayer, expressive of national humility and thankfulness, of which I select this brief passage: "O Lord, not unto us, not unto us, but unto thee, be all the praise. While we survey the works of art and industry which surround us, let not our hearts be lifted up, that we forget the Lord our God, as if our own power and the might of our hands had gotten in this wealth.

Teach us ever to remember that all this store which we have prepared cometh of thine hands, and is all thine own. Both riches and honour come of thee; and thou reignest over all. In thine hand it is to make great, and to give strength unto all. Now, therefore, O God, we thank thee; we praise thee, and intreat thee so to overrule this assembly of many nations, that it may tend to the advancement of thy glory, to the diffusion of thy holy word, to the increase of general prosperity, by promoting peace and good-will among the different races of mankind. Let the many mercies which we receive from thee dispose our hearts to serve thee more faithfully, who art the Author and Giver of them all. And, finally, O Lord, teach us to use those earthly blessings, which thou givest us richly to enjoy, that they may not withdraw our affections from those heavenly things which thou hast prepared for those who love and serve thee; through the merits and mediation of thy Son, Jesus Christ our Lord."

One other point of contrast, or comparison, may be suggested to the reflection of young and ardent minds. In that palace of Nimroud, where Jonah had preached repentance, and against which Nahum denounced the curse of God upon backsliding impenitence, the representatives of subject, tributary, and enslaved nations were accustomed to resort, in servile acknowledgment of their degraded condition. Its walls were painted or sculptured with the memorials of ambition and conquest, of the violence and cruelty of the pagan victor and the abject misery of the vanquished. Here, too, is a palace open to the people of the earth. Not a nation is there but its representative would be welcome here, not as a tributary slave, but as a kindly-greeted guest. Never, never before, in the history of mankind for six thousand years, has such a hall of liberty and peace and love been thrown open. The thoughtful British Christian, as he paced that magnificent crystal saloon, in the retinue of his sovereign, and looked around upon the mingled throng, would glance forward to a future and yet more glorious scene, when a countless multitude, of all nations and kindreds and people and tongues, shall stand before the throne of God and before the Lamb, "clothed in white robes, and palms in their hands," singing a loftier hallelujah-chorus than on May-day was sung in the palace of industry and art. It was a goodly host of thousands gathered there; yet were they few compared with the crowds without. And O, dear youth, how many, how very many, will find no admittance to the palace above, the home of the blood-washed and believing and holy multitude that shall surround the throne of God and of the Lamb! Have you, or have you not, a title to entrance there? If at this moment you were to stand at the pearly gate, would you find yourself shut out for ever? Do lay this question to heart, before the doom of Nimrod's palace shall be pronounced and executed upon this and every other scene of grandeur upon earth. For

II. What is to become of it?

"The palace shall be dissolved." Little could it seem likely to the sovereign and luxurious courtiers of the Ninevite capital, that theirs, the largest palace of the greatest city the world had ever seen, should be "dissolved," should be "molten," or melted down by fire. Its wide extent, and massive walls of extraordinary dimensions, might have seemed to defy the devouring flame. Jonah, in the name of the Lord, had traversed its extent, and declared, "Yet forty days, and Nineveh shall be overthrown." But the then king of that palace, with his nobles and people, had trembled, humbled, and repented themselves at the preaching of Jonah; and the long-suffering God of Israel, to speak after the manner of men, "repented of the evil he had said he would do unto them, and he did it not." He gave a signal proof that he is "a gracious God, and merciful; slow to anger, and of great kindness." One-hundred and fifty years elapsed, and both the warning and the mercy were forgotten. The prophet Nahum then foretold a more terrible doom, and it followed. Sardanapalus, the licentious and guilty king, and the last of Nineveh, being besieged by the assailing hosts of Babylon, gathered in the midst of that very palace a vast heap of all his treasures and costly furniture, and then placing himself and his wives and children upon it, as a funeral-pile, set it on fire, and perished miserably. The ruins, and the very relics of his ivory throne, bear witness to the true word of God: "That palace was dissolved." The predictions of the Hebrew prophet were literally fulfilled: "The fire shall devour thy bars:" "there shall the fire devour thee." The Assyrian cedar, so sublimely described by Ezekiel (Ezek. xxxi. 1-14) both in its prosperity and its destruction, was reduced to ashes by the avenging torch of "the mighty one of the heathen," Nebuchadnezzar. And now, in an age when scepticism was calling in question the very existence at any time of the great Nineveh of the scriptures, an enterprizing traveller, the English Layard, visits the shores of the Tigris; digs far down into the mysterious hills that bank its shores; there lays open to the wondering eyes of an astonished world the

buried, and in places the fire-blackened or "molten" remains of the very mansions of far distant ages, and even conveys to the capital of his own country colossal relics of Nineveh's former glory, to the utter and everlasting confusion of infidelity and the confirmation of the truth of God's bible.

Now survey Britain's palace of glass: is that composed of materials more likely to resist the power of change, or the devastator's torch, than were those of ancient Nineveh? Certainly not. Its materials have already passed through the melting fire, to make them fit for their present use; and the palace of 1851 may soon prove to be as fragile as it is elegant. It will, it must, pass away. It must be dissolved. The ends of the exhibition being answered, before another winter sets in, how changed may that now wondrous object be! The exhibitors, and their works, and property, and the visitors, and, it is said, the huge building itself will pass away. The Briton will return to his island home; the foreigner will retire to his own country; and all will be dispersed to the east and to the west and to the north and to the south. The exhibition will be over and closed, and "the palace will be dissolved." It may not be so by accident, or the arm of violence. The interest taken in its erection and present purpose may indeed survive the occasion, and procure it a respite from the sentence of dissolution, or a temporary appropriation to some other great national object. But, sooner or later, and probably at no very distant day, my dear young friends, that which is now exciting the interest and admiration of the world will have entirely disappeared from its site, and be known only in the page of the historian, or the colours of the artist.

And where will you be, when things of infinitely greater power of durability, the very heavens, shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works that are therein shall be burnt up? This is an inquiry of incomparably greater consequence to each young person than any point of interest in the crystal palace; than even the magnificent diamond there, which is said to exceed all price. If to-morrow morning the immense wealth accumulated in our crystal palace could be made your own, and left at your disposal, what would it avail you, if when to-morrow's sun went down the sentencing voice should be heard, "This night shall thy soul be required of thee"? What would it profit you to die thus rich, and yet to lose your own soul by being yourself void of an interest in Christ and his unsearchable riches of grace and love?

You are entering upon a life full of temptation and as full of sorrow. Some of you, now young, will die in the flower of your age. Others will live to look back, and say that youth's brightest expectations were but dreams. Then give yourselves to the Lord now, and so provide for yourselves a treasure in the heavens that faileth not; a home in the glorious palace of the King of glory, thence to go out no more. That is his free gift to all who believe in Jesus. Its gates stand open. Its great builder and owner stands by, and most invitingly says, "I am the door: by me if any man enter in he shall be saved." Myriads are crowding up to our own metropolis, confiding in the word of man, that on pecuniary payment they shall gain admittance to man's frail palace, merely to view its grandeur and examine its beautiful contents. O make the Lord Jesus your friend! His word of inviting promise is worthy of all acceptation and the fullest confidence: "Him that cometh unto me, I will in nowise cast out." To him devote the prime and morning of your life. He tells you, "They that seek me early shall find me." He will give you his Holy Spirit to help your infirmities in the necessary struggle against corruption within and temptation without. His friendship shall never fail you. He loves with an everlasting love. Then, when every earthly palace and dwelling shall be dissolved, you shall enter, and for ever abide in that house of many mansions, into which sin, suffering, death, and change can never enter, and whence the eternal King and his rejoicing people never depart. Then, when every other palace and dwelling shall be dissolved, you shall enter, and for ever abide in the house of many mansions.

THE GOSPEL TAUGHT BY THE CASE OF ONESIMUS*.

A SLAVE had run away, and robbed his master, Philemon, who was a Christian, and, probably, a teacher of the truth, at Colosse. By the Roman law, a master himself might punish a runaway slave with death. But, in the meantime, this slave comes to Rome, and there, by the preaching of Paul, is translated out of the kingdom and sphere of the laws of this world into the kingdom of God's dear Son, the kingdom whose freedom is forgiveness, and whose only law is love. And then his renewed heart melts at the thought of the mercy; and, beginning to arrange his goings and

* From "Onesimus, Philemon, and Paul;" or Apostolic doctrine taught by Apostolic practice. Bath: Binns and Goodwin. Important truth is carefully and skilfully educed in this little exposition of an interesting part of scripture; but it is a pity that the author has chosen to write in such a strange unnatural style.—ED.

doings by its standard, as a truly converted soul always does, he longs to be reconciled to his master and atone for the wrong he had done him, by service and love. He had been an outcast from his God, and suddenly he finds all removed that stood between him and God, forgiven and put away, and himself set free to serve a reconciled Father in Christ Jesus after the royal law of love; and, perhaps, his faith was clear enough to venture in shame to hope the same grace with regard to his earthly master. Perhaps not. At any rate, Paul, the aged, will undertake it; and these are his ideas in the matter. (I would just remark, in passing, that, though this epistle contains no doctrinal statement, it could only have been written by one whose whole soul was imbued with living doctrine—it is the breathing of the Spirit of Jesus). The self-same grace had fallen upon Philemon, and found out Onesimus; and now the whole matter must be settled in the light and upon the common ground of the ten-thousand-talent debt frankly forgiven to both. The world's vindictive laws will not do here, unless both choose alike to step down out of the atmosphere of the law of love, and never breathe it more. Onesimus may be culpable, and Philemon aggrieved; but "brother must not go to law with brother;" no taking by the throat for the three hundred pence will do here. What is to be done? Philemon's nature may stand aghast at the thought of the consequences of freely pardoning Onesimus, and receiving him with love "as a brother beloved." Very well, then. Let it stand aghast, too, at the thought that God freely forgave him, and received him with love as a son. But, if this may not be, if this must be cherished as a reality, and believed, then let the other be dared. The motive, if indeed felt, searches far too closely to permit a loop-hole of escape.

And here I will throw out another unconnected remark. It is almost the fashion now with some to say that, if we make no work needful in order to obtain salvation but only from salvation and grace received, there are then no motives left for working. Of course, none that they can see. Their objection shows where they are. O that they could but spell this epistle!

And so Onesimus must be freely, ungrudgingly pardoned, because of the mantle of the Lord's grace, the robe of imparted righteousness; which was to be a reality for primitive Christians, though the world was, one day, to take up, and make a mere theological phrase of it. The Lord had said, "His sins and iniquities I will remember no more." And, if Philemon would keep communion with that God (which, indeed, was his life), and peace in that communion, then he must remember them no more in his brother, now brought under the laws of the same kingdom of grace.

It is as though the apostle should say, "Because ye have stood in one condemnation, and now stand in one blessing of pardon; and, moreover, because that I, Paul, was before a 'blasphemer and injurious,' and yet we are all three partakers of the same grace through him; brought so near to each other and to him, let there be no schism in the body; let us add affection to nearness, realize the bonds of grace; and as for the sins that lie between, God has blotted them out with blood; let us hide them with charity" (1 Pet. iv. 8). O little do they know of Christian communion whose eyes are upon the sins of those whom they know the Lord has redeemed! The truly spiritual mind may indeed be startled into an angry turning round and looking for the fault in a brother; but the first thing which will meet such an eye of faith will be the blood upon him, which has already washed all away. And what can be then said? God is satisfied, and mentions no most heinous sin that lies under that blood; and what shall a fellow-sinner do? "Who is he that condemneth? It is Christ that died." Wherefore I, Paul, the blasphemer, beseech you, Philemon, the offended, and you, Onesimus, the offender, that "ye receive one another, as Christ also hath received us to the glory of God" (Rom. xv. 7). For we were all alike offenders against him, and he received us graciously; and it is now his will that we should be "one in him."

And, beyond all this (and it has its place in the urging of the apostle), Philemon, by refusing to pardon Onesimus, and receive him "as a brother beloved," would not only be throwing himself out of communion with his father in Christ Jesus, "who justifieth the ungodly," but would also be breaking bonds of fellowship with "such an one Paul, the aged, and now also a prisoner of Jesus Christ;" for there was now a tie between Onesimus and this his own spiritual father: he had "begotten Onesimus in his bonds." And, as in a higher sense, so in this lower also, it was true, that "every one that loveth him that begat, loveth him also that is begotten of him." And not only so, but Philemon himself was a spiritual son of Paul's; and here came Onesimus claiming the same relationship—a son to the same father in Christ! Then the perceptions of grace would at once conclude, "he can be none other than my brother in the Lord." Nay, yet more; Onesimus had now, by regenerating grace, "put on Christ," and came "in the person of Christ" (2 Cor. ii. 10). Should Philemon turn his Master from his door?

Each of these motives, except perhaps the last, has also its counterpart in natural things. To tie oneself to a friend is indeed to establish a bond, through him, with all the friends of our friend. But how much more this is true in the relationships of grace, the church can never know again till apostolic unity is restored. Paul himself had known the actings of this law of life in the days of his first love (see Acts ix. 26, 27, and 30); and, therefore, he could in power urge it upon "Philemon, his dearly-beloved and fellow-labourer," to receive one whom he characterizes as "his own bowels."

You see, beloved, what was the shield of defence to Onesimus, as he came, against the just resentment of his injured master. Not in his own worthiness did he come, for indeed he was vile, and had wronged Philemon; but in a worthiness which Paul's love put upon him. Paul put himself in the offender's place: "Receive him," says he, "that is mine own bowels." How perfectly and how blessedly is all this the expression of the mind of the Spirit! So, when we have come to Jesus, shielded with another's worthiness are we brought to God, even the Father. Polluted with sin, how should it melt our hearts to hear our Intercessor say, "Receive him, O my Father, that

In the morning he was told that his beloved mamma was an angel in heaven!

Henry implored so earnestly to look at his mamma once more, that the day after her death he was taken to the room. She still looked lovely; and flowers were placed over her lifeless remains. Henry gazed intently on the form that was now so cold and motionless; on the lips that for him had ever worn a smile of affection: they smiled still: a look of tranquillity and happiness was on her face: all the expression of pain, of distress, was gone for ever; and, child as he was, Henry felt that his beloved mother was indeed happy; and, even when her remains were consigned to the silent tomb, he thought he should not wish her to come again to suffer as she had done; and he prayed to be made holy, that he might follow her.

Poetry.

THE CHURCH OF OUR LAND*.

(For the Church of England Magazine).

CHURCH of our land! thou wast of old,
When Christians owned one faith, one fold,
Raised on that true eternal Rock,
That bears thee still through each rude shock.

Thy hallowed lamp with heavenly light
Dispelled the gloom of heathen night;
And brightly through our country shone
Ere popery lived, or sects were known.

Nor wholly quenched its living ray,
Through all that long and darksome day,
When Rome, stern tyrant of the soul,
Held o'er each heart her dread control.

For from thee sprung that faithful train
Which freed our land from popish chain;
Restored the perfect word of God,
And sealed their struggles with their blood.

Church of our land! from age to age
Our country's noblest heritage,
How many a sweet and sacred tie
Endears thee to my memory!

My sires rejoiced beneath thy care,
And dearly loved thy house of prayer:
Their relics in thy hallowed ground
Still keep a solemn watch around.

Through thee I first to God was given;
Nursed as his child, and trained for heaven;
Learnt to revere his holy word,
And all my Christian duties heard.

Church of our land! in thee we meet
The rich, the poor, in union sweet;
And in one faith, with one accord,
Worship the same eternal Lord.

Sweet is that sacred hour of prayer,
When countless voices fill the air;
And, with uniting sympathies,
In the same fragrant incense rise.

Brethren of every clime and name
Join in our prayers, their words the same;
Thus with one mind, one mouth, we praise
The Prince of peace, the God of grace.

Thy saints and martyrs, passed away,
Once prayed the prayers that now we pray;
And they were heard. By grace sustained,
They fought, they won, and heaven was gained.

I love to kneel where they have knelt;
I love to feel as once they felt;
I love to tread the path they trod;
I love to serve as they served God.

When my freed spirit wings her flight,
May she meet theirs in realms of light;
And may my dust with theirs be laid
Within thy temple's hallowed shade.

Church of our fathers! speed thee well:
Though tempests rage and billows swell,
God can the furious sea divide,
And bring thee safely through its tide.

O may thy strong foundations stand
To bless in distant times our land:
May children's children worship here,
And love the church we hold so dear!

May God thine ancient courts still own,
Here shaping many a living stone;
Till all are framed and joined to raise
His temple of eternal praise*.

W. H. K.

* From "Protestant Lays." Collected by a lady. London: Wertheim and Macintosh. 1850. A very seasonable publication.—ED.

* The substance of these verses first appeared about eight years ago, in the "Village Churchman."

Miscellaneous.

HUMILITY.—When the emperor Joseph II. attended divine service at Luxemburg, on the 1st July, 1787, he refused to occupy the splendid chair placed for him by the side of the altar, but took his station amongst the multitude that were crowding the body of the cathedral, and answered the remonstrances of his attendants in these words: "I must have my own way. We are all equals in the presence of God."

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON
24, NORFOLK-STREET, STRAND, LONDON.

THE

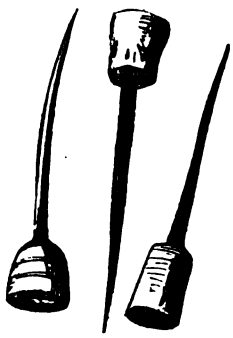
Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 891.—JUNE 30, 1851.



(Egyptian Awls.)

HEBREW SERVITUDE.

True religion, wherever introduced, has always tended to ameliorate the temporal condition of man.

A remarkable proof of this is given in the modification of slavery among the Jews as compared with the state of enslaved persons among heathen nations. It is needless to heap up proofs of the barbarity with which the Greeks and Romans treated their domestic slaves: that is well known and perfectly understood. Let us rather look at the practice of the Hebrew people in this respect, which has sometimes been misapprehended, but which, when examined, will show that the slavery, so called, which existed in Palestine, was little if at all more than an apprenticeship.

The distinct command given at Sinai was, "He that stealeth a man and selleth him, if he be found in his hands he shall surely be put to death" (Exod. xxi. 16). The crime is stated in a threefold manner—the stealing, the selling, the retaining in slavery; and the punishment is death. If mere property were fraudulently obtained or kept it was to be restored, two or five-fold; but no restoration, no expiatory rite, was allowed to satisfy in this case.

Service, then, was voluntary, or judicially imposed. And bondmen had during the time of their servitude many rights and privileges. They were protected by the law: they might change their masters, and seek an asylum elsewhere (Deut. xxiii. 15, 16): if any injury was suffered in their persons they were at once freed (Exod. xxi. 26, 27); and at the end of six years their engagement terminated, and gifts were to be bestowed on the emancipated servant (Exod. xxi. 2). The case of bondmen of the Canaanitish nations seems to have been different. But they had been devoted to destruction for their sins; and it was a mitigation to hold them instead in servitude. And even they, it seems probable, might be freed at the fiftieth year of jubilee. Whether, however, this were so, no Hebrew could serve beyond six years, except with his own good-will. If he were contented with his lot, then the law prescribed that his ear should be bored through with an awl, and that he should continue to serve the rest of his life, or till the jubilee. But this continued service was one not of necessity, but of love.

Such is the service of the believer in Jesus Christ. He has no desire to be freed from that easy yoke, that light burden. It is his joy to continue his Master's for ever. Lord, make us to

rejoice in being thine, and to seek no other ruler.

The awl used in boring the ear was doubtless of the kind figured above, which is a representation of Egyptian awls.

THE SOLID TRUTH OF THE SCRIPTURE*.

THE charge of foolish superstition, or bibliolatry, has been sometimes urged against us; but we cannot see any safe landing-place for those who have been tossed about with the storms of uncertainty and doubt, except in the strictest notion of plenary inspiration. German rationalists have explained, or reasoned the scripture away, until all its miracles have been accounted delusive appearances, or mere natural results; and all that is superhuman has been transmuted by a mythical alchemy into deep philosophical speculation. But the Lord says, "the scripture cannot be broken;" and the earnest care with which St. John records its fulfilment in minute particulars fully satisfies our minds that the whole rests on one and the same authority, and that not one jot or tittle will ever fail, whatever apparent contradictions may exercise our ingenuity, or whatever real difficulties may try our faith.

The reference, however, to authorities, or traditionary interpretations, will be at once rejected by the enlightened Christian, who feels how necessary it is for the mind to be freed from all prejudice and external illusions. As long as such considerations governed the scientific world, and names were regarded more than experiments, no progress, or valuable discovery was made; truth was overlooked and unknown, or as it were stumbled upon accidentally. Not, however, that the opinions of others should be despised: however inefficient as proofs, they may be valuable as hints: they may serve as beacons to warn us of the shoals of pride and self-sufficiency, or as scaffolds, empirical preparations to the completion of that edifice, or palace of truth, in which our souls may ultimately repose.

But here we must note the distinction between religion and scientific knowledge. The one is accumulated in the heart, the other in the understanding. Hence, whilst the stores of one mind may become common property in a future generation, as the very elements of popular instruction, each individual's heart must learn to beat experimentally—it may be in the same, at least in a similar succession of pulsations—in the enjoyment of those truths which it has received, whilst inwardly digesting the nourishment gathered by its own inductive reasoning, or by the reasoning of others, actually thought out (not taken for granted) in humble faith and spiritual prayer.

The forcible language of Milton may suggest many useful reflections. "Truth," he says, "came into the world with her divine Master, and was a perfect shape, most glorious to look on; but, when he ascended, and his apostles after him were laid asleep, then straight arose a wicked race of deceivers, who (as that story goes of the Egyptian Typhon, with his conspirators, how they dealt with the good Osiris) took the virgin truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down gathering up limb by limb, still as they could find them. We have not yet found them all, nor ever shall do, till her Master's second coming. He shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection."

This statement is indeed true; but the Christian in his fixed purpose to "buy the truth and sell it not," spares no pains to discover her hidden features, and thus in some degree anticipate that glorious day. Instructed by the Spirit, in the full exercise of sanctified intellect, he is guided in peace, and led on in safety from one discovery to another. Firmly established on the Rock of ages, he is not easily tossed about by any wind of doctrine, nor unsettled by plausible novelties, nor in haste to indulge in crude speculations of his own, but ever "ready to give a reason of his hope with meekness and fear." Accustomed to the use of his understanding, he is better able to imitate the apostle in becoming "all things to all men," and thus happily contributing to the salvation of his brethren.

It would indeed be well if we studied more attentively the wonderful example of the intellectual Paul, καλος κάγαθος. The character of his epistles varies with that of the Christians, whom he addresses, and the degree of vigour and cultivation which he observed in their minds. But he more especially manifests an abiding condescension to the ignorance and prejudices of others, a courteous regard to their feelings, a skilful management of his subject, according to the occasion of his discourse, a quick apprehension of every incident, calculated to pave the way to a readier perception of the truth, without the least compromise of any principle, or the slightest deviation from the path of uprightness, which marks him out as the accomplished gentleman, and the profound thinker, as well as the devoted Christian. "All things might be lawful; but all things were not expedient."

But how could we venture to imitate such a glorious and successful example, or even venture to judge of expediency at all, without habitual exercise and concentration of thought? Random acts may involve us in situations of deep perplexity, or sadly delude others; random words will never resemble "apples of gold in baskets of silver," like those "fitly spoken" (Prov. xxv. 11), "concentric," as it were, "and voluble with the wheels of the occasion." We must depend indeed upon the sovereignty of divine grace; but we must not tempt God by neglect of the means in our hands. Ordinarily at least, the most useful member of the church will be that humble-minded thinker, who has learnt the province of the intellect in religious inquiries, and the necessity of induction in the interpretation of scripture, diligently and habitually exercises his reason in all that he undertakes, giving all the glory to the Father of lights, from whom that and every other good and perfect gift proceeds, and is circumspect

* From "Essays on Education." By the rev. J. F. Todd, M.A.

alike in word and deed, seeking to be "filled with the Spirit" in all things.

"As one accustomed to desires that feed
On fruitage gathered from the tree of life;
To hopes in knowledge and experience built;
And one in whom persuasion and belief
Has ripened into faith, and faith become
A passionate intuition; whence the soul,
Though bound to earth by ties of pity and love,
From all injurious servitude was free."

WORDSWORTH.

DEATH OF A YOUNG MAN*.

Cape of Good Hope, Feb. 6, 1848.

MY DEAR SIR,—

The sad story of poor James's death will have reached you ere this; but, as he owed to you, under God, those consolations which cheered his dying hours, a more particular account of them is due to you, his friend and benefactor; therefore I send you my son's letters, which contain all the information I have received. Since my poor boy's death you have been much in my thoughts; and I dwell upon the history of your intercourse with him with peculiar pleasure. Your name was ever on his lips, and your letters constituted his dearest earthly treasure. He read and read them till the words were almost obliterated. The manner in which my poor James lost his life, and his absence from us at the time, are deeply affecting to my mind; but he sleeps in Jesus, and is blest. This gives a radiance to the dark cloud of sorrow, and calls forth a song of grateful praise to him who so graciously bore with his weakness, carried the feeble one in his arms, and at length called him to

"the happy shore
Where we shall meet to sin no more."

I am yours, in the bonds of the gospel,

E. R.

Keaverfontein, Oct. 15, 1847.

My dearest Mother,—

With a heavy heart it is my painful task to inform you of the sad circumstance that has happened to my poor brother. Last Friday we were busy carrying manure from the kraal. Although the weather was of a very precarious nature, the sun was shining, yet with occasional showers of snow. At dinner we left off, and at half-past three o'clock in the afternoon, appearances indicating a storm, I told L—— to fetch the horses, and take their halters off, and let them go, as we should not carry any more. It appears that some delay took place; and he sent James one way, and went himself another, to get the horses; and he says they were within a short distance of the house, which was in sight; but, by some unaccountable providence, J—— missed the horses, and lost his way, and, it coming on dark and misty, he could not find the house again, and remained out all night in the cold and snow. I went myself, and sent all the people out in every direction; kept guns firing, and fires lighted, and lights in the windows all night, but without avail. On the morning of Saturday, as soon as the day broke, we all set out again, following the traces, as he had been walking and running in the dark, the whole day long, until after sun-down. When we got the traces crossing the road not far from the house, we conjectured that he must have fallen into some hole of water, and with lights and so forth we examined every place above and below the house, where there was a possibility of his having fallen, but without success. On the sabbath morning again all out, and found the traces going past the house, within hail, and into the Beaufort road, which he kept for about three miles or four, and then again swerved to the left, and went in the direction of the sheep kraals, and we came up with him about twelve o'clock, and found him lying, quite exhausted, on the border of the Zak river, within hail of the people that were lying out with the sheep, so near even that he could have heard the people talk. From this point I despatched a messenger for Dr. C——, who came directly he got the message; but it was eight o'clock in the evening before he arrived. His feet were very much bruised and battered about; for it appears that the tie of his boots had got loose, and his boots had fallen off. For we found them on his traces on Saturday, first one and then the other; and this accounts for his feet becoming injured, for, no doubt, they became benumbed by the cold, and without feeling, or he never could have walked so far. Dr. C—— gave the best advice the circumstances allowed, which we are carefully following up; and it is his opinion that time and proper treatment will rectify what is amiss; and I heartily pray that such may be the result. But O, my dear mother, how can I tell you what I underwent from Friday evening until twelve o'clock on Sunday? It was agony in the extreme; and what poor J—— must have suffered no one can tell. As regards myself, if ever the injunction, "Pray without ceasing," was fulfilled, it was in this instance. Nor can I describe to you the joy and thankfulness that overwhelmed me when I once again caught him in my arms. No one can imagine it without having been in similar circumstances. I can attach no blame to any one: it is one of those afflicting providences that do happen, and are ordered for wise and good ends. I have no need to say, remember us at a throne of grace and mercy.

Your affectionate son,

H. R.

Keaverfontein, Dec. 2, 1847.

My dearest Mother,

I have purposely delayed writing until I should hear some better tidings of my beloved sister; and rejoiced am I to hear that there is some hope of her being again restored. O what a world of sorrow and trial is this! One painful event succeeds another in rapid succession, so that there is little enjoyment, and only one comfort to know that all these things will soon terminate, and that then the joy will be such as never entered the heart of man to conceive of. The death of my poor brother has deeply affected me. Is it not mysterious that he should come so far to die with us, and under such afflicting circumstances? But I have one consolation: I committed his coming here entirely to the Lord our God, and did most earnestly pray, if it was his will that he should come, that he would open the heart of my dear wife that she should be agreeable thereto. And

* From "The Taught of the Father; or, the Grace of God in its elevating and enlightening Power. Bath: Binns and Goodwin. A very instructive narrative.—ED.

so he did; for, without my ever directly or otherwise alluding to the subject to her, she proposed his returning with us. Had it been determined otherwise, I should indeed have wanted consolation.

It will be pleasing to you to know that his temper was entirely subdued; for he never showed ill-temper once during the time he was here. He would play with the little ones frequently, and became much attached to Mrs. R——; so much so that he would bring her the key of his box, and request her to take care of it for him. And only the day before the sad occurrence took place, he was saying to her and L—— how thankful he was that God had provided a comfortable home for him. And, indeed, he seemed to try all he could to do what he was told, and to please; so that we frequently remarked that, deficient as he was, he was of more service than James P—— had been, because there was more dependence to be placed in him.

The circumstances of his being lost I have before detailed; but there was one merciful dealing of our God which I did not mention, which was, that, without any previous order from me, one of my shepherds came here that very evening, with his sheep from the other farm. Now this man is the cleverest in tracing or tracking anything that I ever met with; and, humanly speaking, had he not been here, we never should have found the poor sufferer.

After his return home, he often requested me to read to him, especially the 14th of St. John, and the two last chapters of Revelation. These three, indeed, were his chief delight, so long as reason was left him: and often, when wavering, as intervals of reason returned, he would repeat parts of them, as well as other portions of scripture. Indeed it was very plain to see that his whole soul was in heaven. His bodily pains were not, to appearance, great; for he never once signified the same, or was impatient; and, as I stated before, he gave full evidence that Jesus was his Jesus, and that he was washed in the blood of the Lamb.

After daylight, on the morning of his death, he hardly ever spoke. He appeared to be slumbering easily, and we all thought he was much better. Mrs. R—— and myself went away; she to prepare some warm decoction for his feet, and I to lie down on the sofa; when I was called to see him breathe his last, which he did without any seeming pain, and without a word or a sigh. He was attended to the grave by all the neighbours for twenty miles round; and he lies there at Keaverfontein, until he shall be raised at the last day.

The sabbath before his death I read to my household in the afternoon that sermon of Mr. L——'s you sent me. All were more or less affected, but none so much as poor J——. Alas! how little did we then think what the next week would bring to pass! Farewell, my dear mother. May the blessings of the most high God, and the consolations of his Spirit be ever enjoyed by you.

Your affectionate son,

H. R.

Juvenile Reading.

LE CLERE, THE MARTYR OF MEAUX?

THERE was at Meaux a wool-carder named John Le Clere. This humble tradesman had learned true religion from the reading of the bible. He was gifted with great ability to speak about the things of God; and, when Briçonnet* turned back to the errors of popery, and others who had not fled from Meaux were afraid to speak for Christ, this faithful man used to go from house to house encouraging the people to trust in the Lord. He also wrote a paper against the Antichrist of Rome, and posted it on the gates of the cathedral. The priests and their followers were furious. Le Clere was seized and thrown into prison. After a few days he was brought to trial, and condemned to be whipped on three successive days, and then branded on the forehead with a hot iron. When this cruel sentence was executed, some of the crowd who followed the martyr yelled with delight, others looked on with silent pity; but his mother, who was a faithful Christian, encouraged him with her words and looks. When the hot iron was placed on his forehead, the force of a mother's love overcame her for a moment, and she gave a loud shriek; but faith supported her, and she cried with a voice which made the cruel priests tremble: "Glory to Jesus Christ and to his witnesses." This good woman remembered that Jesus Christ had said: "He that loveth son or daughter more than me, is not worthy of me."

After this, Le Clere went to live in Metz; and here he preached the gospel as faithfully as he had done at Meaux, being assisted by a converted friar named Chatelaus, and a very learned man called Master Agrippa, who had found the way of life from reading Luther's writings. Lambert, another converted friar, of whom I told you something in the history of the German reformation, also laboured for a while in this city after his return from Wittemberg. The gospel by the ministry of these good men had gained over some of the chief families in Metz; but the common people still continued to follow the old superstitious ways of popery; and Le Clere's heart was pained to see this great city still plunged in idolatry.

On a certain day the people used to go to a certain chapel, which was about a league from the city, to worship the images of the virgin and some celebrated saints, vainly thinking that by thus breaking God's plain command they would obtain the pardon of their sins. On the eve of this day Le Clere was thinking of what God has said: "Thou shalt not bow down to their gods; but thou shalt utterly overthrow them, and quite break down their images." He thought that this command was addressed to him; and his courageous and faithful soul at once determined on what he should do. He went to the chapel on that night, he took down the images, broke them to pieces, and scattered the fragments about the floor of the chapel. He then returned to the city, which he reached by daybreak, unseen except by a few persons as he entered the gates.

All was now in motion in the city; and the

* From The Achill Herald of March, 1851.

† Bishop of Meaux, who had preached the gospel.

whole of the people, headed by the priests and monks, and bearing banners, went forth to worship the images. But, when they came to the chapel and found their gods lying in fragments on the ground, their rage was unbounded, and "Death! death to the wretch who did this" was the cry which came from every mouth. In great haste they returned to Metz; the suspicion of the enraged crowd at once fell on Le Clere. This was confirmed by those who saw him returning to the city early in the morning. He was seized and dragged before the judges. He confessed that he had destroyed the idols, and exhorted the people to worship God alone. He was condemned to be burned alive. He was immediately carried to the place of execution. His right hand was cut off; then his nose was torn off with red hot pincers. His arms were then torn in the same cruel manner; then his breasts were burned. While all this was going on, amid the the yells of priests, monks, and people, the martyr was calm and composed, reciting solemnly with a loud voice these words of David: "The idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. O Israel, trust thou in the Lord; he is their help and shield" (Ps. cxv. 4-9). The sight of such courage daunted the priests, and the rage of the people was changed into pity. After these tortures were ended, Le Clere was burned by a slow fire. Such was the death of the first martyr of the gospel in France.

NOTICES OF BOOKS.

We have received—

"Daily Bible Illustrations." By John Kitto, D.D., &c. Edinburgh: Oliphant and Sons. 1851. Vol. IV. We rejoice to find that Dr. Kitto has announced a second series of these most valuable illustrations, which will comprise Job and the Poetical Books, Isaiah and the prophets, with the New Testament history of our Lord and his apostles. In the volume which has just reached us we find the same excellencies as in those that preceded, the same felicity of description, the same enlarged knowledge brought to bear upon the various topics, the same spirit of pious reflection pervading the whole. We willingly acknowledge that we have ourselves derived much instruction from Dr. Kitto's volumes, and we are anxious that our readers should be acquainted with their most useful character.

"Protestant Lectures on the Errors and Abuses of Romanism." By Seven Clergymen. London: Pigott. 1851. We have examined these lectures with most painful feelings, and should desire, did a sense of duty allow us, to be silent respecting them. We long ago expressed our hope that protestants would not rush into the field of controversy imperfectly acquainted with the mighty subject in dispute betwixt ourselves and the Roman catholics: ill-furnished combatants could not, we were sure, but give the foe an advantage. We are constrained to say that the respectable clergymen who have put forth these lectures have grievously committed themselves. Their authorities seem to be taken at second-hand, and, as might be expected, are not to be trusted. For instance, we are told that "some doctors place it (purgatory) at the bottom of the sea;" and a reference is subjoined, "Eckius in Enchirid." We have searched out the place in Eckius we suppose intended, and think that if the preacher had himself seen it he would have modified his assertion. He goes on—"some near mount Hecla in Iceland, and some upon mount Etna in Sicily," and adds, for proof of this, "Bernard de Bustis." We have searched the voluminous and blasphemous works of Bernardinus in vain: there *may be* some such statement; but who is to find it without a clue? The giving of authorities from books evidently never seen by the preacher is to trifle with those he addresses. Another of the lecturers, discussing transubstantiation, says it was introduced by Paschasius Radbertus, who, he gravely adds, "was opposed by nearly all the learned men of his day, and amongst them by Rabanus Maurus, archbishop of Mentz, and Duns Scotus!! .... The doctrine slumbered for a time, until it was revived by Berengarius in the eleventh century!!" What are we to say to assertions like these? There is one point, however, to which we must not fail to advert. From a singular parenthesis in p. 205 it might almost seem as if these lectures were merely given as taken down by a reporter, without the revision of the preachers. If this be so, it may exonerate them from the charge of ignorance; but it renders it incumbent upon them, seeing that their names are to a work which will give the Romanist a triumph, all other matters laid aside, to issue at once a fresh impression of the book, to exhibit what they really did say, freed from the blunders which the reporters have introduced. They cannot, in conscience, excuse themselves from this.

"The Convict Ship and England's Exiles." By C. A. Browning, M.D., Royal Navy. Fifth Edition. London: Hamilton, Adams, and Co. 1851. We recommended this work on its first appearance: we rejoice to repeat, in the warmest terms, our recommendation of the present enlarged edition. Dr. Browning is a man of rare endowment for the duties to which he has been appointed: his judicious exertions among the convicts have been crowned with a remarkable blessing. We have no hesitation in saying that we know few volumes more intensely interesting, few to which we shall more willingly recur than this. May God render more and more Dr. B. an effectual instrument of good among those unhappy persons who are entrusted to his care.

Several volumes from the respectable publishers Binns and Goodwin, of Bath, have reached us. From some of these we have inserted extracts in the present part; and our readers will thereby have learned their nature and merit. Among the others are "Hymns for all Hours." By J. D. Hull, B.A., assistant minister of St. Paul's, Cheltenham. Pieces from the author's pen have heretofore appeared in our pages. This volume breathes the true poetic spirit, imbued with sincere piety. "Affection's Souvenir." By A. C. D. There are some pleasing pieces in this book. "The Temple-Home for Youth, a Sermon to the Young." By the rev. W. Forster. Of a higher stamp is "Our Little Study, or Conversations on the Connexion between the Law of Matter, the Law of Instinct, and the Law of Mind." By the rev. Thomas Furlong. This book will well repay perusal. Perhaps, occasionally, speculation is too much indulged, but we are bound to say it is always curbed by a chastened temper, and every idea is made to tell an important practical truth. "Religious Experience in Sickness and Death, or Visits to the Afflicted," exhibits a number of memoirs of persons in humble

life, simply narrated by a lady, a district visitor. We think the book likely to be useful.

"National Ballads, Patriotic and Protestant." By M.A. Stodart. New edition, with additional pieces. London: Beisler. 1851. Several of these ballads were originally printed in this magazine. We are glad to see that a fresh edition is called for. We have pleasure in calling our readers' attention to it.

We have also received "Christ in Hades," a poem; by W. W. Lord. New York: Appleton and Co. "Speech of H. Drummond, esq., M.P., in the House of Commons, on the second reading of the Ecclesiastical Titles Bill," with a preface and notes. London: Bosworth.

Miscellaneous.

THE IDOLATRY OF THE CHURCH OF ROME.—The church of Rome has, by the introduction of the worship of the virgin Mary, and the invocation of saints, and by erecting in her churches images, to which they assert honour and veneration ought to be paid, drawn away the mind from a simple dependence on Christ, and substituted other mediators than the one Mediator appointed by God. The members of the church of Rome acknowledge, in common with ourselves, the doctrine of the blessed Trinity, and the incarnation of our Lord; so that a papist would confess the truth of the first five articles of our church equally with ourselves. So far we do not differ; but then they further acknowledge, in the creed of pope Pius IV., "that the saints reigning together with Christ are to be venerated and invoked, and that they offer prayers to God for us, and that their reliques are to be venerated." Which doctrine is expounded and enforced in the council of Trent; which I cannot, from want of time, now adduce at length. To you, my brethren, who are acquainted with the word of God, I need not say that such additions are unauthorized: they are the gratuitous commands of those who would usurp the authority of making divine revelations to man, exalting themselves above all that is worshipped. But, not content with venerating and invoking the saints, who, they say, are reigning together with Christ, they have erected images of our blessed Saviour, the virgin Mary, and many saints, and declare that men are to venerate and bow down before them with the same worship and veneration as they would before the persons themselves. They offer as an excuse for this, that they have no regard to the image itself, but to the persons thereby represented. But this is not correct; for they attach particular holiness to particular images, attributing not always the same degree of power to all, nor, I believe, the same characteristics. In fact, we cannot distinguish any difference between the worship offered by the members of the church of Rome to their images, and that which was offered by the heathen to their idols. It looks like a renewal of the same idolatry under a different name. Now, though this would of itself set aside all claims of the church of Rome to be a sound branch of the church of Christ, much less to be the catholic or universal church, the mother of all churches, the sole representative of Christ on earth, for it establishes what is contrary to the word of God, yet there is another view which we may well take: it carries away the eye from the great truth of the gospel, the acceptance of fallen man with God through the blood of Christ, and therefore has the stamp of the apostacy, the falling away from Christ. As I said before, Christ is the sum and substance of the Christian dispensation. Whatever, then, turns the eye from Christ destroys real devotion, whatever pretensions to piety there may be. God, who knew what was in man, forbade him to make any graven image to bow down to it; for, even if there were no intention at first to worship that image, idolatry would soon follow. The members of the church of Rome have made, have bowed down to, have worshipped the image with the same adoration as they have the person, whether divine or human, who is represented. Whatever pity we may feel towards the individual members of that church, the church itself we must pronounce to be idolatrous. When Jeroboam, the son of Nebat, raised the golden calves in Dan and Bethel, it was not, probably, with the idea of defying the sovereignty of Jehovah: he evidently felt his almighty power, but dared to substitute the worship of an image, which was forbidden, for the divinely-appointed ministrations of the temple at Jerusalem: they became idolaters, and the wrath of God was poured out on the nation. And so it is in the worship of the church of Rome: the creature is magnified and Christ is obscured.—*Rev. W. Short.*

THE POPE'S CLAIM TO UNIVERSAL TEMPORAL POWER.—The epitome from the works of Benedict XIV., published under the sanction of the Romish archbishop of Dublin, in the eighth volume of Dens' Theology, places in effect the Roman catholics of Ireland under the temporal authority of the pope, and renders the government of the protestant sovereign void and nugatory. The bulls "In cœna Domini," "Bonus Pastor," &c., and other papal authorities, are as binding on all lands which the pope elects as in the Roman states themselves. And this is confirmed by the testimony of the Romish divines as given before the committee of the house of commons; for they admitted that these bulls if acted upon by the papists would interfere with the laws of England. Nay, Dr. Doyle declared that the third canon of the Lateran council would "drench our streets and our fields with blood." Now that canon, as well as all the bulls contained in the above-named epitome, have been published by the Romish bishops in Ireland. But even though this had never been done, they are binding upon the whole papal church, both clergy and laity. For, according to Liguori, "the pontifical laws oblige the faithful, though only promulgated at Rome" (De Legibus, vol. i.). And lord Beaumont, himself a papist, has fully admitted that, if the pope's late bull to re-establish Romanism amongst us be allowed its effects, his allegiance to the pontiff must supersede his allegiance to the sovereign and constitution of Great Britain.—H. S.

London: Published for the Proprietors, by JOHN HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON,
94, NORFOLK-STREET, STRAND, LONDON.

REGISTER

OF

Ecclesiastical Intelligence.

JANUARY, 1851.

Ordinations.

ORDINATION APPOINTED.

By bp. of Bath and Wells, in Wells cathedral, June 15.

ORDAINED.

By Bp. *of* Durham, *in Auckland castle chapel, Dec.* 15.

PRIESTS.

Of Cambridge.—A. W. Hobson, M.A., St. John's.

Of Oxford.—G. W. Atkinson, B.A., Queen's; E. D. Cree, B.A., Oriel; C. L. Parkinson, B.A., Bras.; T. Robson, Magd. H.; C. Thorpe, B.A., Univ.

Of Durham.—E. J. Hayton, M.A., F. Montague, B.A., R. Sorsbie, M.A., J. Waite, M.A., Univ.; T. N. Wannop, Hatf. H.

DEACONS.

Of Cambridge.—R. F. Scott, B.A., Trin.

Of Durham.—T. Proctor, B.A., Univ.

—

By Bp. *of* Ely, *in the Palace chapel, Ely, Nov.* 17.

PRIESTS.

Of Cambridge.—T. Aubertin, B.A., St. John's; T. P. N. Baxter, B.A., Cath.; A. O. Hartley, B.A., Magd.; E. L. Hornsby, B.A., Jesus; J. P. Norris, M.A., T. Preston, M.A., Trin.; S. F. Russell, B.A., St. John's; S. B. Sealy, B.A., St. Pet.

DEACONS.

Of Cambridge.—J. Hattersley, B.A., St. John's; E. J. Hillier, B.A., Trin.; C. E. Jenkins, B.A., hon. L. Neville, M.A., Magd.; R. Price, B.A., St. John's; A. P. Sanderson, M.A., Jesus; E. B. Wawn, B.A., St. John's; T. York, B.A. *(lett. dim. bp. of Gloucester and Bristol)*, Queens'.

Of Oxford.—R. T. Branson, B.A., Pemb.; W. B. Smith, B.A., Worc.

Of Durham.—E. Bradley, B.A., Univ.

—

By Bp. *of* Killaloe, *in Killaloe cathedral, Nov.* 3.

PRIESTS.

Of Dublin.—T. F. French, B.A., R. Wilson, B.A., Trin.

DEACONS.

Of Dublin.—J. Haslam, B.A., E. Rush, B.A., Trin.

—

By Bp. *of* Melbourne, *Trinity Sunday*, 1850.

PRIEST.

Of Cambridge.—S. E. Blomefield, B.A., Christ's.

DEACONS.

Literate.—J. H. Gregory, E. Tanner.

—

By Bp. *of* Peterborough, *in Peterborough cathedral, Dec.* 1.

PRIESTS.

Of Cambridge.—J. Foster, M.A., Magd.; T. Greenland, B.A., C.C.C.; J. S. Hildebrand, B.A., Emm.; G. G. Holmes, M.A., C. W. Lewis, B.A., St. John's; E. T. Mortlock, B.A., Caius; W. R. Thomas, B.A. *(lett. dim. bp. of London)*, Cath.

Of Oxford.—H. A. Taylor, B.A., St. John's.

Of Dublin.—H. J. Garrod, Trin.

DEACONS.

Of Cambridge.—J. Beecheno, B.A., Queens'; W. B. Dalby, B.A., St. John's; A. A. Longhurst, B.A., Queens'; W. E. Richardson, B.A., Trin.

Of Oxford.—J. A. Bayley, B.A., Oriel; A. Dixon, B.A., Linc.; J. L. Sutton, B.A., Wad.; J. M. Webb, B.A., Trin.

Of Dublin.—W. H. Denny, B.A., Trin.

Preferments.

Howie, J., to be dean of Cloyne.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.* £
Adams, C.	Cainham (V.), Shropshire	973	Rev. J. Mainwaring	*338
Boscawen, W. H.	Hanmer (V.), Flintshire	2691	Sir J. Hanmer	*427
Carr, C.	Witton-Gilbert (P. C.), Durham	1243	D. & C. of Durham	*303
Charlesworth, J. R.	Linthwaite (P. C.), Yorkshire	3310	Vic. of Almondbury	*150
Christie, C. C.	St. John, Sidcup (P. C.), Kent		Bp. of Rochester	60
Cook, J. A.	South Benfleet (V.), Essex	707	D. & C. of Westminster	*242
Corrance, C. T.	Parham (V.), with Hacheson (V.), Suffolk	514 & 518	F. Corrance	299
Dear, W. S.	Albourne (R.), Sussex	395	J. Goring	*225
Dixon, J. D.	Bramley (P. C.), Yorkshire	8875	Vic. of Leeds	239
Eagles, J.	St. Bartholomew (P. C.), Birmingham	9558	Rec. of St. Martin's	
Evans, W. E.	Madley (V.), with Tiberton (C.), Herefordshire	923 & 152	D. & C. of Hereford	*608
Franks, E. R.	Downham Market (R.), Norfolk	2953	W. Franks	*463
Golding, E.	Brimpton (V.), Berkshire	412	Rev. G. B. Caffin	
Grant, A. R.	Bumpstead Helion (V.), Essex	906	Trin. coll., Cambridge	*174
Hall, G. T.	Hempnall (V.), Norfolk	1255	T. T. Mott	359
Hirst, T.	Holmesfield (P. C.), Derbyshire	515	Trustees	*97
Holberton, R.	Norbiton (P. C.), Surrey		Vic. of Kingston	
Jones, A.	Holmer (V.), with Huntingdon (P. C.), Herefordshire	628 & 115	D. & C. of Hereford	*220
Layng, T. F., D.D.	Marden (V.), Herefordshire	945	D. & C. of Hereford	*247
Leeson, J. E.	Old St. George (P. C.), Staleybridge, Lancashire	5000	Earl of Stamford	*130
Mallett, H. F.	St. Paul (P. C.), High Beech, Essex	550	Bp. of London	
Maltby, C. L.	Collierly (P. C.), Durham	2000	Bp. of Durham	150
Maynard, F.	Kirk Bramwith (R.), Yorkshire	251	Duchy of Lancaster	*517
Minton, S.	St. Silas (P. C.), Liverpool, Lancashire		Trustees	

Preferments—CONTINUED.

Name.	Parish and County.	Population.	Patron.	Value. £
Monro, R.	Aston Sandford (R.), Buckinghamshire	86	Mrs. S. Barber	*135
Morgan, R. H.	Merthyr-Mawr (P. C.), Glamorganshire	147	J. Nicholl	69
Pigou, H. C.	New Alresford (R.), Hampshire	1578	Bp. of Winchester	240
Powell, J. W. S.	Abinger (R.), Surrey	920	W. J. Evelyn	*453
Reade, C. D.	Stowbedon (V.), Norfolk	300	Rev. W. M. Wright	295
Robinson, C.	Holy Trinity (P. C.), Blackburn, Lancashire		Vic. of Blackburn	80
Saules, T.	Graseley (P. C.), Berkshire			
Silver, F.	Norton-in-Hales (R.), Shropshire	312	F. B. Pearson	*305
Smith, P. P.	King Sterndale (P. C.), Derbyshire		Miss Hawkins	
Sumner, G. H.	Old Alresford (R.), Hampshire	502	Bp. of Winchester	744
Tanner, J. W.	St. Mark (P. C.), Antrobus, Cheshire		Vic. of Great Budworth	
Teesdale, C. B.	Lamarsh (R.), Essex	404	— Hurlock and others	*379
Twopenny, T. N.	Casterton Parva (R.), Rutland	132	Hon. C. C. Cavendish	*254
Watson, H. L.	Sharnford (R.), Leicestershire	624	Lord chancellor	*329
Watson, T.	East Farleigh (V.), Kent	1377	Lord chancellor	*858
Whalley, J. P.	East and West Wretham (R.), Norfolk	194 & 108	W. Birch	*547
Wigram, J. C.	St. Mary (R.), Southampton, Hampshire	14885	Bp. of Winchester	
Wilde, A. S.	Gretford (R.), with Wilsthorpe (C.), Lincolnshire	264	Lord chancellor	525
Williams, W. P.	Bleadon (R.), Somersetshire	778	Bp. of Winchester	*469
Winston, W.	Llanvihangel nant-Bran (P. C.), Brecknockshire	495	Coheirs of late W. Jeffreys	66
Wood, H.	Stratton (V.), Cornwall	1959	Duke of Cornwall	*201
Woodward, T.	Powerstown (R.), Kilkenny		The crown	

Bennett, J. T., sub-deanery of St. Paul's, London.
Clive, A., can. Hereford.
Hillier, E. J., sec. mast. Bury St. Edmund's gram. sch.
Hooker, W., chap. Plymouth borough gaol.
Layard, C. C., chap. Trinity alms-houses, Mile-End-road, London.
Master, R. M., hon. can. Manchester.
Moncrieff, G. R., ass. insp. of schools.
Powell, R. P., chap. H.M.S. Albion.
Smith, T. T., hon. can. Norwich.
Stanford, W. H., chap. central lunatic asyl., Dublin.
Stewart, hon. A. G., hon. can. Peterborough.
Webber, W. C. F., min. can. St. Paul's, London.
Westropp, T., preb. Ardkenny.

Clergymen Deceased.

Bradley, C. R., cur. Elton-on-the-Hill, Nottinghamshire, 34.
Burton, J. E., vic. Dysart, Queen's county (pat. ld. Carew).
Chislett, J., vic. Thornton, Lincolnshire (pat. d. and c. of Lichfield), 80.
Cory, E., Cambridge, 43.
Davies, D. W., formerly vic. Cranbrook, Kent, and mast. of gram. sch. there, 76.
Goodier, cur. St. Mark, Wolverhampton, 23.
Harrison, R., vic. Lastingham, Yorkshire (pat. ld. chanc.), 77.
Howell, B., rec. Hughley, Shropshire (pat. earl of Bradford), 62.
Hughes, R. R., vic. Llanidan, Anglesey (pat. ld. Boston), 51.
James, H., rec. Lytchett Matravers, Dorsetshire (pat. J. Howell), 42.
Knox, E. F., p. c. Ballymarcantle, Downshire (pat. T. Fortescue).
Mack, W. B., rec. Horham, Suffolk (pat. family), 50.
Mortimer, T., late min. Gray's Inn-lane chap., London, 55.
Norris, H. H., rec. South Hackney, Middlesex (pat. W. &c. Tyssen) can. St. Paul's and Llandaff, 80.
Price, J., vic. Llanvechan, Montgomeryshire (pat. bp. of St. Asaph), 94.
Rolfe, R., rec. Thurgarton (pat. bp. of Norwich), rec. Caldecot (pat. sir. H. Bedingfield), rec. Cockley Cley (pat. Mrs. Dashwood), vic. Hempnall, Norfolk (pat. T. T. Mott), and vic. Yaxley, Suffolk (pat. J. T. Mott), 83.
Thompson, J., p. c. Sykehouse, Yorkshire (pat. vic. of Fishlake).
Wall, J., vic. Norton Subcourse, Norfolk (pat. sir E. Bacon).
Williams, W. T., chap. St. Cross, Winchester, rec. Lainston, Hampshire (pat. sir F. H. Bathurst), 70.

University Intelligence.

CAMBRIDGE.

CONGREGATIONS.

There will be congregations on the following days of the ensuing Lent term:

Saturday..... Jan. 25, (B.A. commencement) at ten.
Wednesday .. Feb. 12, at eleven.
Wednesday .. — 26, at eleven.
Wednesday .. Mar. 5, at eleven (Ash-Wednesday).
Wednesday .. — 19, at eleven.
Friday ..... April 4, at ten (M.A. inceptors).
Friday..... — 11, at ten (end of term).

LE BAS PRIZE.

Nov. 23.—The examiners have given notice that the subject for the present year is, "The effects of Caste on the Institutions and probable Destinies of the Anglo-Indian Empire."

NORRISIAN PRIZE ESSAY.

The Norrisian professor has given notice that the subject for the present year is—

"The traces discernible in holy scripture of the influence exerted on the character of the Hebrews by their residence in Egypt."

The essay, with a sealed letter, containing the name of the author, is to be sent, on or before the tenth day preceding the Sunday in Passion week, 1851, to one of the three stewards of Mr. Norris' institution, who are—

The master of Trinity college,
The provost of King's college,
The master of Caius college.

OXFORD.

Congregations will be holden for the purpose of granting graces and conferring degrees, on the following days in the ensuing term:

Tuesday, Jan. 14.	Thursday, Feb. 27.
Wednesday, Jan. 29.	Thursday, March 13.
Thursday, Feb. 6.	Thursday, March 27.
Thursday, Feb. 20.	Saturday, April 12.

No person will be admitted as a candidate for any degree whose name is not entered in the book kept for that purpose at the vice-chancellor's house, on or before the day preceding the day of congregation.

MATHEMATICAL CLASS LIST.

CLASS I.

Brook, A., Exet.	Hull, H. M., Univ.
Harrison, F., Queen's.	Ward, G. S., Magd.

CLASS II.

Rattle, J. M., Ch. Ch.	Wilkinson, R., Pemb.

CLASS III.

Ormond, J., Pemb.	Wade, T., Exet.

CLASS IV.

Blake, V., Wad.	Sharman, A., Queen's.
Gowring, G., Magd. H.	

THE CLASS LIST.—MICHAELMAS TERM, 1850.

CLASS I.

Caffin, B. C., Worc.	Rolleston, G., Pemb.
Hull, H. M., Univ.	Tweed, H. E., Trin.
Phinn, C. B., Ball.	Woollam, J., St. John's.
Pindar, N., Trin.	

CLASS II.

Bennett, J. H., Exet.	Owen, J. M. D., Bras.
Byrne, J. R., Univ.	Oxenham, H. N., Ball.
Cordeux, G. P., Worc.	Rattle, J. M., Ch. Ch.
Gowring, G. J., Magd. H.	Sanderson, R. E., Linc.
Grant-Duff, M., Ball.	Tozer, H. F., Exet.
Hankin, C. W., Oriel.	Vance, G. O., Linc.
Lawrence, G. A., New Inn H.	Wade, T., Exet.
Mirrielees, W. W., Queen's.	Weatherby, C., St. Mary H.

CLASS III.

Barras, G., Linc.	Hardy, J. P., Wad.
Beale, J., Univ.	Harrison, F., Queen's.
Beck, W., Pemb.	Pritchard, R. A., Linc.
Brook, A., Exet.	Ridding, A., New.
Chitty, T. E., Oriel.	Thomas, D., Worc.
Clarke, J. E., Wad.	Watson, W., Oriel.
Germon, N. M., Bras.	Wilkinson, R. L., Bras.
Griffith, H. T., Pemb.	

CLASS IV.

Armitage, F., Worc.	Randall, T. E., Trin.
Dawson, R., Bras.	Smith, C. R., Wad.
Jackson, J. E., St. John's.	Taylor, H. G., Magd.
Mallim, B., St. John's.	Williams, H., Wad.
Price, R., Corpus.	Wykeham, M. P., Ball.
Pritchard, R. P., Jesus.	

HENRY B. WILSON,
JOHN M. WILSON,
WM. LINWOOD,
BENJ. JOWETT,
} Examiners.

CHURCH FOUNDED.

Sandford, Abingdon, Berks: by bp. of Oxford, Nov. 15.

CONSECRATIONS.

By bp. of Chester: New cemetery, Chester, Nov. 12.

By bp. of Llandaff: Skewen, new church, Glamorganshire, Nov. 28.

By bp. of Manchester: Additional burying-ground, Admarsh chapel, Lancaster, Dec. 14; additional burying-ground, Whitechapel, Garstang, Dec. 14; All Saints', Preston, Lancashire, new church, Dec. 16.

By bp. of Oxford: St. George-the-Martyr, new church, Oxford, Nov. 30.

By bp. of St. David's: St. Paul's, Llanelly, Carmarthenshire, new church, Dec. 13.

By bp. of Winchester: St. John the Evangelist, new church, Penge, Sydenham, Surrey, Nov. 21.

Testimonials of respect have lately been presented to the following Clergymen:

Harlewood, D., late cur. Salesbury, Lancashire
Harrison, G., vic. New Brentford, Middlesex.
Hussey, J. Mc C., p. c. St. James, Kennington.
Jodrell, C. P. P., late cur. Yelling, Huntingdonshire.
Jones, W., vic. Frisby-on-the-Wreake, Leicestershire.
Meredith, J. B., p. c. St. George, Kendal.
Randall, F., late p. c. Eccleshill, Yorkshire.
Robinson, W. W., p. c. Christ Church, Chelsea.
Thompson, T. C., Beverley, Yorkshire.
White, — vic. Norton, Cuckney, Nottinghamshire.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields.
November, 1850.

The venerable archdeacon Sinclair in the chair.

The standing committee laid before the board the following address to her majesty, which was unanimously adopted:—

"To the queen's most excellent majesty.

"We, your majesty's dutiful and loyal subjects, members of the Society for Promoting Christian Knowledge, most humbly beg leave to approach your majesty with the assurance of our firm attachment to your throne and person. We have witnessed with regret and indignation the recent aggression of the bishop of Rome. The promulgation of a papal brief, pretending to assign specific dioceses in England and Wales, and confer ecclesiastical jurisdiction on bishops of the Romish communion, and thus, at the will of a foreign prelate, to extinguish the ancient provinces and dioceses of this realm, is an invasion of your majesty's supremacy, of the rights of the church, and of the liberties and independence of England. In accordance with the principles on which the Society for Promoting Christian Knowledge was founded, and on which it has continued to act for a century and a half, we venture humbly to express our hope and confidence that your majesty and your councillors will, under the divine guidance, adopt such measures as shall preserve unimpaired to your people the blessings of a pure religion, and establish your majesty's throne in peace and righteousness."

It was agreed that the address be placed in the society's office and depositories for signature; and that copies be forwarded to the secretaries of district committees.

A letter was read from the bishop of Rupert's Land, dated the Red River, Rupert's Land, Aug. 7th, 1850. The following are extracts:—"I have to acknowledge your letter of May 4, and to thank the society for the grant of books, which I doubt not will come duly to hand on the arrival of the boats from York Fort next month. The society's letter was the most rapid which has yet reached me; the London post mark upon it was May 28, and I received it on the 28th of July. I have just returned from the Saskatchewar river, where I had the great pleasure of consecrating and confirming in a purely Indian congregation. The church, Christ Church, was built by the Church Missionary Society at their station at Cumberland. To assist in the completion of the church and school, I granted £100 out of the sum placed at my disposal. Christ Church is a very elegant church, built with every attention to ecclesiastical propriety. It has a spire, and is altogether an imposing object in passing up or down the

Saskatchewar river. This is the great thoroughfare, and all the boats to the Rocky Mountains on the Mackenzie river pass by it. I hope in this way it may be much blessed. The churchyard is nicely fenced off; and the school adjoins the burying-ground. On July 5, the second day after the consecration, I held a confirmation in Christ Church, when 110 appeared to renew the promises once made for them. As they were all Indians, I used the confirmation service in the Cree language; and as I examined and questioned them all previously, I can bear the strongest testimony to their knowledge of all the leading truths of the gospel. It astonished me much to find them so far advanced in divine truth, and I have every reason to think that they carry their knowledge into practice, and begin to love private prayer, as well as the worship of God's house. On the following Sunday we met together, fifty-four in all, at the table of our blessed Lord. Here, too, in administering the sacred elements, the language of the natives was used; and it was no common pleasure and privilege to be permitted by God to unite with many simple-minded believers, in this the most distant station of the church of Christ in the wilderness, in commemorating the mystery of redeeming love. The next day I left them, much refreshed and encouraged by what I had seen; the six hundred miles of my homeward route were accomplished in a fortnight, and I am now once more actively employed in many daily duties at the Red River; for, though I have not yet any collegiate building, the work is advancing as regards pupils for the ministry. These take up much of my time, as the labour rests in great measure on myself. I have brought in some with me from the Saskatchewar; one of these, Mr. Henry Budd, the laborious and successful catechist at Cumberland, I hope to ordain the Sunday before Christmas. As the first native to be ordained to the ministry in this country, I would beg for him an especial remembrance in the prayers of the society. When very many are being admitted into holy orders on that day at home, may I hope that friends at a distance will not be forgetful of our ordination here, when, if God permit, I hope to admit one very faithful labourer to the priesthood, and the first native Indian to the holy office of deacon?"

Thirty-five gentlemen were elected subscribing members of the society.

December, 1850.

The venerable archdeacon Sinclair in the chair.

The standing committee laid before the board the following letter from the bishop of London, dated Fulham, Oct. 10, 1850:—"I wish to bring under the consideration of the Society for Promoting Christian Knowledge the question of making some special provision for the religious instruction of the great body foreigners who may be expected to visit London, and to become temporary residents there, during the exhibition of 1851. I would propose to the standing committee to consider whether some plan can be devised for distributing bibles and prayer-books in the different versions which are on the society's list. I am engaged in an inquiry as to the best means of affording also to the strangers who may visit us the means of attending divine worship."

The secretaries stated that a sub-committee for the consideration of this subject had been appointed by the standing committee, who were now prepared to give notice of a grant of money, and to propose the adoption of certain measures towards carrying the bishop's wishes into effect. The secretaries also reported that the bishop of London had appointed a committee of clergymen to consider the best means of supplying foreigners with the means of public worship, and other religious advantages, on their visit to London in 1851.

The following report from this committee, in the form of a letter from archdeacon Sinclair to the bishop of London, was read:—"The committee, appointed by your lordship to consider the best method of enabling our visitors next year to attend divine worship, see clearly the necessity for strenuous efforts on the part of the clergy of the church of England, to meet the exigencies of an occasion without a parallel in the history of this church and nation. We are confident that the Society for Promoting Christian Knowledge will readily provide bibles, prayer-books, and religious tracts in various languages for distribution among foreigners gratuitously, or at cost price. We recommend that a fund be raised in aid of the following objects: 1. To assist the clergy in providing additional services wherever they are rendered necessary by the influx of strangers, and cannot otherwise be supplied; the pews and sittings to be, as far as possible, free and unappropriated. 2. To aid the incumbents or ministers of certain churches and chapels, conveniently situated, in engaging temporary curates or lecturers, able to read the liturgy and to preach in the chief languages of the Continent; it being understood that the ordinary services in English shall in no case be suspended or superseded. 3. To provide one or more reading-rooms, in which foreigners and others desirous of information on matters connected with religion and the church may, on being properly introduced, have opportunity of meeting the clergy, and in which a register of addresses shall be kept. 4. To give assistance to such parochial clergymen as desire it, in fitting up or hiring rooms to be employed for divine service or for holding friendly intercourse with foreigners on religious subjects. 5. To adopt measures for making known to foreigners the depositories in which bibles, prayer-books, &c., may be obtained; and the churches, chapels, and lecture-rooms in which divine service is celebrated in foreign languages, or for the special benefit of strangers. We are persuaded that, if your lordship should propose to raise a fund for the purposes above enumerated, and for other kindred objects, the members of the church will liberally respond to the appeal. They will be sensible that on this great occasion the character of the English nation, as a Christian people, ought to be upheld in the eyes of the world; that the office of the church of England, as a true witness of the pure faith of the gospel, should be presented visibly to the eyes of Europe; and that the opportunity afforded by an unprecedented concourse of strangers from every quarter should be diligently and at any cost improved, not merely for the encouragement of mechanical industry, but, under the divine blessing, for the diffusion of sound Christian principle among all nations."

The standing committee gave notice of their intention to propose that at the next general meeting, on Tuesday, Jan. 7, 1851, the sum of £500 be granted towards the objects above stated.

The secretaries reported that the subject of bibles, prayer-books, and suitable books and tracts in foreign languages, is under the notice of the tract committee and the foreign translation committee.

A letter was read from the bishop of Colombo, dated Colombo, Ceylon, Oct. 10, 1850. The following are extracts:—"The first welcome, on my return to Colombo from the lengthened visitation of Mauritius and the Séchelles Islands, was, within four miles of its approach, the gladdening sight of the native church of Mlilägraya, in the mission of the rev. J. Thurstan (S. P. G.), to which your society so promptly and kindly contributed at my request. In a few days I visited the four stations of the district, and was much gratified with the progress made during my absence in three out of the four churches between which your grant was divided. Of the fourth the foundation is laid, but, being the most remote from his residence, Mr. Thurstan judiciously postpones its erection till

the other three are completed, being his own architect and superintendent of works, and all but builder. They are all three built of solid and excellent materials, and in good taste (I will send you a drawing of one or two, if he has time, before the departure of the mail); and, as the native contributions have been more in materials than in money, the expenditure has been moderate: not one of them will cost more than £150, though built of the best cubook-stone, chunam, and teak that the colony can supply. The Singhalese gladly contribute from their small means every week towards the good work, each at his own village service; and, as the roof is now on, and the buildings secured from the weather in the approaching rains, we must be content to progress more slowly with the internal completion, the wood-work being the most expensive part. It is very pleasing to see every thing that is done well done in this district; all on a good system, and in good taste; the schools full, the catechists earnest and faithful, the services well attended, and the churches an object of increasing interest among the people. Should your society be anxious (as none who have experienced the blessing of their co-operation can doubt) to promote this first effort to occupy an entire district with its full provision of native churches, built chiefly by the native Singhalese themselves, under the judicious and earnest guidance of their pastor, a small donation of £10 towards the fittings of each of the three churches, the fabric of which is completed, would cheer them on in their work of self-improvement very effectually, and would hearten, too, a very persevering missionary in the zealous discharge of his duty to the sister society that sent him out. The industrial school, quite a new and most successful feature in this mission, in spite of all the ominous predictions to the contrary, is progressing very satisfactorily, through the noiseless perseverance of its author. The collegiate school is now quite ready: I wait only for a master from England. For this I entreat all the advice and assistance you can give. No high acquirements are necessary, but a good practical knowledge of a good 'middle' education, of school organization, and of church music. Without such aid, I am helpless; but I will not begin till I can begin well."

The board agreed to grant £30, the sum requested by the bishop, towards the churches in Mr. Thurstan's mission.

A letter was read from the rev. John Hobson, dated Shanghai, China, Sept. 12, 1850. The following are extracts: "I beg to acknowledge the receipt of a box of prayer-books, tracts, &c., value £10, for use in this port, granted by the venerable Society for Promoting Christian Knowledge. Accept my very hearty thanks for the same. The arrival of the prayer-books is most opportune. You will probably from the papers have heard of the sad calamity by which our Trinity church has been laid in ruins; at the same time a great number of prayer-books were lost or destroyed, so that your grant is doubly welcome. I shall of course, keep a strict account, and remit you the proceeds of whatever sale I may effect. The books for seamen's libraries are very judiciously selected, and will, I feel confident, be both acceptable and useful. Deeply interested as you are in every thing connected with the extension of our beloved church, you will be glad to hear that the British community are taking active measures for the restoration of our church; a sum of nearly 5,000 dollars was subscribed in a few days, and the work is now begun, and will, I trust, be completed by Jan., 1851. In the mean time, our services are held in a large godoun, kindly lent us by a resident here. The Christian liberality of our community deserves especial mention; within two years they have freely given 18,000 dollars for church purposes, viz., 5,000 for half the cost of the church; 8,000 to purchase an annuity for the widow and children of the late rev. J. Louden; and now 5,000 for the restoration of the church. You will, I am sure, give us your hearty prayers that the spiritual temple amongst us may daily be increased in strength, beauty, and proportion."

The society took into consideration the following portion of the late lord bishop of Nova Scotia's letter, dated Halifax, Aug. 12, 1850: "Several years have elapsed since a visiting missionary was stationed on a part of the very destitute eastern coast of this province, for the result of which we have great reason to bless the Lord. The sufferings endured by the missionary and his family from want of a lodging were quite deplorable, and it was felt that a mission-house must be built for him. The object was undertaken here in the best spirit, and the poor people of the place did all the little that they could, and, by the aid of £50 from your society, and a like sum from the Society for the Propagation of the Gospel, the work, though a serious undertaking, was completed, and a most useful and successful missionary, with a large family, has been made comfortable. A second missionary has now been labouring for more than two years on a still more remote portion of the same desolate coast, at the entire expense of our Church Society. It was impossible to determine at once where his residence ought to be, and, with a wife and grown-up daughters, he has had no other lodging than two small rooms, scarcely habitable. He also must find some other field of labour, unless a house can be provided; and there is much desire here among the best of our people to engage in the undertaking; but the expense of building, where all the materials, even the timber, must be brought from a distance, will be so great that, unless we can obtain equal help from England with that which was extended to the first undertaking, I fear we cannot succeed. The importance of the object leads me very earnestly to commend this matter to the favourable regard of the society. Along this dreary coast, on which I have confirmed 400 persons in one season, although neither church nor clergymen were known there a few years ago, four churches have been finished, and two more are now well advanced." It was agreed that £50 be granted, and placed at the disposal of archdeacon Willis, of Halifax, Nova Scotia.

Mrs. Inglis, in a letter dated Curzon-street, London, Nov. 23rd, 1850, wrote as follows: "I beg to acknowledge the receipt of your kind letter of the 22nd inst. We feel very grateful that the last wishes of my beloved husband, with respect to his diocese, were granted by the Society for Promoting Christian Knowledge. We beg to assure the society that their expression of regard for my late husband's memory, and of sympathy for ourselves, coming as it does from a society to which he was so sincerely devoted, is an unspeakable consolation to his afflicted family."

The rev. C. J. Abraham, in a letter dated "The Lloyd's" emigrant ship, June 12, 1850, bound to Sydney, S. lat. 30°; E. lon. 115°, wrote as follows: "As I may not have leisure to write to you during my short stay at Sydney, before I proceed to New Zealand, I prepare a letter for the post, while still on board. We are now within the meridian of the western coast of Australia, and expect to make Sydney in another fortnight, if it please God to bless our voyage to the end as he has hitherto, and to bring us safe and well 'to the haven where we would be.' I promised to let the society know, through you, something of the moral and religious conduct of the emigrants on board this vessel. To my own surprise and regret, I found on my arrival at Plymouth that nearly all my charge consisted of Irish Roman-catholics. There were not more than five English families, and half a dozen single women, members of our communion. There were half a dozen Scotch young women, and a few others, married couples or single men, of the Wesleyan connexion. Of the 150 Irish, about twenty were

protestants, all the rest Roman-catholics. Hitherto, throughout the voyage, we have only had one Sunday when the weather was too bad, and the congregation and myself too ill, to have service; and since Good Friday we have always had it above, on deck. The Scotch presbyterians and the Welsh dissenters have always availed themselves of our services; and, as the former requested to be allowed to partake of our holy communion on Easter-day and Trinity Sunday, I gladly admitted them, debarred as they were from their own. A highlander, of the clan and name of Cameron, is one of the grandest specimens of fearless integrity and piety I have ever met with. He could hardly speak English when he came on board; but he is the chief constable, and nothing can make him swerve from his duty. He has been a shepherd all his life, and will make an invaluable servant for the same purpose in his new home. I was talking to the people about their future prospects, and the temptations they would be exposed to in the bush, away from the ordinances of religion, the countenance of society, and other such advantages; and I was begging them to bind it on their consciences, scrupulously to pray in private, and read the bible. John Cameron quietly said: 'Ay, I have been a shepherd, alone on the heather, for the last twenty years, and my bible has been my only companion, besides my sheep and dog; and I read it through and through, again and again, and its too auld a friend to gi'e up now.'" Speaking of school-teaching on board, he said, "Imagine, in fine weather, thirty ragged Irish boys, sitting on the main-deck and under the poop-ladder, with the sea every now and then washing over the sides, and drenching them; the incessant passing to and fro of men and women from the hatches to the galley (*i. e.*, kitchen), picking their way among their feet; sailors hauling ropes, and singing their incessant 'Ya hoy!' and a tropical sun, in spite of the awnings and sails, darting upon their heads; nevertheless, these boys have learnt to write on slates, to read, and to sum; and any person who had not been used to see the powers a boy has of abstracting himself from the scene and noise around him would wonder that any thing could be learnt. Then, in bad and cold weather, the school is held below, in the fore part of the ship. Nevertheless, with all these drawbacks, we have managed to teach thirty boys, and keep occupied occasionally some eight or ten young men in reading, writing, or summing. Some lads of twenty have learnt to read, who did not know a letter when they came on board. Besides this, my wife has taken charge of the girls' school: which, as is usually the case in all parochial schools, is far superior to any thing I can boast of my boys, in respect of neatness, order, and diligence. There has been a general attendance of about twelve girls; and some half-dozen young Irish women have improved themselves considerably in writing and arithmetic. I cannot speak too highly of the conduct of the captain and the surgeon on board. The former's name is Pearson: I mention it, because the attention of influential persons may be called to the subject of emigration; and Mr. Sydney Herbert, or his committee, should be careful to employ tried men as the commanders of the ships in which they send out the distressed needlewomen. So again, of the surgeon, Mr. Davison, I would say that the government ought to hold out double the advantages they do to a good surgeon, one who has been tried one voyage, and proved himself trustworthy; whereas this gentleman is now making his second voyage, and will receive rather less than for his first. There have been, and are, so many bad surgeons, that no false idea of economy should prevent the good being induced to make this line their profession. Your venerable society, and the branch committee of the Society for the Propagation of the Gospel, could not expend their emigrant funds better than by offering a bonus to any surgeon that had served more than one voyage, and could bring satisfactory testimonials from the clergyman (if there was one on board), or the chaplain of the depot at Sydney, who would be sure to learn the truth, and the officers of the ship, as to his conduct on board." In a letter dated Sydney, June 29, 1850, Mr. Abraham announced the safe arrival of the vessel in harbour, and said: "All the people are well, thank God." Other business was transacted.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Dec. 3, 1850.

A circular, in accordance with annual custom, has been addressed to district treasurers and secretaries, from which the following is an extract:—"The triennial letter for a general collection under royal authority has just been issued; and I need hardly remind you that the society calculates on the alms so collected for a considerable portion of its annual expenditure. To show the value of this source of income—for as income it is practically used—I may say that the queen's letter returns alone furnish the necessary fund (about £11,000 annually) for the maintenance of the society's missions in the two dioceses of Madras and Colombo; and any serious deficiency under this head of receipts would greatly cripple the efficiency and usefulness of the society. We trust, therefore, that you will use all your influence to promote a liberal return to the royal letter of the present year. The standing committee are most anxious to effect every practicable economy in the home expenditure of the society. And, in considering this subject, their attention has frequently been directed to the large expenses incurred for printing and publications. Yet, although the expenditure under this head is undoubtedly large, it will be found to be far from extravagant, if the amount of work done, and the number of publications issued, be taken into account. Few probably would recommend less full or frequent publications of missionary intelligence; and the committee therefore cannot hope to effect any material reduction of expense, unless the members and friends of the society generally should be disposed to look with favour upon a proposal which has sometimes been suggested, though never formally made, of charging the cost price for the reports and quarterly papers. An accurate calculation shows that, by distributing the whole cost over the number of publications issued, the full annual report might be sold at one shilling, the small report at fourpence, and the quarterly papers at four and sixpence per hundred. It cannot of course be disguised, that to ask our subscribers to pay for their reports and papers is to ask an addition, equal on the average to about 5 per cent. to their subscriptions; but, when the amount of money that would thus be saved, and left available for a very sacred object, is considered, I am confident that the suggestion will be pardoned at least, if it be not approved. Nothing, of course, will be done in the matter without the full concurrence and approbation of the great body of contributors; but I feel myself justified, by the importance of the subject, in inviting opinions upon the advisableness of the proposal, and should therefore be glad to learn whether, in your judgment, it be expedient to devise a plan for issuing our yearly and quarterly reports, either or both, for the future, at a certain fixed price, instead of circulating them gratuitously, as heretofore. I will only add, that the society, if relieved entirely from the charge of printing, &c., would be in a condition to maintain ten additional missionaries in India, or about thirty in Canada and New Brunswick. The committee have been led to enter into the foregoing calculations by the demand, now continued for several years, of a short monthly publication, adapted specially to the poor and the young. This demand, which the committee long hesitated to entertain, owing to their unwillingness to incur additional expense, they have at

length determined to meet; but in the hope of being able to do so without burdening the funds of the society with any increased charge. They propose, therefore, beginning with January 1, 1851, to publish a monthly magazine, to be called the "Gospel Missionary," at the price of one halfpenny, or four shillings per hundred. This publication is to be issued by the booksellers on the last day of each month, in the same manner as other periodicals; and it is hoped that the sale may be such as to evince the interest of the public generally in the work, and to protect the society against loss. You will, I am sure, excuse the details into which I have entered, and, if you should think the proposals injudicious, you will attribute them to a desire to economize, to the utmost possible extent, funds, of which a large portion is contributed by the poor.—I am, rev. and dear sir, yours faithfully,

"ERNEST HAWKINS.

"To the treasurers and secretaries of the district and parochial associations of the Society for the Propagation of the Gospel in Foreign Parts."

Diocesan Intelligence.—England and Ireland.

TUAM.

The West Galway Church-building Fund.—Appeal from the bishop of Tuam.—The present circumstances of the church in the diocese of Tuam call for special attention from those who are desirous of advancing the real improvement of the people. The western portion of the county Galway more particularly requires those means which are calculated to settle the minds of the many converts in connection with the church. The principal requisite at this moment is church accommodation, of which there is a very great want. The parishes in the whole of west Galway have been so united, that a short time ago there were but five separate incumbencies. The union of Ballinakill alone contains ten parishes, extending nearly forty miles in length, twenty-five in breadth; and until lately it had but one church: one more has recently been added. Only two clergymen were in that union, the entire income of the whole union being only £202 per annum; and there are now twelve clergymen there. The present number of churches in the whole of west Galway is only four, and one just built on the Island of Arran. The efforts that have been recently made by the clergy (many of whom are supported by the Society for Irish Church Missions) have been attended with so large a blessing, that a great number of Roman catholics have joined the church, and the reformation is making daily progress amongst the population. There are in the district at this time thirteen congregations of converts and inquiring Roman catholics, and twenty-four schools, in which about 2,500 children are taught the scriptures. Under all the circumstances of the case, there is a pressing necessity for at least eight new churches, and the enlargement of two others, without delay. Individuals have attempted to supply the pressing need in four instances, and some progress, more or less, has been made in erecting four churches. The funds, however, are in each case inadequate to carry on the works, which are therefore impeded or stopped. The ecclesiastical commissioners, who have been applied to, state that they are unable to meet the very numerous demands for building churches that have been made upon them already, and there is no hope that the wants of west Galway will be considered until these previous applications are attended to. The bishop of Tuam feels it his duty to appeal to the members of the united church of England and Ireland, to enable him to meet the very urgent requirement for these churches, plainly shown by the pressing circumstances of the case; and, as the depressed condition of property in Ireland affords little hope that any adequate amount can be expected from the Protestant gentry of Ireland itself, the bishop is constrained to appeal to the kind liberality of the members of the English branch of the united church. Owing to the ready access to materials, and the easy rate of labour, the sum of £6,000 would enable him to obtain the whole of the church accommodation already stated. The church at Moyard Bridge requires £400 to complete it: that at Castelkerke a similar sum. The church at Spidal requires £300 to finish it; and a like sum is wanted for the completion of a church at Inverin. This makes £1,400 to procure for four churches, in which at least 1,600 people would be accommodated. Churches are called for by the steady increase of converts at Sellerna, at Derrygimla, and at Glan; while it would be very advantageous to build a church at Moyrus. These might be built at £1,000 each, and might be made to contain in all about 2,000 persons for a sum of £4,000. The parish churches of Oughterard and Clifden are quite inadequate for the increasing worshippers: the enlargement of them is required, and might be accomplished at an expense of £300 each; by which accommodation for more than 200 people would be obtained. This £600 would make up the sum of £6,000; by the expenditure of which 3,800 persons would obtain the means of worshipping in the church. Ministers for the charge of the districts where these churches are required, if not parochial, are already labouring amongst the people, and receive their stipends from the society for Irish Church missions. The bishop of Tuam makes this appeal to the liberality of the Protestants of England, in the full confidence that the importance of the object, and his motives in applying, will be duly appreciated. He would gladly and thankfully receive donations for the West Galway Church Building Fund, which might be sent to him at the palace, Tuam; or to his secretary, the rev. B. Clarke, Tuam; or through the committee of the Society for Irish Church Missions, No. 14, Exeter Hall, London; and at their bankers, Messrs. Strahan, Paul, and Co., Strand, London.

Miscellaneous.

PAPAL AGGRESSION.

Address from the Archbishops and the undersigned Bishops to her Majesty.—"To the Queen's most excellent Majesty. The humble Address of the Archbishops and Bishops of the Church of England.—May it please your majesty,—We, the archbishops and undersigned bishops of the church of England, approach your majesty with sentiments of veneration and loyalty at a time when an unwarrantable insult has been offered to the church and to your majesty, to whom appertains the chief government of all estates of this realm, whether they be ecclesiastical or civil. This our country, whose church being a true branch of Christ's holy catholic church, in which the pure word of God is preached, and the sacraments are duly ministered according to Christ's ordinances, is treated by the bishop of Rome as having been a heathen land, and is congratulated on its restoration, after an interval of 300 years, to a place among the churches of Christendom. The return of our people is anticipated to a communion, the errors and corruptions of which they deliberately renounced, and which continues to maintain practices repugnant to God's word, inculcates blasphemous fables and dangerous deceits, and prescribes as necessary to salvation the belief of doctrines grounded on no warranty of scripture. It is part of

the same arrogant assumption that, in defiance of the law which declares that 'no foreign prelate or potentate shall use and exercise any manner of power, authority, or jurisdiction, spiritual or ecclesiastical, within this realm,' the bishop of Rome has pretended to exercise spiritual dominion over the people of this country; and, in nominating certain Romish ecclesiastics to particular places or sees in England, has reasserted his claim of supremacy over the kingdom, and has interfered with a prerogative constitutionally belonging to your majesty alone. We consider it our duty to record our united protest against this attempt to subject our people to a spiritual tyranny from which they were freed at the Reformation; and we make our humble petition to your Majesty to discountenance by all constitutional means the claims and usurpations of the church of Rome, by which religious divisions are fostered, and the labours of our clergy impeded in their endeavours to diffuse the light of true religion amongst the people committed to their charge.

"J. B. CANTUAR., G. PETERBOROUGH,
T. EBOR., H. WORCESTER,
C. J. LONDON, J. LICHFIELD,
E. DUNELM., A. T. CHICHESTER,
C. R. WINTON, THO. ELY,
R. BATH AND WELLS, S. OXON,
J. LINCOLN, T. VOWLER ST. ASAPH,
C. BANGOR, J. P. MANCHESTER,
G. ROCHESTER, R. D. HEREFORD,
H. CARLISLE, J. CHESTER,
J. H. GLOUCESTER & BRISTOL, S. NORWICH,
C. T. RIPON, A. LLANDAFF,
E. SALISBURY, J. SODOR AND MANN."

The following letter from the bishop of St. David's to the archbishop of Canterbury, explanatory of the reasons of the former for not concurring in the address proposed by his grace, has appeared:

"Abergwili, Carmarthen, Nov. 26.

"My dear lord archbishop,—I am sure that you will do me the justice to believe that nothing short of a very deep conviction of a paramount obligation would induce me to take a step so repugnant to my feelings, especially at this juncture, as the withholding my signature from the address proposed by your grace. In its altered form it is certainly free from some of the objections which I urged against it before; but it seems to me to have become liable to others, perhaps still graver. The reference to the act of Elizabeth appears to me in every respect most unadvisable. My own opinion would have been that the provision cited from it has been virtually repealed by the Roman-catholic relief act. But at all events the quotation seems to me to prove, if anything, far too much. For the law of Elizabeth has not been violated for the first time by the recent bull. It was equally set at 'defiance' by the appointment of vicars apostolic, who have so long exercised their functions without complaint or molestation; and it seems unreasonable to charge the pope with 'defying' a law which has been so long permitted to sleep. But a still weightier objection in my mind is, that those who refer in such a manner to the statute of Elizabeth must be considered as expressing a wish to see it again put in force, which it seems to me would involve the repeal of the relief act. I cannot consent to make myself responsible for language which, directly or indirectly, indicates such an object; and I would respectfully entreat your grace to consider whether this part of the address does not admit, if not require, such a construction. There are some others with which, I must own, I am not satisfied. I think it is needlessly harsh, to say the least, to treat the pope's 'anticipation' of our return to his communion, which he must consider as the greatest of all blessings to us, as 'an unwarrantable insult.' And I am still afraid that the concluding petition, for protection to the labours of the clergy, will be interpreted, not without an appearance of justice, as a wish to see the Roman catholic proselytizers silenced by act of parliament. These last objections, however, I might consent to wave in deference to your grace's judgment, and for the sake of unanimity. But that which relates to the act of Elizabeth appears to me to involve principles which I may not sacrifice to any other consideration.—I remain, my dear lord archbishop, yours very faithfully, "C. ST. DAVID'S."

SUGGESTIONS BY THE ARCHBISHOP OF CANTERBURY TO THE LAITY.

The archbishop of Canterbury has been appealed to by a body of laymen expressing the deep interest they feel in the questions which have recently occasioned such painful controversy, and desiring some practical suggestions for their future guidance. They set forth, that while the clergy are enabled, from their peculiar position and their theological learning, to meet the question at issue by arguments derived from the most learned writers who have flourished in different ages of the church, the laity must take somewhat lower grounds, and be content with adopting practical measures for securing the important end which all true-hearted members of the church have alike in view. They asked his grace's advice with regard to the prevalence of objectionable practices in some of the metropolitan and suburban parish churches, and said they were anxious to know whether, in cases where this difficulty arises, it is the duty of the parishioners to leave their church, and to attend to the services in a neighbouring parish? They also asked if, in his grace's opinion, it was the duty of those who have votes for boroughs or counties to withhold their suffrages from such candidates as decline to give a pledge that they will, if elected, endeavour to do all in their power to obtain a re-imposition of such portions of the catholic disabilities act as may check any future aggression on the established church of this country by the see of Rome, and as far as possible nullify the present proceeding? The last question put to his grace had reference to a proposed alteration in the prayer-book, so as to meet the divisions which at present exist in the church. His grace returned the following reply:

"Addington, Dec. 11.

"Sir,—You will excuse me if, in a time of such engagement, I answer your questions more briefly than perhaps you expect; but I will, in few words, give it as my opinion: 1. That only great unfaithfulness, and very objectionable practices in his parish church, should induce a layman to leave it for another; but that when salvation is concerned, order is a secondary consideration. 2. I do not think that the occasion is such as to justify the demand of a pledge from a member of parliament to any particular measure. 3. Men's minds are at present in so excited a state that any alteration of the prayer-book or act of uniformity is further removed than ever. Those who object to any part of the liturgy should be reminded that it treats of subjects on which there always has been difference of opinion among members of the church. The principal duty of the laity, at present, is to promote the teaching and preaching of the Protestant faith wherever an opening for it appears. I have the honour to be your obedient servant,

"J. B. CANTUAR."

TO CORRESPONDENTS.

We again repeat that we cannot return manuscripts we do not use. It is impossible for us to vary from this rule, established, we believe, in all periodicals. We have received within about a week ten articles which the writers require us to return to them. Compliance would entail upon us very serious trouble and inconvenience.

We must also again announce that correspondents must give us their names. We never print a name *unless with leave;* but to anonymous contributions we cannot attend.

REGISTER

OF

Ecclesiastical Intelligence.

FEBRUARY, 1851.

Ordinations.

ORDINATIONS APPOINTED.

By bp. of Chester, March 16, in Chester cathedral.
By bp. of Ely, March 16.
By bp. of Gloucester and Bristol, March 16, in Bristol cathedral.
By bp. of Lincoln, March 16, in Lincoln cathedral.
By bp. of Manchester, March 16, in Manchester cathedral.
By bp. of Worcester, March 16, in Worcester cathedral.

ORDAINED.

By ABP. *of* ARMAGH, *in Armagh cathedral, Dec.* 21.

PRIESTS.

Of Dublin.—T. Anketell, B.A., W. P. Cobbe, B.A., H. T. Flemming B.A., E. Fox, B.A., T. Howe, B.A., C. Irvine, B.A., H. G. Johnston, B.A., W. Johnston, B.A., J. Jones, B.A., M. Mulgan, LL.D., B. A. Newcombe, B.A., S. Stewart, B.A., Trin.

DEACONS.

Of Cambridge.—C. U. Dasent, B.A., Trin.
Of Dublin.—E. Carroll, B. A., A. Dudgeon, B.A., E. C. Hardy, B.A., F. R. Wynne, B.A., Trin.

—

By ABP. *of* CANTERBURY, *in Croydon parish church, Dec.* 21.

PRIESTS.

Of Cambridge.—J. D. Glennie, B.A., Christ's; S. W. Lloyd, B.A., St. John's; O. E. Raymond, B.A., Clare H.; J. H. Tucker, B.A., Emm.; J. Watson, B.A., C.C.C.
Of Oxford.—E. Curtis, M.A., Magd. H.; N. Dimock, M.A., St. John's; C. A. Molony, B.A., Linc.
Of London.—W. W. Battye, King's.
Lit.—T. M. Macdonald.

DEACONS.

Of Cambridge. — J. Cook, LL.B., Magd.; J. P. Cumming, B.A., Christ's; H. Gale, LL.B., Trin. H.; F. G. Gill, B.A., W. Hamilton, B.A., Trin.; W. W. Kirby, B.A., Queens'.
Of Oxford. — C. Marryatt, B.A., Queen's; R. F. W. Molesworth, B.A., Bras.
Of Durham.—D. B. Payne, B.A., Univ.
Lit.—J. C. Govett.

—

By ABP. *of* YORK, *in Bishopsthorpe palace chapel, Dec.* 21.

PRIESTS.

Of Cambridge.—C. F. Buckley, B.A., C.C.C.; J. F. Ogle, M.A., Jesus; E. O. Phillips, B.A., C.C.C.; T. Walker, B.A., St. John's.
Of Oxford.—J. H. Carter, B.A., Trin.
Of Dublin.—C. T. Mulloy, B.A., Trin.

DEACONS.

Of Cambridge.—C. T. Comber, B.A., Jesus; M. Fearnley, M.A., C. J. Hague, B.A., St. John's; A. Swinburn, S.C.L., C.C.C.
Of Oxford.—G. A. Smith, B.A., Wad.
Of St. Bees'.—G. Robson.

—

By BP. *of* BANGOR, *in Bangor cathedral, Dec.* 22.

DEACONS.

Of Oxford. — J. Davies, B.A., W. Hughes, B.A., H. M. Johnson, B.A., Jesus.
Of Durham.—T. Williams, Univ.

—

By BP. *of* BATH AND WELLS, *in Wells cathedral, Dec.* 22.

PRIESTS.

Of Cambridge.—G. L. Harkness, B.A., St. John's.
Of Oxford.—W. T. C. Brande, M.A., E. S. Croft, B.A., New Inn H.; J. T. Gellibrand, B.A., St. John's; J. E. Waldy, B.A., Univ.
Of London.—C. S. Tripp, King's.

DEACONS.

Of Cambridge.—E. C. K. Bearcroft, Queens'; R. V. Blathwayt, B.A., T. Cox, B.A., Trin.; D. L. B. Dobrée, B.A., Pet.; H. H. Oliver, B.A., C.C.C.; T. C. Tanner, S.C.L., Sid.; T. W. Whale, B.A., St. John's.
Of Oxford. — C. M. Church, M.A., Oriel; A. M. Sugden, B.A., Wad.
Of Dublin.—J. W. Bevan, B.A., Trin.
Of London.—P. S. Newell, King's.

—

By BP. *of* CHICHESTER, *in Chichester cathedral, Dec.* 22.

PRIESTS.

Of Cambridge. — A. Boudier, B.A., T. E. Crallan, B.A., Emm.; H. Parminter, B.A., J. J. Rew, B.A., St. John's; R. F. Whistler, B.A., Emm.
Of Oxford.—S. J. Altmann, B.A., St. Edm. H.; W. W. Godden, M.A., Worc.; J. W. C. Hughes, B.A., Mert.; J. O. McCarogher, M.A., Magd.; W. W. Phillipson, B.A., New Inn H.
Lit.—R. Aldridge, J. W. Hodgson, H. S. Shean.

DEACONS.

Of Cambridge.—Lord A. Compton, M.A., Trin.; H. L. Cooper, B.A., St. John's; G. Q. Head, B.A., C.C.C.; J. G. H. Hill, B.A., Emm.; B. R. Keene, B.A., Trin.; F. C. Woodhouse, B.A., St. John's.
Of Oxford.—G. F. L. Bampfield, B.A., Linc.; M. R. Burge, Exet.; R. Harvey, B.A., St. John's.

By BP. *of* CORK, CLOYNE, AND ROSS, *in Cork cathedral, Dec.* 21.

PRIEST.

Of Dublin.—F. G. Walker, B.A., Trin.

DEACONS.

Of Dublin.—T. E. Clerke, B.A., T. S. Eager, B.A., W. C. Greene, B.A. *(lett. dim. abp. of Dublin)*, E. H. Hopley, B.A., J. M'Carthy, B.A., Trin.

—

By BP. *of* EXETER, *in Exeter cathedral, Dec.* 22.

PRIESTS.

Of Cambridge.—J. T. H. Delafons, B.A., C.C.C.; J. Partridge, B.A., Queens'.
Of Oxford.—C. L. Dart, B.A., Exet.; F. R. Hepburn, B.A., Ch. Ch.; G. Knowling, B.A., Pemb.; W. H. Smith, B.A., Bras.
Of Birkenhead.—T. Whitney.
Lit.—R. L. Loughborough, J. P. Mayne.

DEACONS.

Of Cambridge.—O. Dene, B.A., Sid.; N. T. Every, B.A., Clare H.; G. H. Fletcher, B.A., C.C.C.; O. L. Mansel, B.A., Trin.; J. Murray, B.A., Caius; D. Smith, B.A., St. John's.
Lit.—S. Brewer, J. W. Hallam.

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By BP. *of* GLOUCESTER AND BRISTOL, *in Bristol cathedral, Dec.* 22.

PRIESTS.

Of Cambridge. — S. Bentley, B.A., Cath. H.; R. A. Blomefield, B.A., Trin.; S. Smith, B.A., Cath. H.
Of Oxford.—A. Carden, B.A., New Inn H.; A. F. Forde, B.A., Wad.; M. Haggard, M.A., Ch. Ch.; H. Haines, B.A., Exet.; T. W. Hartshorne, B.A., Wad.; H. Houghton, M.A., N. H. M'Gachan, B.A., Pemb.
Of Dublin.—J. Bagnell, B.A., Trin.
Of London.—H. T. Snepp, King's.

DEACONS.

Of Cambridge. — G. W. Bence, B.A., Emm.
Of Oxford.—F. A. Baker, B.A., Wad.; A. Blomfield, B.A. Exet.; S. Booth, B.A., Bras.; M. J. Conolly, B.A., Ch. Ch.; M. Maurice, B.A., St. Edm. H.; W. H. Sage, B.A., Trin.; W. P. S. Stanhope, B.A., Bras.

—

By BP. *of* HEREFORD, *in Hereford cathedral, Dec.* 22.

PRIESTS.

Of Cambridge.—T. H. Edwards, B.A., St. John's; F. W. Greenstreet, B.A., J. Wood, B.A., Trin.
Of Oxford. — J. T. Parsons, B.A., Ball.; C. J. Pulling, B.A., Magd.
Of Dublin.—J. S. Reeves, B.A., Trin.

Ordinations—CONTINUED.

DEACONS.

Of Cambridge.—G. H. Billington, B.A., Emm.; A. H. Bull, B.A., Trin.; J. B. Dodd, B.A., Sid.

Of Oxford.—S. Bennett, B.A., Oriel; W. R. J. Dickson, B.A., Trin.; W. H. E. Merewether, B.A., Oriel.

Of Dublin.—J. Newman, B.A., Trin.;

Of St. David's, Lampeter.—T. M. Raven.

Of London.—D. M'Anally, King's.

—

By BP. *of* LICHFIELD, *at Eccleshall castle, Dec.* 21.

PRIESTS.

Of Cambridge.—J. Eddowes, B.A., Magd.; T. A. L. Greaves, B.A., St. John's; P. Hartley, S.C.L., Trin. H.; J. Holley, B.A., Pet.; S. Pratt, B.A., Trin.

Of Oxford.—A. W. Howell, B.A., Worc.; F. P. Johnson, B.A., Ch. Ch.; G. M. Messiter, Wad.; H. R. P. Sandford, B.A., Magd. H.

Of London.—W. E. Mitchell, King's.

Of St. Bees'.—W. B. Bryan, S. H. Good, H. J. Shephard.

Lit.—W. L. Rosenthal.

DEACONS.

Of Cambridge.—M. R. Bresher, B.A., J. Coling, B.A., St. John's; E. W. Fenwick, B.A., Christ's; T. E. Hodgson, B.A., Trin.; C. G. M'Pherson, Pet.; M. H. Scott, B.A., Caius; G. J. Wild, S.C.L., Emm.

Of Oxford.—H. H. Price, B.A., Worc.; A. J. Roberts, B.A., St. John's; J. J. Slade, B.A., St. Edm. H.

Of Dublin.—J. A. Aston, B.A., W. J. M. Combe, B.A., W. Hutton, B.A., R. Picton, B.A., R. Smith, B.A., Trin.

Of St. Bees'.—J. Hind.

—

By BP. *of* LIMERICK, ARDFERT, AND AGHADOE, *in Limerick cathedral, Dec.* 27.

PRIESTS.

Of Dublin.—J. A. Dickenson, P. D. La Touche, R. A. Maunsell, B.A., Trin.

DEACONS.

Of Dublin.—T. B. Craig, B.A., J. T. Waller, B.A., Trin.

—

By BP. *of* LINCOLN, *in Lincoln cathedral, Dec.* 22.

PRIESTS.

Of Cambridge.—H. H. Bridgwater, B.A., Magd.; D. Drew, B.A., Sid.; C. K. Robinson, B.A., Cath. H.; R. W. L. Tollemache, B.A., Pet.

Of Oxford.—J. D. Haskins, M.A., Magd.

Lit.—W. Hodges.

DEACONS.

Of Cambridge.—F. F. Bassett, B.A., Caius; G. V. Garland, B.A., Trin.; A. Potter, B.A., T. White, B.A., St. John's.

Of Oxford.—W. Barclay, B.A., Magd. H.; R. Birley, B.A., Ball.; R. B. Godwin, B.A., Bras.; W. M. Sutton, B.A., Mert.

Of Durham.—Hon. H. W. V. Stuart, B.A., Univ.

Of Dublin.—J. T. Walker, M.A., Trin.

—

By BP. *of* LLANDAFF, *in Llandaff cathedral, Dec.* 22.

PRIESTS.

Of Cambridge.—W. Somerset, Magd.

Of Oxford.—L. Thomas, B.A., Jesus.

Of St. David's, Lampeter.—R. Jones.

Lit.—G. Jones, T. Jones, J. T. Wrenford.

DEACONS.

Of Oxford.—D. J. Evans, B.A., St. Edm. H.; R. W. Ferguson, B.A., Queen's; D. O. James, B.A., Jesus; De C. Meade, M.A., Exet.

Of Dublin.—D. Jones, Trin.

Of St. David's, Lampeter.—C. Cook, D. Jones, H. Price, J. Williams.

Lit.—J. Harris, W. Morgan.

—

By BP. *of* LONDON, *in Whitehall chapel royal, Dec.* 22.

PRIESTS.

Of Cambridge.—L. W. T. Dale, B.A., D. Fenn, B.A., Trin.; J. Gaitskell, M.A., St. John's; J. W. Holdsworth, B.A., Magd.; J. H. Sperling, B.A., J. Windle, M.A., Trin.

Of Oxford.—J. Back, B.A., Trin.; I. S. Gale, B.A., Wad.; R. R. Hutton, M.A., Trin.; C. P. Incledon, M.A., Worc.; W. H. Millman, M.A., Ch. Ch.; S. Poole, M.A., Pemb.

Of Church Miss. Coll., Islington.—C. A. L. Reichardt.

DEACONS.

Of Cambridge.—H. Back, M.A. Trin.; S. J. Boddy, B.A.; St. John's; E. Ferrier, B.A., Pemb.; H. Munn, B.A., Emm.

Of Oxford.—W. R. Burrell, B.A. (*lett. dim. bp. of Jamaica*), Queen's; G. W. Keightley, B.A., Pemb.; C. C. Sharpe, B.A., Exet.; W. Stackhouse, B.A., Worc.

Of London.—J. H. Knox, King's.

Of Church Miss. Coll., Islington.—E. Dicker, C. P. Dichlemann, E. T. Higgens, C. Hillyear, C. A. Man, C. Pfeffrle, H. Stern.

Lit.—J. Mayers.

—

By BP. *of* OSSORY, FERNS, AND LEIGHLIN, *in Kilkenny cathedral, Dec.* 22.

PRIESTS.

Of Dublin.—S. Quinton, B.A., W. Woods, B.A., Trin.

DEACONS.

Of Dublin.—G. Burnett, B.A., B. Castles, B.A., Trin.

—

By BP. *of* OXFORD, *in Oxford cathedral, Dec.* 22.

PRIESTS.

Of Cambridge.—W. Best, B.A., W. A. Brooks, B.A., Trin.; H. Newport, M.A., Pemb.; A. Willink, M.A., St. John's.

Of Oxford.—D. E. Dewar, S.C.L., New; R. T. Eaton, M.A., Mert.; T. E. Espin, M.A., Linc.; J. M. Furness, B.A., Mert.; T. Gwynn, M.A., Ch. Ch.; E. D. Hall, B.A., Pemb; W. B. Marriott, S.C.L., Exet.; E. Miller, B.A., New; M. F. F. Osborn, M.A., Mert.; A. E. Parsons, B.A., Worc.; T. J. Prout, M.A., Ch. Ch.; C. H. Ridding, B.A., Magd.; H. Swabey, B.A., Pemb.; A. Taylor, M.A., Queen's; A. C. Wilson, B.A, Ch. Ch.

Of Dublin.—J. M. Williams, Trin.

Lit.—J. Matthews.

DEACONS.

Of Cambridge.—E. H. Cautley, B.A., Emm.

Of Oxford.—J. M. Collyns, B.A., Ch. Ch.; W. R. A. Cooper, B.A., Univ.; S. Fagan, B.A., Pemb.; G. Gainford, B.A., Ch. Ch.; J. A. Gould, S.C.L., T. J. Hearne, M.A., New; F. Meyrick, Trin.; H. M. Northcote, B.A., New; F. W. Peal, M.A., Worc; T. S. Polehampton, B.A., Pemb.; H. W. Sargant, M.A., Mert.; E. J. Smith, M.A., Worc.; H. M. Wilkins, B.A., Mert.; H. L. Wingfield, B.A., New.

Of Dublin.—D. E. J. Dickson, B.A., Trin.

Lit.—W. Dunford.

—

By BP. *of* RIPON, *in Ripon cathedral, Dec.* 22.

PRIESTS.

Of Cambridge.—M. P. Knubley, S.C.L., Magd.; R. Male, B.A., Emm.

Of Dublin.—J. Johnson, R. L. M'Arthur, B.A., Trin.

Of Durham.—J. H. Moore, B.A., J. Palmer, B.A., Univ.

Of St. Bees'.—J. W. Markly.

DEACONS.

Of Cambridge.—F. W. Mann, B.A., Pet.

Of Oxford.—J. G. Bourne, B.A., Exet.; J. E. Burnett, B.A., Oriel.

Of St. Bees'.—T. Banks.

—

By BP. *of* ROCHESTER, *in abp. Tennison's chapel, London, Dec.* 21.

PRIESTS.

Of Cambridge.—H. C. Bartlett, B.A., Emm.; J. Duffin, B.A., G. P. Ottey, B.A., St. John's; J. W. Sharpe, B.A., C.C.C.; J. K. Stuart, B.A., Queens'; J. T. Walters, B.A., St. John's.

Of Oxford.—W. W. Allen, B.A., Trin.; G. J. Curtis, M.A., Worc.; T. Tuting, B.A., Linc.

DEACONS.

Of Cambridge.—J. J. Carne, M.A., Trin.; C. J. Waterhouse, B.A., H. Williams, B.A., St. John's.

Of Oxford.—W. King, B.A., Oriel; O. R. Lafont, B.A., St. John's.

—

By Bp. *of* ST. ASAPH, *in St. Asaph cathedral, Dec.* 22.

PRIESTS.

Of Cambridge.—J. Jones, B.A., St. John's.

Of Oxford.—E. Jones, B.A., H. Morgan, M.A., Jesus.

Of St. David's, Lampeter.—E. E. Jones, W. A. Roberts.

DEACONS.

Of St. David's, Lampeter.—J. Evans, J. Vaughan.

—

By BP. *of* SALISBURY, *in Salisbury cathedral, Dec.* 22.

PRIESTS.

Of Cambridge.—E. Carr, B.A., St. John's; J. P. Clayton, M.A., Caius; J. N. Hammond, B.A., Trin.; W. Hodgson, B.A., Cath. H.; G. Mann, B.A., Caius; C. Scott, M.A., St. John's; J. J. Stephenson, B.A., Caius.

Of Oxford.—R. L. Bartlett, B.A., Wad.; C. J. Down, B.A., Exet.; A. H. Mackonochie, B.A., Wad.; E. L. Mather, B.A., Bras.; C. I. Nicholl, B.A., Worc.; J. E. Phillipps, B.A., Ch. Ch.; D. Wauchope, B.A., Wad.; E. D. Wood, M.A., Exet.

Of Durham.—C. L. Loveridge, Hatf.

Of London.—W. Mills, King's.

Ordinations—CONTINUED.

DEACONS.

Of Cambridge.—W. P. A. Campbell, B.A., Queens'; F. M. Evelyn, B.A., W. H. Lyon, B.A., Trin.; T. D. Millner, LL.B., Magd.

Of Oxford.—L. Bourne, B.A., Magd. H.; W. H. C. Browne, B.A., G. R. Portal, B.A., Ch. Ch.; C. F. Tink, B.A., Exet.

Of Dublin.—G. J. Goff, B.A., Trin.

—

By BP. *of* WINCHESTER, *in Farnham castle chapel, Dec. 22.*

PRIESTS.

Of Cambridge.—J. T. Barker, B.A., Trin.; J. J. Cumming, M.A., Caius; H. C. Eade, B.A., J. S. Hoare, M.A., St. John's; A. Lush, B.A., C.C.C.; R. Rutland, B.A., Emm.; G. F. Smith, B.A., Trin.

Of Oxford.—B. G. Goodrich, B.A., Univ.; E. G. Renouf, B.A., Pemb.

Of Dublin.—J. W. Benert, B.A., Trin.

Of Birkenhead.—J. C. Innes, F. H. Snow.

Of London. — F. Parry, J. T. Mann, King's.

DEACONS.

Of Cambridge.—A. Buttemer, B.A., Emm.; C. W. Chepmell, B.A., Caius; G. Clement, B.A., Pet.; R. L. James, S.C.L., Clare H.; E. M'Lorg, B.A., Queens'; R. S. Philpott, B.A., Cath. H; J. G. Wrench, B.A., St. John's.

Of Oxford.—L. A. Cooper, B.A., Bras.; P. A. Le Feuvre, B.A., Wad.; J. M. Robertson, Magd. H.

Of Dublin.—C. Hind, B.A., A. Smith, B.A., Trin.

Lit.—F. W. B. Bouverie.

—

By BP. *of* WORCESTER, *in Hartlebury castle chapel, Dec. 27.*

PRIESTS.

Of Oxford.—H. G. W. Aubrey, B.A., Exet.; J. A. Ewing, M.A., St. John's.

DEACONS.

Of Cambridge.—T. Y. Mitchinson, B.A., St. John's; M. Thomas, B.A., Trin.; E. Williams, B.A., St. John's.

Of Oxford.—C. J. H. D'Aeth, B.A., Wad.

Of Dublin.—J. Bullen, B.A., S. Connor, B.A., Trin.

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SUMMARY OF THE ORDINATIONS *Holden for Christmas*, 1850.

Ordaining Prelate.	Deacons.	Priests.
Canterbury	10	10
York	6	6
London	17	13
Durham	2	11
Winchester	13	14
Bangor	4	0
Bath and Wells	11	6
Chichester	9	13

	Deacons.	Priests.
Exeter	8	9
Gloucester and Bristol	8	12
Hereford	9	6
Lichfield	16	14
Lincoln	10	6
Llandaff	12	6
Oxford	17	21
Peterborough	9	9
Ripon	4	7
Rochester	5	9
St. Asaph	5	2
Salisbury	9	17
Worcester	6	2
Armagh	5	12
Cork, &c.	5	1
Limerick, &c.	2	3
Ossory, &c.	2	2
Total	204	211
Of these were—		
Of Cambridge university	74	73
Dublin	28	26
Oxford	69	74
Durham	4	8
London	3	7
Do. Church Miss. Coll.	7	1
Birkenhead	1	4
St. Bees'	3	4
St. David's, Lampeter.	8	3
Literate	7	11
Total	204	211

Preferments.

Bridge, T. F. H., to be archdeacon of Newfoundland and Labrador.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.* £
Ainslie, G.	St. Philip (P. C.), Clerkenwell, London		P. C. of St. Mark	450
Bewick, R.	Brightlingsea (V.), Essex	2055	Bp. of London	213
Brown, H.	Woolwich (R.), Kent	25785	Bp. of Rochester	*740
Browne, hon. H. M.	Burnchurch (U.), Kilkenny		The crown	
Buck, J. P.	Toft-Trees (V.), Norfolk	84	Lord C. Townshend	168
Burton, R. W.	Willesden (V.), Middlesex	2930	D. & C. of St. Paul's, London	*140
Campbell, S. C.	Cockley Cley (R.), Norfolk	244	Mrs. Dashwood	158
Coles, J. F., D.D.	Ingrave (R.), Essex	530	Rev. R. Johnstone	*344
Colvile, J. B.	Coleford (P. C.), Gloucestershire	2208	Bp. of Gloucester & Bristol	*150
Domville, C. C.	Nettleton (R.), Wiltshire	536	J. Neeld	408
Easterby, R. D.	Lastingham (V.), Yorkshire	1463	Lord chancellor	*215
Edwards, J. 1	Barningham (R.), with Coney Weston (R.), Suffolk	508 & 244	R. Hunt	*770 *
Edwards, J. 2	Llanvihangel-ar-arth (V.), Carmarthenshire	1993	Lewis and Lloyd	127
Escott, C. S.	Regent-square (P. C.), St. Pancras, London		Vic. of St. Pancras	400
Farebrother, C.	Irnham (R.), with Corby (V.), Lincolnshire	436 & 714	Lady E. Clifford	*608
Fell, J. E.	Acton (V.), Suffolk	555	Earl Howe	*255
Fell, H. F.	Blundeston (R.), with Flixton (R.), Suffolk	592 & 23	S. M. Peto	*617
Fitzgerald, H. J.	Worth-Matravers (V.), Dorsetshire	376	Rec. of Swanage	150
Heath, W. M.	Lytchett-Matravers (R.), Dorsetshire	817	J. Howell	*396
Holmes, R.	Eldersfield (V.), Worcestershire	687	Sir A. Lechmere	250
Holt, G. W.	Barton-upon-Humber (V.), Lincolnshire	3475	Uppleby family	*390
Hutchinson, P. R.	Christ Church (P. C.), Camberwell, Surrey	3503	Trustees of Hyndman's bounty	300
Jackson, J.	St. Sepulchre (V.), London	12325	St. John's coll., Oxford	666
Jenns, G.	Alford (V.), Lincolnshire	1945	Bp. of Lincoln	180
Jeffrey, D.	Newborough (R.), Anglesea	895	Lord chancellor	214
Jenour, A.	Kittisford (R.), Somersetshire	152	Rev. T. S. Escott	*162
Jones, E. N.	Bagilt (P. C.), Flintshire		Vic. of Holywell	165
Joyce, W.	Dorking (V.), Surrey	5538	Duke of Norfolk's trustees	411
Lawrance, R.	Bleadon (R.), Somersetshire	778	Bp. of Winchester	*489
Mac Carty, J.	Cullan (P. C.) Corkshire		Dean of Cork	
McGhee, J. L.	High Roding (R.), Essex	446	Earl of Roden	391
Mack, W.	Horham (R.), Suffolk	442	Rev. W. Mack	*445
Metcalfe, W. R.	Hubberholme (P. C.), Yorkshire	445	Vic. of Arncliffe	80
Plow, H. A.	Ovington (R.), Hampshire	163	Bp. of Winchester	*219
Pooley, W. E.	Chillesford (R.), Suffolk	220	Rev. J. Dewing	295
Seymour, C. H.	Tuam (V.), Galwayshire		Bp. of Tuam	
Smith, B. F.	Rusthall Common (P.C.), Kent			
Smith, E.	Barton St. David (P. C.), Somersetshire	455	Rev. W. Garratt	60

Preferments—CONTINUED.

Name.	Parish and County.	Population.	Patron.	Value. £
Smyttan, G. H.....	Hawksworth (R.), Nottinghamshire.....	203	Rev. J. Storer	*268
Southey, C.C.	Ardleigh (V.), Essex.....	1605	Lord chancellor.....	*258
Swete, J.	Blagdon (R.), Somersetshire	1178	J. George.....	*512
Swift, G.	St. Thomas (P.C.), Scarborough, Yorkshire....		Vic. of Scarborough	
Tombs, J.....	Llanstadwell (V.), Pembrokeshire	883	L. Child	94
Way, C. J.....	Boreham (V.), Essex.....	1054	Bp. of London	*432
Wellsted, A. O.	St. Jude (P.C.), Bristol, Gloucestershire.....	4800	Crown, and bp. of Gloucester and Bristol, alt.	150
Willington, J.....	St. Matthew (P. C.), Stockport, Cheshire	5000	Crown & bp. of Chester alt.....	130
Wood, R.....	Lydgate (R.), Suffolk.....	450	Rev. J. Jackson	*473
Woodham, T. F.	Farley Chamberlayne (R,), Hampshire.....	149	P. &c. Mildmay	*369

Ashwell, A. R., vice-princ. St. Mark's coll., Chelsea.
Baines, H. F., hd. mast. Prescot gram. sch., Lancashire.
Beresford, J. J., chap. Peterborough gaol.
Burgess, R., hon. can. St. Paul's, London.
Chatfield, A. W., rur. dean Ross, Hereford.
Greenall, R., rur. dean Frodsham, Chester.
Gwyllim, R., rur. dean Furness and Cartmel, Chester.
Jones, J., rur. dean Warrington, Chester.
Moore, H., hon. can. Lichfield.
Parkinson, R., rur. dean Coupland, Chester.
Parr, J. O., rur. dean Preston, Manchester.
Reddall, E., chap. Brackley un., Northamptonshire.
Richards, J. W., hd. mast. Salisbury cath. sch.
Smart, N., hon. can. Salisbury.
Simpson, J., hd. mast. Linc. gram. sch.
Talbot, hon. A. C., rur. dean Penkridge, Lichfield.
Wingfield, J. D., rur. dean Coleshill, Worcester.
Wood, I., rur. dean Middlewich, Chester.

Clergymen Deceased.

Armstrong, M., rec. Mylough, Galway (pat. bp. of Tuam).
Beresford, C. C., rec. Termonmaguirk, Tyroneshire (pat. marq. of Waterford).
Bishop, H., vic. Ardleigh, Essex (pat. ld. chanc.), 72.
Bland, J., vic. East and West Rudham, Norfolk (pat. ld. C. Townsend), 89.
Brandram, A., rec. Beckenham, Kent (pat. J. Cator).
Brock, T., rec. St. Pierre-du-Bois, Guernsey (pat. governor), 74.
Bull, J., rec. Fleet Marston, Bucks (pat. rev. S. Humphreys), 85.
Burdett, D. J., rec. Gilmorton, Leicestershire, 66.
Burroughes, W., 52.
Burton, R. N., vic. Clonagoon, Carlowshire (pat. bp. of Ossory).
Chaloner, H., vic. Alne, Yorkshire, 58.
Cooper, A., p. c. St. Mark, North Audley-street, London, 57.
Courtenay, F., p. c. St. Sidwell, Exeter (pat. vic. of Heavitree).
Crespin, A. J., vic. Renhold and Ravensden, Bedfordshire (pat. J. T. Dawson), 79.
Edwards, J. F., rec. Runcton, Holme, Norfolk, 40.
Greenlaw, W., rec. Woolwich, Kent (pat. bp. of Rochester).
Hawker, W., late min. Charles' chap., Plymouth.
Jackson, R., rec. Great Dunham, Norfolk (pat. rev. J. Humfrey), 51.
Lovell, E. K., cur. Oundle, Northamptonshire.
Morgan, H. D., can. Brecon, 82.
Morice, H., vic. Ashwell, Hertfordshire, can. Lincoln.
Payne, E. R., rec. Hepworth, Suffolk (pat. King's coll., Cambridge), 74.
Pepper, J., vic. Alfreton, Derbyshire, 81.
Powys, hon. F., rec. Aldwinckle and Thorpe Achurch, Northamptonshire (pat. ld. Lilford), 69.
Richardson, J., vic. Huntingdon, p. c. St. John, Micklegate, York, 96.
Slack, T., rec. Little Leighs, Essex (pat. rev. J. C. Green), 93.
Smith, W., vic. East Tuddenham and Honingham, Norfolk, 60.
Scapleborn, R., C.C.C., Cambridge, 46.
Stevenson, T., hd. mast. Loughborough gram. sch., 78.
Suddart, J., p. c. St. Paul, Lane Bridge, Lancashire, 59.
Tucker, W. M., rec. All Saints', p. c. St. Botolph, Colchester (pat. Ball. coll., Oxford).
Tweddell, R., p. c. Halton, Cheshire.
Venables, J., can. Salisbury, vic. Buckland Newton, Dorsetshire (pat. d. & c. of Wells), 72.
Wake, R. W., rec. Courteenhall, Northamptonshire, 79.
Wilson, hon. R., rec. Ashwellthorpe, Norfolk (pat. ld Berners), 49.

Testimonials of respect have lately been presented to the following Clergymen:

Fenton, J. A., late cur. Norton, Derbyshire.
Germon, N., high mast. Manchester gram. sch.
Haymes, J., late cur. Coningsby, Lincolnshire.
Jones, D., late cur. Hitchin, Hertfordshire.
Morgan, N., inc. Bardsley, Lancashire.
Penlease, J., rec. Black Torrington, Devonshire.
Richards, G., superint. Clergy Orph. Sch., Warrington, Lancashire.
Walker, W., late cur. St. Michael, Coventry.
Watson, T. H., late cur. Slaithwaite, Yorkshire.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields.
January, 1851.

The bishop of London in the chair. The bishop of Bombay was present. The standing committee proposed the undermentioned members of the society for election, on the 4th of February, as the committee of general literature and education for the year ensuing:

Very rev. the dean of Chichester,
J. L. Adolphus, Esq.
Ven. archdeacon Allen,
Thomas Bell, esq.,
Rev. R. W. Browne,
Rev. F. C. Cook,
Rev. Thomas Dale,
Rev. T. G. Hall,
Rev. Dr. Hessey,
Rev. J. G. Lonsdale,
John Diston Powles, esq.,
Dr. Thomas Watson.

The standing committee, in pursuance of notice given at the last general meeting, proposed that the sum of £500 be voted towards making some special provision for the religious instruction of foreigners and others, who may be expected to visit London during the Exhibition of the Works of Industry of all Nations. The sum of £500 was granted accordingly. The secretaries stated that a book has been opened in the office for the receipt of contributions towards this fund.

The following letter from the bishop of Calcutta, dated Bishop's Palace, Calcutta, Nov. 1, 1850, was read to the board:—

"1. I beg to present to the venerable society twelve copies of a report of St. Paul's cathedral, Calcutta, made on occasion of the third anniversary of its consecration; and I seize with eagerness the opportunity, which I have long desired, to assure the society of my

continued gratitude for the munificent gift of £5,000, which contributed at so opportune a moment to the construction of the sacred edifice, and the establishment of the endowment missionary fund.

"2. All India will thank you. In future ages it will be said that the first status given to Christianity in the east, by a self-supported cathedral mission, was most essentially aided by your ancient and venerable society.

"3. The buildings are just completed. The beautiful Italian marble (of which a second importation was required) has been laid down, the steps of the communion enclosure being of the finest white slabs that Leghorn could furnish. A handsome iron railing runs round the cathedral close; and five houses for a school and for servants' offices are finished. I have been allowed also, by the Indian government, to exchange the former palace for a new one, immediately adjoining the close, and in all respects more suitable for a bishop's residence.

"4. The whole cathedral is, of course, adapted to our burning climate, and is wanting in the pitched roof, the great western doors, and clustered columns of European architecture; but the service of plate for the holy communion, presented by her majesty, the superb eastern window, with the view of the crucifixion, given us, under her majesty's approbation, by the dean and canons of Windsor, and the noble statue of bishop Heber, by Chantrey, which adorns the north transept, are ornaments, as we think, of the highest value, and almost peculiar to ourselves.

"5. But it is to the spiritual and interior blessings of the gospel of Christ that your society, as I know, bends all its attention. The preparation and framework are, in themselves, nothing. Thank God, all these highest ends are in, slow indeed, but decided progress.

"(1) The services of our Protestant national church have for three years been performed for the benefit of the crowded Christian population, which had been thirsting for twenty-five years for the waters of life.

"(2) The early daily prayers, and the solemnities of ordination and confirmation in the ample chancel, together with our cathedral forms of worship, recall England and its cathedrals to our fond recollections.

"(3) Nor is the incipient mission under the reverend the missionary and assistant missionary, wanting in immediate interest. Three native schools, and the instructions given in bazaars, not to mention important aid in the work of translation, are full of hope even already.

"6. Her majesty's charter of incorporation will, I trust, soon be obtained. And, if the period should ever arrive when a native bishop, supported by a chapter of learned and pious native canons, shall behold the cathedral filled from end to end with inquirers and converts hanging on the lips of the Bengali preacher, and joining in the responses of our evangelical liturgy, these our early and feeble beginnings will be looked back upon with gratitude to God for all who have aided in the mighty work.

"But the future is with God alone. All real success is from him; and to him be all the glory, through Christ Jesus, for ever and ever. Amen. Intreating the continuance of your affectionate and earnest prayers, I remain, with duty and respect to your president, vice-president, and members, &c."

Copies of the report of the cathedral were laid before the board. It was agreed to thank the bishop for these.

A letter was read from the bishop of Capetown, dated Fort Hare, Sept. 28, 1850. The following are extracts:—

"I have to acknowledge the receipt of your two letters, of April 13th and July 5th; the latter in reply to one written by me from Bloem-fontein, in the early part of the visitation which I am now making, and which it will still take three months to complete. I feel much indebted to the society for their liberal grants towards the churches at Beaufort and Bloemfontein. At the latter place they have already about £750 in hand, and they are very anxious to proceed with the erection of their church. I was enabled to send them a clergyman a few months ago. I have also to thank the society for the grants of £75 towards the church at Maritzburg, the capital of Natal, and £50 for Swellendam. I am ashamed that all my letters to the society should be taken up with bringing before them the wants of my diocese with a view to obtain assistance. You may take, however, some comfort from the thought that it will not last long. The peculiar circumstances of the country have led to the applications being made all at once. Ours is not a new colony. The villages and towns are of old standing. But scarce one of them had an English church. Wattle-and-daub buildings would not do for them. On the arrival of a bishop an impulse was given everywhere. All determined to have churches and clergymen, and all at once. When, therefore, a few more cases shall have been brought under the society's notice, I trust I shall cease to be so importunate a beggar. When the district towns are supplied, we shall scarce hope for any thing more. I have now to bring under the notice of the board the state of Port Elizabeth. That is, perhaps, the most rising town in the colony. It is the port of the eastern province, and rapidly becoming the most influential place in the diocese. We have there a church which will hold 400. Almost all the pews in the church are let. During my late visitation about £500 was raised towards the erection of a second church, to be entirely free. I encouraged them to hope that the society would help them. A committee has been formed, which is still collecting funds. I have recommended them to begin with a nave of a church, to which aisles and chancel may be added. The whole when completed will probably accommodate between 400 and 500; the part now to be completed about 250; the cost about £1,200. The people have readily undertaken to support their own pastor. This will be done through the weekly offertory. They are fully aware that my means are quite exhausted, and that I cannot maintain an additional minister. If the board would make a grant towards the erection of this church, I should feel much indebted to them. I shall hereafter have to ask for assistance towards churches at Cradock, Somerset, Capetown, and perhaps Stellenbosch. After these shall be built, I think applications will be very rare. I am not aware of any other churches in contemplation in the colony. I have to thank the board for the grant of one dozen sets of books for the performance of divine service in new churches: they will be highly acceptable; also for 600 copies of the bible in Dutch, which shall be disposed of as you suggest. I shall be glad to receive the new translation of the prayer-book in Dutch. At a meeting of the clergy of the archdeaconry of Graham's Town, last week, steps were taken to extend the circulation of the society's publications throughout the eastern province. I hope before long there will be a considerable depôt in Graham's Town, with branch depôts in every parish. There is a great demand for bibles and prayer-books of all sizes, which at present unfortunately there is no means for meeting. I am thankful to say that I see much to encourage us in this part of the diocese. There is a good work going on in many places; still there are districts utterly destitute, which I cannot supply. I think I mentioned, in a former letter, that it is far from impossible that I may visit England next year, with a view to raise the means, and select the men, for an extensive mission work in Natal, and in British Kaffraria. The time has arrived

for entering upon this work in earnest. We may no longer hold back without sin."

It was agreed that £200 be granted towards a second church at Port Elizabeth.

The bishop of Fredericton, in a letter, dated Fredericton, Nov. 20, 1850, wrote as follows: "On Monday, Nov. 11, one of those frightful fires which so often take place in our wooden cities raged in Fredericton, borne on by a strong north-west wind, and 122 houses were totally destroyed in a few hours. The churches happily escaped. It was feared at one time that the whole town would be destroyed. This calamity will obviously throw us back in money matters, for the merchants will require all they can get to rebuild their stores. I hope it may eventually do good, by learning them to build of brick or stone. We are at present organizing committees for the relief of the sufferers. We have all heard with deep regret of our loss in the death of the venerable and excellent bishop of Nova Scotia. It was a great gratification to me to be the last bishop who assisted him at Halifax, just before he went to England. The bishop of Newfoundland visited Cape Breton after he had sailed. May it please God to dispose men's hearts to send out a worthy successor—such a man as has already been sent to Montreal."

His lordship, in a letter, dated Dec. 4, 1850, said: "I return my very grateful thanks to the society for its kindness in adding to the grant for the cathedral. You will easily suppose what trouble the sad fire has thrown us into. However, the inhabitants have come forward with energy and liberality: the sum of £500 has been at once subscribed for the relief of the sufferers, and an active committee is at work. I am also in great hopes that most of the former wooden houses will be replaced by brick or stone, so that good will come out of evil."

A letter was read from the bishop of Barbados, dated Bishop's Court, Barbados, Nov. 29, 1850, introducing to the secretaries the rev. R. Rawle, principal of Codrington College, and recommending to the favourable notice of the society the following objects: "1. A mission to western Africa from the West Indian Church. 2. The erection of a school-room for a preparatory and commercial school, in connexion with the college at Codrington. 3. The erection of a school-house for a model infant school near Bridgetown."

It was agreed that £50 be granted towards the infant school.

Mr. Rawle, who was present, explained the objects of the proposed mission from the church in the West Indies to Western Africa. This mission had been projected by the Barbados Church Society, with the cordial approval of the bishop of Barbados; and it had been resolved to invite the co-operation and support of the other West Indian dioceses, as well as of churchmen in this country, it being intended to convey the knowledge of Christ and the blessings of his gospel to the Gold and Slave Coasts, and the kingdoms of Ashantee and Dahomey; and to extend the work, should it be prospered, beyond the Kong mountains, and onwards from the Niger to the Nile, if not to Loango on the south.

A. B. Sheppard, esq., applied for a grant of small books and prints for the use of the Coolie school of infants in George Town, Demerara, the establishment of which was lately promoted by the society. Mr. Sheppard enclosed portions of a letter on this subject from the rev. Hyndman Jones, late secretary of the Society for the Propagation of the Gospel, now cathedral curate at George Town. The following are extracts: "We have a Coolie school established, containing 70 children, the greater part orphans, whose parents have perished in the colony. The church of England has taken it up, and has claimed the privilege of visiting and regulating the instruction of the school; so the burden of its support has fallen upon us. The children are intelligent, and make wonderful progress, and some of them are being perfected in their own language, as well as taught English, in order to act hereafter as interpreter here, or in their native lands. It would do your heart good to see the children, with their little dark faces, marching round the room, singing the airs which are familiar to our own children at home. They are brought over here in the grossest ignorance, and given up to the most degrading superstitions; so that to instruct them is a strictly missionary work. This attempt to instruct the Coolies is the only systematic effort that has been made; and I feel it a very important duty, and shall proceed heartily, with the hope, through God's blessing, some permanent good may result. As garrison chaplain I have the charge of an African regiment, and among them are representatives of no less than twelve different tribes, all speaking different languages, and not understanding each other one whit better than I can understand any one of them. They are ignorant, and utterly unacquainted with European ideas: with these I find pictorial teaching of great use; so, if you can send me any new or stray numbers of religious or general prints, or small books with pictures, for prizes, presents, or rewards, you will be doing me good service."

It was agreed that prints and elementary books to the value of £5 be granted. Other business was transacted.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Jan. 11, 1851.

The society has recently received the following letter from one of the first two English clergymen who have undertaken, for the gospel's sake, to encounter dangers and privations on the coast of Labrador:

"Harbor Grace, Newfoundland,
"Nov. 2, 1850.

"My dear Mr. Hawkins,—In accordance with the direction contained in your letter received the day I left Greenock for Labrador, I send you a few hasty notices of my proceedings in my mission. I arrived at St. John's, Newfoundland, on May 20, after a pleasant passage of eleven days, in which we had one or two escapes, thank God, of running into icebergs in the fog. I met a most kind and hospitable reception from the bishop, and found him, as usual, immersed in business. After a detention of exactly a fortnight at St. John's, I sailed in one of Messrs. C. and E. Hunt's vessels, the 'Cheetah,' for St. Francis' Harbour, Labrador, which during last summer was my headquarters. I here found an establishment of Messrs. C. and E. Hunt, of Winchester-street, London, in which a considerable number of Eskimaux families are employed; and their comfortable houses, good clothing, and generally their happy appearance and good conduct, do the greatest credit to Messrs. Hunt and their active and zealous agent, Mr. Saunders, and his estimable lady. How much more prudent and politic, how much more humane and Christian is it to treat the natives of any country in which English merchants carry on their business thus, than, as is too often the case, to drive them away—to exterminate them, it may be! Generally it is very difficult to make them give up their roving and bad habits, 'received by tradition from their fathers;' but such fair, kind treatment as the Eskimaux meet with at St. Francis' Harbour and Sandwich Bay (where the Messrs. Hunt have another establishment, with a larger number of Eskimaux in their employment than at St. Francis' Harbour), such treatment will not fail in any country to convert the natives from foes into useful traders or dealers. The number of Englishmen who

have married Eskimaux women, from time to time, is very considerable; and this also produces a good feeling between us and the Eskimaux, and has prepared and made ready the way for spreading Christianity among the Eskimaux scattered through Labrador and all the northern parts of America. As a consequence of these favourable circumstances, I found the Eskimaux women and children—many of whom had been baptized by the bishop and the clergymen who attended his lordship, two years ago, in Labrador—more anxious to receive instruction. I opened school the first Sunday I was at St. Francis' Harbour; and, though none of the people from Newfoundland had at that time reached Labrador, I had a large school, chiefly Eskimaux. On each Wednesday and Friday, during my stay at St. Francis' Harbour, I kept school; and the Eskimaux women and children attended it, some of them coming from a considerable distance. They showed the greatest anxiety to learn to speak and read English. I have a district of above two hundred miles of coast under my care. For there is no clergyman or schoolmaster from Red Bay, the extremity of Mr. Gifford's mission, to Hopedale, the most southern of the Moravian settlements, a distance of more than three hundred miles. I have a population during summer of more than ten thousand, and a resident winter population in my own immediate mission (which consists of Henley Harbour, Cape Charles, Battle Harbour, St. Francis Harbour, Venison Island, and Seal Islands, and about twenty other considerable harbours) of about six hundred. I cannot therefore, afford to devote as much time as I wish to the teaching of the Eskimaux. I trust, however, please God, next summer to see a good boys' and girls' boarding and day-school established at Battle Harbour, which is to be the head-quarters of the mission, and at which a house has been begun, to be used at first as a school-house, until a house in a more convenient situation shall be built for the school, when the present one is to be used as a parsonage. I need not tell you that there was neither church, school-house, nor parsonage belonging to the church (or indeed belonging to any religious denomination, except the Moravian settlements at Hopedale, Nain, Hebron, and Okkak, two, three, and four hundred miles to the north), in Labrador; and all these have to be provided. With the aid of Messrs. Hunt and Messrs. T. and D. Slade, of Poole, who have establishments at Battle Harbour and Venison Island, churches at Battle and St. Francis' Harbour will, I hope, be finished next year, please God. That at St. Francis' Harbour was commenced on the 3rd September; and I hope it is now progressing rapidly, and also the school-house above mentioned, at Battle Harbour. A very considerable number of the fishermen promised to subscribe quantities of fish; and Messrs. Saunders, Bush-Bendell, Howe, Reynolds, Davis, and others, promised to receive their contributions and to convert them into money. I ought to mention that I visited all the harbours (except one or two minor ones) from Henley Harbour to Sandwich Bay, most of which had never before been visited by a clergyman—above twenty. I had large congregations at eight different places, in stores provided by the merchants or planters. I administered the Lord's supper at five different places. I admitted fifty persons into the church by baptism, and married nine couples. Considering that the bishop had, last year and the year before, admitted so large a number, it will be seen from the above statement how important the mission to Labrador is likely to prove. I sailed, or rowed, in a whale-boat many hundred miles; and both on Sundays and week-days I was incessantly occupied with teaching and preaching, visiting the sick, dispensing medicines, &c.

"Yours very truly,

"HENRY P. DISNEY.

"Rev. Ernest Hawkins."

NATIONAL SOCIETY.

(Extracts from monthly paper).

St. Mark's College.—The examination of this college commenced on Monday, the 16th December, under the superintendence of her majesty's inspector, the rev. W. H. Brookfield, M.A., and terminated on the 21st. The examination was held in the new hall, which seems to give great satisfaction. Forty-nine students went in as candidates for certificates, eleven of whom, having terminated their third year of residence last midsummer, came up from the country from schools to which they were at that time appointed: the remaining thirty-eight were all residents in the college of one year and upwards. Ten pupil-teachers from various parts of the country also presented themselves as candidates for queen's scholarships. The rev. H. C. Stubbs, who has filled the post of assistant tutor in the college for seven years, has been appointed principal of the training institution at Warrington.

Battersea Training Institution.—The training institution at Battersea has hitherto been supported by the society out of the special fund raised in 1843, and on a scale of liberality perhaps exceeding any other of the institutions of the society. The present difficulties of the institution have not arisen, as some persons suppose, from a withdrawal of subscriptions to the society, but from the fact of the exhaustion of the fund out of which the institution was established and carried on, viz., the society's special fund, originally raised by donations; there were, therefore, no subscriptions to be withdrawn. The society undertook to carry on the Battersea institution in order to meet the pressing and immediate necessities of the mining and manufacturing districts; but, when the fund became exhausted from which the institution had drawn its supplies, there remained no source of income for its support. The general fund of the society, although for some time past steadily improving, is inadequate to meet so great an emergency; and it may be right to add, by way of explanation, that that fund was very largely augmented by the exertions of the committee of inquiry and correspondence in 1839-40, who raised the money specially for the purpose of establishing and carrying on St. Mark's college and Whitelands. These institutions, after the Westminster institution (which represents the original training establishment of the society), had the first claim on the society's funds for their support. A limited sum has now been assigned to each institution; and a similar grant would doubtless have been awarded to Battersea, had sufficient funds been at the society's disposal. Under these circumstances, the provisional committee have ascertained that a large number of annual subscriptions will be given for five years; and also that many donations will be contributed, in addition to some collections promised after sermons in churches.

Miscellaneous.

THE UNITED CHURCH OF ENGLAND AND IRELAND.

Address of the Irish Prelates to the Lord Primate.—To his grace the lord archbishop of Canterbury: We, the undersigned archbishops and bishops of the united church of England and Ireland, have seen in the public prints a document entitled, "An humble address of the archbishops and bishops of England," and commencing with the following words: "May it please your majesty, we, the archbishops and undersigned bishops of the church of England, approach your majesty," &c. It is with much regret,

and not without apprehension, that we have observed the title by which your grace and the archbishop of York, together with the suffragan bishops of the two provinces under your jurisdiction, have designated yourselves in addressing our sovereign—a title which, we beg permission to say, is unknown to the law of the land, and which imports a virtual denial of the fifth article of the union between England and Ireland. Your grace is aware that, by the statute 39 and 40 Geo. III., c. 67, it is enacted, "that the churches of England and Ireland, as now by law established, be united into one protestant episcopal church, to be called 'the united church of England and Ireland.'" The title-page of our Book of Common Prayer, and the Form of Ordaining Priests, bear their solemn testimony to the incorporation of the two churches into one, and to the designation by which that one church is to be known. We have painfully felt that, of late years, as well in legislating on ecclesiastical affairs as on many public occasions, a disposition has been manifested to regard the Irish provinces of the united church as if they did not form an integral portion of the one church of the nation. We are conscious that the Irish branch of the church is peculiarly exposed to the attacks of its enemies; and we are, on that account, the more apprehensive of any step being taken which has a tendency, even in appearance, to dissociate our provinces and bishoprics from that great community with which it is our happiness, and, we hope, our safety, to be identified. We, therefore, not unnaturally, fear the effect which may be produced by a movement, on the part of our English brethren, against a common adversary, in which they have not only acted without any concert or communication with us, but have styled themselves by a name which would seem to intimate that they are prelates of a separate church from ours, and wish to appear so before her majesty. We beg to assure your grace that, in submitting this statement to your consideration, we are not actuated by any wounded feeling of disappointment or of dissatisfaction. But we deem that we owe it to the church in which we bear office, to guard, as far as in our power, against a separation being made between the component parts of the national church, which were most solemnly and authoritatively united together into one. We confidently hope that the form of designation employed in your address was adopted inadvertently, and not from a design to disclaim a connexion with the provinces of Armagh and Dublin. And we trust that we may reckon on having the aid, the sympathy, and the prayers of the archbishops and bishops of the provinces of Canterbury and York, in whatever difficulties and dangers may yet await our portion of the church. We would respectfully request of your grace to communicate this expression of our sentiments to the several prelates who signed the address to her majesty.

JOHN G. ARMAGH,
RD. DUBLIN,
THOS. S. MEATH,
J. KILMORE, ELPHIN, AND ARDAGH,
R. DERRY AND RAPHOE,
LUDLOW KILLALOE, AND CLONFERT,
THOS. TUAM, &c.,
J. T. OSSORY AND FERNS,
ROBT. CASHEL, &c.,
JAMES CORK AND CLOYNE,
ROB. DOWN AND CONNOR,
WM. LIMERICK, ARDFERT, AND AGHADOE.

ANSWER OF THE PRIMATE.

Addington, Croydon, Dec. 31, 1850.

MY LORD ARCHBISHOP,—I beg to acknowledge the receipt of a letter, signed by your grace, by the archbishop of Dublin, and by all the Irish bishops, referring to the recent address of the English bench to her majesty, in which they were styled, "the archbishops and bishops of the church of England." I am anxious to assure your grace, and my other right reverend brethren in Ireland, that this designation did not originate in any desire to represent ourselves as a separate body, but was employed solely because, in the present instance "the movement of the common adversary" was immediately directed against ourselves. It did not appear to any of the bishops, whom I had the opportunity of consulting, that we could properly invite the Irish bishops to complain of an aggression which only affected the church of England. At the same time I am ready, for my own part, to acknowledge that the document would have been more correctly worded if it had been written in the name of the English archbishops and bishops of the united church of England and Ireland. It would have been better to have indited an inharmonious sentence than to have given ground for the apprehensions expressed in your grace's letter. I will take an early opportunity of communicating the letter to my episcopal brethren, who at present are dispersed in their various dioceses. But I can venture to say in their behalf, that we all consider the Irish branch of the united church to be so closely identified with our own, that, if one member suffers, the other cannot fail to suffer with it; and that, in all cases where co-operation is desirable or practicable, we shall be ready to act with your grace and the other Irish prelates as an united body.—I remain, my lord archbishop, your grace's faithful servant, J. B. CANTUAR.

His grace the archbishop of Armagh.

TITHE COMMUTATION.

(From the Ecclesiastical Gazette.)

Sir,—As many of your readers may feel anxious to know the result of the corn averages for the seven years to Christmas last, published in the "London Gazette" of last evening, viz.:

	s.	d.	
Wheat	6	5¼	per imperial bushel
Barley	4	0	ditto
Oats	2	8	ditto,

I beg to state, for their information, that each £100 of rent-charge will, for the year 1851, amount to £90 11s. 4¾d., or about 2¼ per cent. lower than last year.

The following statement from my "Annual Tithe Commutation Tables" will show the worth of £100 of rent-charge for each of the following years:

	£	s.	d.
1845	103	17	11¼
1846	102	17	8¾
1847	99	18	10¼
1848	102	1	0
1849	100	3	7¾
1850	98	16	10
1851	96	11	4¾

If we include the whole period of fifteen years elapsed since the passing of the tithe commutation act, it will be found that the general average value of £100 of tithe-rent-charge amounts to £100 16s. 7d.—I am, sir, yours most obediently,

CHARLES M. WILLICH.

25, *Suffolk-street, Pall Mall, Jan.* 4, 1851.

TO CORRESPONDENTS.

The papers, about which "A constant Reader" inquires, are not likely to be reprinted.

REGISTER

OF

Ecclesiastical Intelligence.

MARCH, 1851.

Ordinations.

ORDINATIONS APPOINTED.

By bp. of Bath and Well, June 15, and Dec. 21, in Wells cathedral.
By bp. of Norwich, June 15.
By bp. of Oxford, March 16.
By bp. of Ripon, March 16, in Ripon cathedral.

ORDAINED.

By BP. *of* DOWN, CONNOR, AND DROMORE, *in Hollywood church.*

PRIESTS.

Of Dublin.—P. Butler, B.A., G. Davies, B.A., J. G. Porter, M.A., Trin.

DEACONS.

Of Dublin.—W. H. Crossdale, J. Gibbs, Trin.

By BP. *of* FREDERICTON, *Dec.* 22, 1850.

PRIEST.

Lit.—E. A. Warneford.

DEACON.

Lit.—E. du Vernet.

—

By BP. *of* MELBOURNE, *May* 26, 1850.

PRIESTS.

Of Cambridge.—S. E. Bloomefield, B.A., Christ's.

DEACONS.

Lit.—J. H. Gregory, E. Tanner.

—

By BP. *of* SODOR AND MAN, *in the chapel of St. Nicholas, at Bishop's court, Jan.* 26.

DEACONS.

Lit.—H. C. Davidson, S. Simpson.

—

By BP. *of* TORONTO, *in Trinity church Toronto, Nov.* 17, 1850.

PRIESTS.

Lit.— — Baldwin, — Bower, — Clarke, J. Ede, — Hill, H. B. Jessup, — Marsh, R. N. Merritt, A. H. R. Mulholland, — Patterson, — Plees, E. R. Stimson, J. R. Tooke.

DEACONS.

Lit.— — Bell, — Bousfield, — Edge, — Lampman, — Logan.

Preferments.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.* £
Anderson, J. R.	Town Barningham (R.), Norfolk	86	J. T. Mott	135
Anderson, J. S. M.	Tormarton (R.), Gloucestershire	462	Duke of Beaufort	*800
Austin, J. S.	Leigh (V.), Gloucestershire	489	Lord chancellor	247
Barrett, W.	Combe Long (P. C.), Oxfordshire	605	Linc. coll., Oxford	*90
Barwis, W. C.	Christ Church (P.C.), Leeds, Yorkshire		Vic. of Leeds	65
Bayning, lord	Honingham (V.), with East Tuddenham (V.), Norfolk 358 & 556		Lord Bayning	**502
Blacker, V. S. B.	East (R.) and West Rudham (V.), Norfolk 1004 & 490		Lord C. Townsend	403
Bowen, C.	Revesby (P.C.), Lincolnshire	693	J. B. Stanhope	*200
Brady, W. M.	St. Dolough (P. C.), Dublinshire		The crown	
Brodie, W.	New Alresford (R.), Hampshire	1578	Bp. of Winchester	240
Butler, P.	Hollymount (P. C.), Downshire		Trustees	
Butt, G.	Chesterfield (V.), Derbyshire	11231	Bp. of Lichfield	*204
Cobbe, W. P.	Guilcagh and Newcastle (V.), Waterfordshire		Marq. of Waterford	
Cobbold, E. A.	Yaxley (V.), Suffolk	507	J. T. Mott	150
Coldridge, J.	Trinity (P. C.), Waltham Cross, Hertfordshire		Vic. of Cheshunt	
Collyer, T.	Gislingham (R.), Suffolk	669	Rev. T. Collyer	*503
Cooper, R. H.	East Leach Turville (P. C.), Gloucestershire	421	D. & C. of Gloucester	66
Cunningham, F. M.	East Tisted (R.), Hampshire	220	J. Scott	*333
Edgell, M. S.	St. Margaret (V.), Leicester	31249	Preb. of Lincoln	*380
Ewing, J. A.	Westmill (R.), Hertfordshire	425	Countess of Mexborough	*474
Galton, J. L.	St. Sidwell (P. C.), Exeter	9154	Vic. of Heavitree	252
Gandy, J. H.	Old Cleeve (V.), Somersetshire	1351	Rev. W. Newton	*466
Greaves, T. A. L.	Mayfield (V.), Staffordshire	1348	Dr. Greaves	*151
Guise, V. G.	Little Birch (R.), Herefordshire	375	Govs. of Guy's hosp., London	*170
Hall, J. S.	Dalby (R.), Yorkshire	141	W. Gray	*261
Harpur, S. C.	Aghavoe (V.), Queen's-county		Rev. T. Harpur	
Harris, C. B.	Helsington (P. C.), Westmoreland	310	Vic. of Kendal	*125
Haslock, J. G. E.	Little Sodbury (R.), Gloucestershire	125	W. H. H. Hartley	*235
Holloway, W.	St. John (P. C.), Stratford, Essex		Vic. of West Ham	310
Howlett, F.	Winster (P. C.), Westmoreland		Vic. of Kendal	*61
Ingram, R. H.	Upper Arley (P. C.), Staffordshire	667	Earl of Mountnorris	*255
Jones, W. H.	Bradford (V.), with Westwood (R.), Wiltshire 5209 & 424		D. & C. of Bristol	*596
Killin, R.	St. David (P. C.), Festiniog, Merionethshire			
Lakin, J. M.	Gilmorton (R.), Leicestershire	866	Rev. D. J. Burdett	*632
Landon, H.	Slebech (P. C.) Pembrokeshire	294	Baron de Rutzen	50
Lawson, J.	Killoteran (R.), Waterfordshire		The crown	
Leslie, C.	Killesher (R. V.), Fermanagh		Bp. of Kilmore	
Liddell, hon. R.	St. Paul (P. C.), Knightsbridge, with St. Barnabas (C.), Pimlico		Bp. of London	*1000
Mack, W.	Horham (R.), Suffolk	442	Rev. W. Mack	*445

Preferments—CONTINUED.

Name.	Parish and County.	Population.	Patron.	Value. £
Mann, G.	St. Mawgan-in-Meneage (R.), with St. Martin-in-Meneage (R.), Cornwall	1084 & 565	Rev. W. Crockford	*620
Markwell, J. W.	St. James (P. C.), Curtain-road, London		Bp. of London	*400
Martin, G.	St. Breward (V.), Cornwall	724	D. & C. of Exeter	
Morgan, J. P.	Llanidloes (V.), Montgomeryshire	4261	Bp. of Bangor	
Napleton, R. J.	Glen Magna (V.), with Stretton-Magna (C.), Leicestershire	795 & 38	Sir G. Robinson	*217
Newbold, A. G.	Thornton (V.), Lincolnshire	236	D. & C. of Lichfield	*160
Newcome, M. R.	Llanrhaiadr-in-Kinmerch (V.), Denbighshire	2039	Bp. of Bangor	*609
Nicholson, R.	St. Paul (P. C.), Lanebridge, Lancashire	2300	Crown and bp. of Manchester alt.	150
Ozanne, R. J.	Alfreton (V.), Derbyshire	3251	W. P. Morewood	*150
Penfold, W.	Ruardean (V.), Gloucestershire	858	Prec. of Hereford cath.	
Reynolds, J. J.	Bedford chapel (P. C.), Exeter		Trustees	136
Robbins, F.	Courteenhall (R.), Northamptonshire	143	Lord chancellor	*305
Sale, T.	Sheffield (V.), Yorkshire	111,099	Rev. M. M. Preston	*500
Sandberg, P. L.	Oughtibridge (P. C.), Yorkshire			
Shelton, H. T.	Rodborne Cheney (V.), Wiltshire	838	T. Truby	96
Swabey, H.	St. Aldate (R.), Oxford	1791	Pemb. coll., Oxford	137
Thompson, R.	Mid-Lavant (P. C.), Sussex	279	Henrietta A. Dorrien	52
Tweddle, B.	Bacup (P. C.), Lancashire	1526	Hulme's trustees	*145
Tyner, R. L.	Mongret (V.), Limerickshire		Dean of Limerick	
Wakefield, J.	Hughley (R.), Shropshire	127	Earl of Bradford	*162
Watson, A. V.	Kilcrohane & Templenoe (R.), Kerry		The crown	
Williams, D.	Llanwnen (V.), with Silian (C.), Cardiganshire	325 & 366	Bp. of St. David's	102

Barton, T., chap. Barton-upon-Irwell un., Lancashire.
Bence, G. W., chap. Highworth and Swindon un., Wiltshire.
Campbell, J. C., hon. can. Llandaff.
Carwithen, G. C., chap. H.M.S. Calliope.
Dixon, T., hd. mast. Bingley gram. sch., Yorkshire.
Gould, G. W., hd. mast. Chard gram. sch., Somersetshire.
Hamilton, J. H., lect. St. Margaret Lothbury, London.
Hutton, W. W. P., even lect. St. Mary, Chester.
Jenkins, E., hon. can. Llandaff.
Morgan, P. H., rur. dean Defynnog, Brecnshire.
Polehampton, T. S., sec. mast. Crewkerne gram. sch., Somersetshire.
Powys, hon. H., rur. dean Chester.
Scott, F. B., hd. mast. Lynn Regis gram. sch., Norfolk.
Smart, N., preb. Sarum.
Stubbs, H. C., princ. Warrington training inst.

Clergymen Deceased.

Braithwaite, T. L., cur. Staveley, Derbyshire, 26.
Carr, T., vic. Aghavoe, Queen's-county.
Coles, J., rec. Michaelstone-le-Vedw, Glamorganshire (pat. C. K. Tynte), 70.
Crofts, J., rec. Great Berkhampstead, Hertfordshire (pat. crown), 88.
Field, E., p. c. Rennington, Northumberland, 57.
Gibbs, W., cur. Themelthorpe, Norfolk, 70.
Howard, R., D.D., can. Bangor, rec. Llanrhaiadr, Denbighshire (pat. bp. of Bangor), 74.
Keen, W., p. c. Egton, Yorkshire, 27.
Legh, J., fell. King's coll., Cambridge.
Lousdale, H. G., vic. St. Mary, Lichfield (pat. d. and c. of Lichfield), 60.
Mallet, J., rec. Grouville, Jersey (pat. governor).
Mayne, J., vic. Hanslope, with Castlethorpe, Buckinghamshire (pat. G. Hyde).
Prince, J. C., p. c. St. Thomas, Liverpool (pat. trustees).
Robinson, J. T., rec. North Petherton, Somersetshire (pat. rev. J. J. Toogood), 44.
Robson, J., p. c. Tyldesley, Lancashire, 52.
Scott, J. W., rec. Bettiscombe, Dorsetshire (pat. R. B. Sheridan).
Somerset, lord W., can. Bristol, rec. Tormarton, Gloucestershire (pat. duke of Beaufort), 67.
Sutton, T., D.D., can. York, vic. Sheffield, 73.
Tatham, J., rec. Melling, Lancashire (pat. ld. chanc.).
Thompson, G., cur. Thornton-in-the-Moors, Cheshire, 66.
Thorpe, R., rec. Burton Overy, Leicestershire (pat. family), 37.
Turbitt, W., cur. Halford, Warwickshire, 41.
Vaughan, C., 75.
Wells, J., at Cheshunt.
Williams, D., lec. St. Bartholomew-the-Great, and St. Antholin, London.
Willoughby, H., rec. Frampton-Cotterell, Gloucestershire (pat. duke of Beaufort and others), 45.

University Intelligence.

CAMBRIDGE.

BACHELORS' COMMENCEMENT.—JAN., 25, 1851.

LIST OF HONOURS.

MODERATORS.

Arthur Cayley, M.A., Trinity college.
Thomas Gaskin, M.A., Jesus college.

EXAMINERS.

Lewis Hensley, M.A., Trinity college.
John Sykes, M.A., Pembroke college.

WRANGLERS.

1. Ferrers, Caius.
2. Evans, Joh.
3. Yool, Trin.
4. Calendar, Joh.
5. Jackson, Caius.
6. Eastburn, Joh.
7. Dusautoy, Joh.
8. Smith, J. N., Joh.
9. Porter, Pet.
10. Searle, Pemb.
11. Clarke, Joh.
12. Holme, Corp.
13. Coltman, Trin.
14. Gorham, Trin.
15. Lees, Joh.
16. Chalker, Emm.
17. Russell, Joh.
18. Matthew, Emm.
19. Yates, Joh.
20. Rennie, Sid.
21. Bedwell, Joh.
22. Wilson, J. A., Trin.
23. Williams, R., Trin.
24. Claydon, Lyde, } Joh. Queens'.
26. Cowie, Trin.
27. Williams, W. O., Qu.
28. Simmonds, Jesus.
29. Hemmans, Pet.
30. Kirkman, Lightfoot, } Queens'. Trin.
32. West, Emm.
33. Rendel, Trin.
34. Shears, Joh.
35. Whitfield, Trin. H.
36. Butler, Trin.
37. Blore, Trin.

SENIOR OPTIMES.

1. Gammell, Jesus.
2. Adolphus, Corpus.
3. Young, Trin.
4. Mousley, Stewart, } Sid. Caius.
6. Everard, Joh.
7. Jackson, Sidney.
8. Leicester, Joh.
9. Standen, Trin.
10. Mounsey, Christ's.
11. Goodwin, Cath.
12. Dowland, Joh.
13. Norton, Joh.
14. Locock, Caius.
15. Downes, E., Trin.
16. Burn, Trin.
17. Amos, Clare.
18. Seed, Joh.
19. Hudson, Joh.
20. Smith, J. N., Trin.
21. Clements, Emm.
22. Masheder, Magd.
23. Stone, Jesus.
24. Williams, J. D., Trin.
25. Harris, Clare.
26. Rowe, Joh.
27. Harcourt, } Trin.
Wilson, A., } Trin.
29. Heywood, Trin.
30. Ward, Caius.
31. Eaton, Trin.
32. Wallace, Jesus.
33. King, Christ's.
34. Harden, Magd.
35. Williamson, Caius.

JUNIOR OPTIMES.

1. Slater, Joh.
2. Hubbard, Joh.
3. Phillips, Emm.
4. Lee, Emm.
5. Borrow, Joh.
6. Davis, Hardwick, } Joh. Joh.
8. Lyon, Trin.
9. Cheese, Joh.
10. Collins, Currie, } Joh. Trin.
12. White, Caius.
13. Paley, Pet.
14. Stratton, Trin.
15. Creswisk, Foster, } Trin. Trin.
17. Holmes, F.G., Payne, } Joh.. Trin
19. Kingdon, Caius.
20. Newenham, Christ's.
21. Bluett, Norwood, } Emm. Queens'.
23. Tatham, Joh.
24. Taylor, Pet.
25. Wemyss, Jesus.
26. Langton, Joh.
27. Bateman, Kennion, } Joh. Trin.
29. Holmes, C. F., Joh.
30. Bignold, Trin.
31. Torre, Joh.
32. Redmayne, Wrey } Trin. Joh.
34. Seymour, Jesus.
35. Hubbard, Caius.
36. Young, Christ's.
37. Godfrey, Emm.
38. Jeckell, Joh.
39. Openshaw, Joh.
40. Barnard, Christ's.
41. Moorsom, Trin.
42. Richardson, Cath.
43. Andrews, Caius.
44. Girling, Caius.

ÆGROTAT.

Sampson, Cath.

Whitehall, Jan. 27.—Her majesty has been pleased to grant the office and place of reader of physic in the university of Cambridge, unto Henry John Hayles Bond, M.D., in the room of John Haviland, M.D., deceased.—*Gazette, Jan. 28.*

SMITH'S PRIZES.

Feb. 1.—Yesterday Smith's prizes of £25 each, to two commencing Bachelors of Arts, the best proficients in mathematics and natural philosophy, were adjudged as under:

1. Ds. Ferrers, Caius, senior wrangler.
2. Ds. Yool, Trin., third wrangler.

CORPUS CHRISTI COLLEGE.

R. Holme, B.A., was elected fellow of that society.

OXFORD.

The following is the summary of the members of the university up to Jan., 1851, which shows an increase as compared with the summary of Jan., 1850, of 58 members of convocation, 47 members on the books, and of determining bachelors 7; while at the same time it shows a decrease of 34 matriculators, and 5 regents:

	Members of Convocation.	Members on the books.
1. University	132	260
2. Balliol	179	345
3. Merton	95	176
4. Exeter	241	445
5. Oriel	199	387
6. Queen's	149	271
7. New	96	172
8. Lincoln	151	219
9. All Souls	85	119
10. Magdalene	152	189
11. Brasenose	351	408
12. Corpus	102	135
13. Christ Church	444	730
14. Trinity	151	293
15. St. John's	176	329
16. Jesus	70	151
17. Wadham	166	327
18. Pembroke	94	205
19. Worcester	172	330
20. St. Mary H.	33	115
21. Magdalene H.	106	253
22. New Inn H.	12	79
23. St. Alban H.	6	21
24. St. Edmund H.	62	101
	3,294	6,060
Matriculations, 1850		409
Regents		196
Determining bachelors in Lent, 1850		305

CONSECRATIONS.

By bp. of Cashel: Guilcagh parish church (erected at the sole cost of the marchioness of Waterford, Feb. 7.

By the bp. of Exeter: St. Paul's new church, Devonport.

Bp bp. of Lichfield: Clay Cross church, North Wingfield, Derbyshire.

Testimonials of respect have lately been presented to the following Clergymen:

Bateson, W., late cur. St. John's, Dukinfield, Cheshire.
Connor, G. H., cur. St. Mary, Wareham, Dorsetshire.
Kirwan, J. H., late cur. Old Cleeve, Somersetshire.
Long, W. D., late inc. St. Bartholomew, Birmingham.
Ouseley, sir F. A. G., late cur. St. Barnabas, Pimlico, London.
Phillott, E., cur. Weston-in-Gordano, Somersetshire.
Pisey, E., inc. St. Peter, Saffron-hill, London.
Roe, R., late cur. Leigh, Dorsetshire.
Veale, H., cur. Walcot, Bath.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

February, 1851.

(The ven. archdeacon Sinclair in the chair.)

The secretaries informed the board, that the address to her majesty on the subject of the papal aggression had been signed by 3,500 members; the names of thirty-six prelates, headed by the archbishops of Canterbury, York, and Armagh, being affixed to the document. The address had been received personally by sir George Grey at the home office.

The under-mentioned members of the society were elected the Committee of General Literature for the year ensuing:

Very rev. the dean of Chichester,
J. L. Adolphus, esq.,
Ven. archdeacon Allen,
Thomas Bell, esq.,
Rev. R. W. Browne,
Rev. F. C. Cook,
Rev. Thomas Dale,
Rev. T. G. Hall,
Rev. Dr. Hessey,
Rev. J. G. Lonsdale,
John Diston Powles, esq.,
Dr. Thomas Watson.

The following letter from the bishop of Sydney,

dated Sydney, 4th June, 1850, was read to the meeting:

"The task which I am called upon to undertake in forwarding the inclosed application from the Building Committee of St. Andrew's cathedral in this city, to the Society for Promoting Christian Knowledge, is one which I enter upon with unmixed satisfaction. The work itself, on behalf of which this application is made, has in itself so much to recommend it, and its progress, although not rapid, has been, up to the present time, accompanied with so many manifestations of a sincere zeal for the advancement of religion, and the permanent welfare of the church; above all, this earnestness of feeling, and disposition to make personal sacrifices as well as efforts for the great work which they have taken in hand, has shone forth so conspicuously in the proceedings of the committee whose application I am now forwarding, that I am persuaded the society will receive with no common joy a communication which tells of such a spirit prevailing and producing such fruits in this very distant diocese. In considering among ourselves the grounds which we might urge in justification of such an appeal as we are now addressing to the Society for Promoting Christian Knowledge, we have felt that we might dwell with much reliance upon this peculiarity in our position—that we are striving to erect not merely a cathedral for this single episcopal see, but a metropolitan church for the entire province of Australasia. For myself, indeed, it is not allowable at this advanced age to expect that I can survive to be permitted to convoke a provincial synod, and to preside in it beneath its complete and hallowed roof. Yet I never pass within sight of the yet unfinished walls without picturing to myself the scene which will be presented when my successors shall sit in their proper seats in the assembly of their suffragan bishops, taking counsel with them for the advancement of God's glory by the extension of the kingdom of his blessed Son in all the churches of which the care will come upon them. The rudiments of that which is to be the outline of the temple in which their devotions will be offered up, with the accompanying prayers of multitudes from every nation under this southern heaven, we have already before our eyes sufficiently to authorize the belief that such anticipations are not visionary, that such hopes will not be vain. True it is that we require assistance for the accomplishment of our undertaking. But I entirely concur in the assumption adopted by the committee, that we have, as churchmen, made among ourselves sufficient exertions, and have continued them during a sufficient length of time, to prove that our hearts are set upon the work. Neither, I trust, shall we be deemed over-confident in our expectations, if we extend them so far as to hope that these exertions may be thought to entitle us to the parental consideration of a society which, in so many parallel instances, has proved its generous concern for the building up of our most holy faith, and the consolidation of the church of England in the colonial dependencies of the British empire. With sincere respect and brotherly affection, I am, &c."

A letter, addressed to the bishop of Sydney, by the rev. W. Jones, honorary secretary to the Cathedral Committee, dated Sydney, 29th April, 1850, was read. The following is an extract:

"The many acts of munificence which the church in this diocese, and the colonial church generally, has had to acknowledge on the part of the Society for Promoting Christian Knowledge, induces the committee charged with the erection of St. Andrew's cathedral in this city to believe that, if an application were made to that venerable body, some assistance would be afforded towards carrying on the great work which we have in hand."

The secretaries stated that a report had been furnished by the committee engaged in forwarding this object, who had drawn attention to the interest which had been expressed by the metropolitan of India in the erection of this cathedral. As the colony was at one time under his lordship's ecclesiastical jurisdiction, they had deemed it right to solicit his recognition of their proceedings. His lordship said, in a letter dated 16th Aug., 1849, "I consider it a real favour that you have written to me on the subject of your noble cathedral. I have read with the deepest interest the reports of the annual meeting, both of this year and the preceding; and, if my life be spared, I will certainly make you a donation, however small. In the course of next year I hope to spare a thousand rupees for the metropolitan church of Australia. My health is naturally failing in my 72nd year; but I feel the same lively interest in all the ten dioceses into which the see of Calcutta has been happily divided, as I did when I was nominally the bishop of them all."

A letter, on the subject of the cathedral, from the rev. W. H. Walsh, of Christ Church, Sydney, and some lithographed sketches of the elevation and plan of the cathedral, supplied by the rev. G. Gilbert, of Grantham, were laid before the meeting.

The Standing Committee stated their intention to propose at the next general meeting on the 4th of March, a grant of £500 towards the cathedral. It was suggested by some members of the board that the Standing Committee should reconsider the recommendation, and propose £1,000 instead of £500. The rev. W. H. Walsh, who was present, gave additional information on the subject of the cathedral. The chairman assured the board that he should have much pleasure in communicating to the Standing Committee the wish of the meeting, namely, that the grant should be £1,000.

A letter was read from the bishop of Toronto, dated Toronto, Upper Canada, 7th Jan., 1851. The following are extracts:

"I left Liverpool on Saturday the 19th of October, and breakfasted in my own house on Sunday the 2nd of November, and found all well. I have received the site for my university, of twenty acres, which is much admired, and considered by every one to be the most desirable in the neighbourhood. I was offered forty acres for a site about three miles back from the city. There were also deputations from Niagara and Cobourg, offering sites and additional subscriptions to make them the seat of the university; but the general opinion here, as with you, is that it should be at Toronto. I have appointed a provisional college Council, among whom we have two chief justices and three puisne judges of the supreme courts; and we shall go to work to make preparation for building in the spring. As this is the period of the year when exchange is at the highest, I shall take the liberty of drawing upon the society for their noble donation to the church university in a few days. We have more severe weather than usual, and much more snow; but it is advantageous to the country, as it makes good roads in all directions. You will not be surprised at my forwarding petitions for assistance; for the more your generous society gives, the more applications multiply, especially from such a vast diocese as this. Mr. Osler is a young missionary of great energy of character; and I can fully testify to the correctness of his simple narrative; and would recommend his prayer in all its parts to the favourable consideration of the board."

The rev. H. B. Osler, in behalf of the congregation in the township of Albion, Canada West, applied for aid towards the erection of a church in the village of

Bolton in his mission. It appeared that the inhabitants had exerted themselves to the utmost of their power in endeavouring to attain this object, but that the sum of £50 is yet wanting to accomplish it. He added, "Your memorialist would humbly pray in behalf of his poor yet willing people, that your venerable society would grant assistance to half that amount (£25), which would act as a great stimulus to further exertion, and we should soon be enabled to do all things in accordance with the great apostle's advice, 'decently and in order.' While your memorialist would thus plead in behalf of 'Christ Church,' Bolton, in particular, he cannot forget the other portions of his flock, scattered as they are over an extent of country exceeding two hundred square miles, and, if not too bold, would pray for a small grant of prayer-books and tracts to be circulated amongst them, that so the blessed doctrines of our holy church might be kept before the people by means of those valuable publications, when the missionary may be engaged in other portions of his charge."

The board agreed to grant £25, the sum requested, towards the church; and prayer-books and tracts to the value of £5 for distribution.

The rev. T. F. Stooks, in a letter dated Jan. 29th, 1851, wrote as follows, with respect to the society's last grant of £300, in aid of the objects of the Borneo mission:—"The grant has been made most opportunely, as our school department has received an unexpected enlargement. In consequence of warfare in the interior, a tribe of Dyako-Chinese (as Mr. McDougall calls them), have taken refuge in Sarawak, in number about 5,000. They brought with them several sick and wounded, whom from superstitious motives they will not keep them under the same roof with the rest. Mr. McDougall, therefore, organized a temporary hospital, where he has received and attended to the worst cases. As, in consequence of this kindness, the parents showed a disposition to allow their children to be taught by him, he sent over to the rev. Mr. Moule, at Singapore, for a Chinese Christian, qualified to act as schoolmaster. Mr. Moule has found a fitting person, and, when Mr. McDougall's letter left, he was daily expected at Sarawak. We shall thus have in charge a home school, where eight children are domesticated in the mission house, from whom we hope to procure future missionaries for their countrymen, schools for Malay and Dyak boys and girls, and this new Chinese school. We shall have to employ a part of your grant in providing apparatus for these various establishments, as Mr. McDougall writes word that their stock is nearly exhausted. The remainder will help us to defray our various educational expenses, which will form a considerable item in our expenditure. By the latest accounts the bishop of Calcutta was on his way to Sarawak to consecrate the church of St. Thomas; and he took with him one of the students of Bishop's College, who is to be employed as a catechist of the mission. Another will shortly follow. We have received most satisfactory testimonials as to the character and qualifications of both these gentlemen; and we trust that with this accession of strength we shall have cheering accounts of the progress of the mission, and its success in bringing the long-neglected islands of the east to the knowledge of the one Lord and Saviour."

The ven. archdeacon Willis, in a letter dated Halifax, Nova Scotia, Jan. 13, 1851, writes as follows: "I have been favoured with your letter of the 7th ult., and note with thankfulness the several grants made by your excellent society to this diocese. I beg you will be so good as to offer my best acknowledgments for the kind consideration of the standing committee and the board to the last recommendations of our late much lamented and beloved bishop; and to assure them that I shall use my best efforts in making the proper application of these grants, according to the rule of our late bishop, which he always observed in drawing for such grants, viz., after he received satisfactory certificates respecting the completion of the work. In all matters of this kind I will use my best endeavours to carry the society's wishes into effect; and will have especial pleasure, to use your own words, 'in doing just what our late bishop would have done were he yet amongst us.'"

The following letter from G. C. Silk, esq., 79, Pall Mall, Feb. 1, 1851, was read: "At a meeting of the Additional Church-service committee for 1851, held yesterday, it was unanimously resolved that the best thanks of the committee be voted to the Society for Promoting Christian Knowledge for its liberal grant of £500. The committee trust that on the great approaching occasion our numerous visitors from all parts of this country, as well as from Europe and America, will receive a favourable impression of the religious feeling of the metropolis, and the beneficial influence of the church."

Other business was transacted.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The monthly meeting of the society took place on Jan. 17. Archdeacon Sinclair in the chair. The bishop of Bombay and a numerous body of clergy and laity were present. Four members were proposed to serve on the standing committee in lieu of those who go out according to the bye-law. Thanks were voted to various clerical and lay friends, who during the past year have promoted the interests of the society by acting as deputations. The rev. E. Coleridge read some affecting letters which he had received from the bishop of Sydney, concerning the sad spiritual destitution of his diocese. It was agreed to refer the subject of the bishop's letters to the consideration of the standing committee.

The society has recently received from the rev. J. K. Best, now on furlough in England, an interesting account of the mission at Christianagaram, in the diocese of Madras. Mr. Best has been stationed there since Feb., 1844. The following extracts will give a notion of the work which has been done:

"*Population of the District.*—The entire population within the boundaries of the district of Christianagaram is estimated at 15,000, which number includes a great variety of castes of Hindoos, and a large proportion of Mohammedans. The total number of native converts in connexion with the mission, and under Christian instruction and discipline, is 1,579; and, considering the number of comparatively wealthy heathens and Mohammedans that surround, and have great influence among, the labouring classes, we have much reason to be thankful that so many have renounced the worship of idols and of devils, and are now regularly learning the doctrines of our most holy faith, and worshipping God in that 'form of sound words', our truly scriptural and devotional 'book of common prayer,' which has been faithfully translated into Tamil, the language of the people. There are sixteen villages in which we have congregations; but it would not be generally interesting to write a detailed account of each; I shall therefore give a few particulars of one, merely observing of the rest, that in each there is a small village church, or prayer-house, in which the people are daily assembled for prayers and catechising.

"*Village of Christianagaram.*—The village of Christianagaram is thirty-two miles south-east of Palamcotta, and eight miles south-west from Trichendoor: its situation is central to several other villages

and hamlets, so that the people from six villages attend divine service on Sundays in the new church, which has been erected for that purpose. To show the comparatively recent formation of this village, I may here insert the following extract from the published journal of the bishop (Spencer) of Madras, under date Sept. 17, 1845. His lordship writes:—'Although I visited this spot (Christianagaram) in 1841, I could not recognize it; and it is very cheering to see what has been accomplished in the interval. Then I preached the gospel to a few persons under a banyan-tree; and now a village has sprung up here: the church street has been formed, which here, as at almost all our stations, leads direct to the church. There is a church, although a small and unecclesiastical building, which is about to be superseded by one worthy of the name; a temporary mission-bungalow, and a boys' and girls' school-room'*. Since the date of the above extract, great additions have been made, both in land and buildings. The principal part of the land on which the village stood was then the property of the mission, but too limited for the objects neccasarily contemplated in its permanent occupation as the head of the district. At different times, plots of land adjoining have been purchased, and now there is sufficient room for all the buildings required for a complete mission establishment.

"*Consecration of the Church.*—Of the Christianagaram new church and mission-house I shall here transcribe part of my report, printed in the 'Madras Christian Intelligencer' for April, 1849: 'On Thursday, Jan. 25, 1849, being the feast of the conversion of St. Paul, the new church was opened for divine service; and that the event was regarded as one of much interest in the district, and even by those of other neighbouring districts, was evident by the great numbers how attended. At an early hour the native Christians began to assemble; and it was most cheering to see upwards of 1000 evidently glad to join in the first acts of public worship performed in this new church, and to rejoice with us over the setting apart of so large and substantial an ecclesiastical edifice in the midst of thousands of idolaters and Mohammedans. And, considering that this is comparatively a new district, we have much reason to rejoice on account of what has been accomplished; for, in addition to the church, a permanent mission-house, two boarding-schools, and two day-schools for native children of both sexes, have been built; also a small chapel, where the people of this one village assemble for morning and evening prayers, when there is no public service in the large church, which has been erected for the accommodation not only of this, but of six or seven of the neighbouring congregations, and is what we should call in England a parish church. This, and the other buildings, give an appearance of stability to the mission, and must satisfy the heathen and Mohammedans around that we are in earnest, and have no intention of giving up the ground we have secured for the religion of our Lord Jesus Christ. It was formerly not uncommon to hear of their reproaching the native Christians for their want of becoming edifices in which to celebrate religious worship; and they also ventured to intimate that the mission would not be permanent, looking, as they then did, only upon our small thatched bungalow, or cottage, and on the meagre-looking building used as a church. These have disappeared, not as our enemies hoped, but only to make way for the more substantial and becoming buildings, of which the new church is a most prominent part. Though the tower is unfinished, the other parts of the building have all been completed, so as to admit of divine service being performed in it on the day above mentioned. The foundation-stone of the church was laid September 17, 1845, by the right reverend the lord bishop of the diocese, during his lordship's visitation of Tinnevelly. The style of architecture adopted is the early English gothic. Of the dimensions and general plan of the church it may be sufficient to state that the entire length, from the eastern window in the chancel to the western door in the tower, is 109½ feet; the body of the church (external measurement) is 70 by 44½ feet; the interior is divided into a nave and aisles by five pointed arches, which spring from circular piers on each side; and a lofty equilateral arch unites the chancel, which is 18 feet square, and entered by three steps from the nave: on the north and south are side-rooms, which will be useful as vestries. The tower is square, and intended to be 80 feet high: the basement floor of it forms a porch 14 by 14 feet: its walls are four feet thick, and supported by strong rectangular buttresses.'

"*The Church incomplete.*—Having received a few additional subscriptions and donations since the above was printed, I have been enabled to proceed with the work in the tower so far as the roofing of the belfry; and now only the parapet walls and pinnacles remain to be built, which, with the plastering in the tower, and the wood-work of its windows, &c., will probably cost £100, a sum which I have no doubt the good feeling of churchmen at home will provide in due time, as I cannot expect much more towards this from the poor natives*, as I shall have to call upon them for aid in procuring many articles still required for completing the internal arrangements and decorations of the church.

"*Present State of the Mission.*—Before concluding this brief and very imperfect account of the Christianagaram mission I will insert the following statement, which will show the gradual increase both in congregations and schools since 1843:

Extracts from official returns in		1843	1845	1847	1849
Number of native converts baptized, and catechumens		1101	1379	1467	1579
Native children in the mission schools	Boys ..	39	158	181	200
	Girls ..	0	47	70	76
Number of congregations..		8	—	—	16

"I will only add that, whatever has been accomplished in the above district, as well as in our other stations, we should regard as only the beginning of a great work, which the church is now loudly called upon to perform in Southern India. 'The fields are white already to harvest.' The prospects of success in spreading the blessings of Christianity are most encouraging, if the efforts already made be properly and efficiently sustained and extended.

"J. K. Best,
"Missionary S. P. G. F. P.
"Manchester, Dec. 27, 1850."

NATIONAL SOCIETY.

(Extracts from monthly paper).

Westminster Training Institution.—There are now several vacancies in the above institution. Candidates wishing to commence their training can do so immediately. Applications and testimonials to be

* Journal of a Visitation Tour in 1845, by the right rev. George Trevor Spencer, D.D., bishop of Madras.

* "In justice to the native converts in Tinnevelly I ought to observe that they are not only learning, but beginning to practise, the Christian duty of contributing of their substance to religious and charitable purposes; and, if the limits of this communication would allow, I could give many examples of their 'well doing' in weekly alms-giving in the churches; also annual subscriptions to native church building societies, and other local associations for the promotion of the Christian religion."

addressed to the rev. the principal, Wesminster Training School, Sanctuary, Westminster.

St. Mark's College.—The number of students in training is now sixty-two, of whom ten are queen's scholars, nine of the first class and one of the second class. The rev. Arthur Rawson Ashwell, M.A., late scholar of Caius college, Cambridge, and fifteenth wrangler in 1847, has been elected vice-principal, in the place of the rev. S. Clark. Mr. Storer Lakin, formerly a student in the college, has been elected assistant-tutor, in the place of the rev. H. C. Stubbs.

Battersea Training College.—The provisional committee for raising funds for the support of this institution have assured the committee of the National Society that they have received promises of assistance sufficient to warrant them in applying to the committee for the sum which they had intimated they would be able to vote in aid of the maintenance of the institution. The provisional committee also stated that the following gentlemen were prepared to act as a council for the management of the institution, viz., the earl of Harrowby, the bishop of Lichfield, archdeacon Sinclair, W. Cotton, esq., C. B. Puller, esq., H. Thornton, esq., rev. M. Anderson, rev. R. E. Copleston, rev. C. B. Dalton, rev. J. H. Gurney, rev. J. H. Hamilton, rev. J. R. Nicholl, and rev. H. H. Swinny. Under these circumstances, the committee of the National Society agreed that the proposed council should be accepted, subject to the rules agreed to by the committee on the 15th May, 1849, respecting the training institutions of the society; and that an income of £1000 be promised to the council for five years, commencing 1st January, 1851. It was further agreed that the provisional committee for raising funds towards the maintenance of the Battersea Training Institution be informed that the committee have received with lively satisfaction the assurance that sufficient funds have been raised to enable the council, with the addition of £1000 per annum from the society, to continue the institution; and the committee desire to return their best thanks to the gentlemen composing the provisional committee, and especially to the honorary secretary, the rev. C. B. Dalton, for their effectual exertions, which have elicited a feeling of confidence from the friends of church education highly important at the present moment. The council at Battersea have since met, and have, in accordance with the power given to them, added the following gentlemen to their number: Ven. archdeacon Robinson; P. Cazenove, esq., E. C. Tufnell, esq., and rev. James S. Anderson. The council have also agreed to advertise for a principal for the institution.

Diocesan Intelligence.—England and Ireland.

ST. ASAPH.

The Church at Pantasa.—Our readers are already aware that a new church was about to be built at Pantasa, in Wales, under very peculiar, not to say painful, circumstances. A church for the public worship of the church of England was commenced some time since at that place by lord and lady Feilding, who designed it as "a thank-offering to Almighty God on their marriage"; and they intended it to be a noble English edifice, and to endow it for the English church. But, while the work was in progress, lord and lady Feilding unhappily seceded to the church of Rome; and thereupon they violated their engagement as to presenting their building to the church of England, and determined to assign it to that of Rome. It was, then, an indisputable duty to provide a substitute for the church of which the neighbourhood is to be deprived; a neighbourhood of which the inhabitants are nearly all members of the church of England, and whose spiritual destitution is very great. The vicars of the two adjoining parishes of Whitford and Holywell promptly took the matter up; and the bishop of St. Asaph cordially sympathized with and supported them. A subscription was immediately set on foot to obtain the funds for another church; but since that time it has been found necessary, owing to the extent of the district, to have two churches; so that a much larger fund is requisite than was at first contemplated. This fund is far from being made up. The inhabitants themselves are too poor to subscribe; and, although subscriptions have poured in from all parts of the country, there is still a large deficiency. The appeal is therefore renewed to the members of the church of England to assist in so good and so urgent a work.

Miscellaneous.

CLERGY ORPHAN CORPORATION.

The annual meeting of the governors of this society was held at the Freemasons' Tavern, on Saturday, Feb. 1, sir R. H. Inglis, bart., M.P., in the chair. The treasurer, the rev. Dr. Russell, in presenting the accounts of the past year to the meeting, observed that the ordinary annual income from subscriptions, which formerly amounted to between £3,000 and £4,000, had now dwindled down to about £900. This unfortunate result was attributed to the fact that benefices had been split into a number of small livings, and, as clergymen were compelled to keep up the position of gentlemen, they were, through the limited amount of their incomes, unable to make any provision for their families at their decease—a circumstance which of itself brought greater claims upon the charity. They had, however, during the past year, received various liberal benefactions and legacies, and their friend, Mr. Phipps, who had originally intended to leave them by will £500, had altered his intention, and presented it to them during his lifetime, by which the legacy duty of £50 would be saved to the charity. Should, however, the annual subscriptions not increase, he found that they would not be enabled to keep up the number of pupils as at present—70 boys and 70 girls. The total receipts for the past year had been £7,278 6s. 9d.; of which amount there had been expended in the maintenance of the children and general expenses, £5,703 8s. 8d.; in the purchase of £200 Exchequer bills, £208 17s. 3d.; balance due to the treasurer on the last account, £314; and the balance now in hand was £666 10s. 2d. On the apprenticeship fund the receipts (including a balance from last year of £275 18s. 10d.) were £766 12s. 3d., and the expenses £444 1s. 3d.; leaving a balance in hand of £322 11s. The report was adopted, the bishop of London re-elected president, and the other officers for the year appointed. Twelve boys and five girls were then elected into the schools of the corporation. The regular business having been disposed of, the rev. Mr. Watson called attention to the onerous nature of the legacy duty on charitable bequests, and at his suggestion it was resolved that the treasurers and secretary of the corporation should draw up a petition to the house of commons and the chancellor of the exchequer, praying that charitable institutions might be relieved from that duty. A cordial vote of thanks having been passed to the hon. baronet for presiding, the meeting separated.

CONVOCATION OF THE CLERGY.

Wednesday, Feb. 5, having been appointed for the meeting of the two houses of convocation, a large number of the elected members attended at the Jerusalem Chamber, adjacent to Westminster Abbey, although

no writ had been issued for "the despatch of general business." The public meeting which was recently held in the metropolis imparted something of interest to the usual routine proceedings, and many gentlemen, who under other circumstances would not have attended, presented themselves, under the impression that it was an "open meeting" for the general discussion of ecclesiastical matters. Some of these gentlemen made their way into the council chamber, only, however, to be summarily removed. As many as 150 years have elapsed since convocation was allowed to meet for the exercise of its legally recognized powers; and, although many attempts have recently been made for a revival of the synodal action of the church, another session has now passed away without that object having been attained. Shortly after twelve o'clock his grace the archbishop of Canterbury arrived at the Jerusalem Chamber, Westminster Abbey. His grace was accompanied by the worshipful sir John Dodson, the queen's advocate, and vicar-general of the province of Canterbury; Mr. Francis Hart Dyke, her majesty's proctor and registrar-general of the province of Canterbury; and Mr. Felix Knyvett, his grace's secretary. His grace was attired in his state and archiepiscopal robes. The members of the upper house present were the bishop of Exeter, the bishop of Oxford, the bishop of Salisbury, the bishop of Chichester, and the bishop of Bath and Wells. The lower house assembled at the same time. There were present the venerable Thomas Thorp, D.D., archdeacon of Bristol and rector of Kemerton, Gloucestershire; the venerable archdeacon Harrison, Canterbury; the very rev. William Rowe Lyall, D.D., dean of Canterbury, and prolocutor; the rev. William Hodge Mill, D.D., regius professor of Hebrew in the university of Cambridge, and canon of Ely; the rev. Gabriel Edwards Gillett, M.A., rector of Waltham, Leicestershire, and rural dean, &c. The archbishop having taken his seat, the usual preliminaries were gone through, when the bishop of Chichester rose and said, he had to present a petition from the clergy and laity of the province of Canterbury. It had been intrusted to the bishop in whose diocese they were at present assembled (London); but, in consequence of that right rev. prelate's inability to attend, the duties of presenting the petition devolved upon him. His lordship then handed to his grace a petition, of which the following is a copy:—

"To the most rev. the archbishop and the right rev. the bishops of the province of Canterbury, in synod assembled. The humble petition of the undersigned clergy and laity of the said province,

"Showeth,—That for upwards of 130 years past this church of England, the oversight of which is, by divine Providence and permission, committed to your lordships, has suffered grievous injuries and inconveniences through the continued suppression of her synodal action, whereby she has been prevented from exercising her proper authority for the maintenance of her doctrine in purity and integrity, for the regulation and wholesome exercise of her discipline, and for the development of her internal resources. That the result has been the weakening of the bonds of love and unity amongst churchmen, the growth of unsound doctrine, great diversity of rites and ceremonies, and a lamentable deficiency of provision for ministering the word and sacraments, and other means of grace to the people of this land, whereby it has come to pass that error and superstition, heresy and schism, ungodliness and immorality, have greatly increased, to the injury of Christ's people and to the reproach of the church. That in consequence of the recent aggressive measures of the pope, the attention of the queen and people of England has been forcibly directed to the religious position of the country; and that, if at this time the real cause of the decay of true religion, as well as of the growth of popery and other grievous errors, and of infidelity itself, were represented to her majesty by the bishops of the church, to whom it especially belongs to advise the kings of the earth in regard to spiritual matters, there is great reason to hope that by their representations and entreaties her majesty might be moved to restore to the church the freedom of her synodal action, as in ancient times. Upon which considerations, the undersigned petitioners, having approached her majesty in an humble address for the revival of the active functions of convocation, humbly implore you, most rev. and right rev. fathers in God, that you will again urge the prayer urged by the two houses of convocation of the province of Canterbury, in the year 1847, for licence to deliberate, and, with the royal assent, to do all such things as concern the settled continuance of the doctrine and discipline of the church of England, to the end that, in concert with the lower house of convocation, you may be enabled to take such measures as may conduce to unity within the church, and to her efficiency as the church of the nation, and that so the salvation of souls may be promoted, and the mists of ignorance, error, and superstition be dispelled by the bright beams of God's holy gospel."

The petition was then read by Mr. Francis Hart Dyke, the registrar, and ordered to lie on the table. While these proceedings were going on in the upper house of convocation, the lower house had assembled in an adjacent chamber, under the presidency of the very rev. William Rowe Lyall, D.D., dean of Canterbury. The venerable archdeacon Thorp presented a petition similar to that submitted to the upper house by the bishop of Chichester. A long discussion arose as to whether the lower house was sufficiently constituted to receive the petition. Upon a wish being expressed, through the prolocutor, that the archbishop's opinion should be ascertained prior to any further proceedings, the lower house was summoned to an interview with the upper house. Upon being admitted, the prolocutor stated that a petition had been presented, and it was the wish of the members that the opinion of his grace and the upper house should be obtained on the question of their competency to receive it. The archbishop of Canterbury said that the lower house was legally constituted, and was in a position to receive the document alluded to by the very rev. dean. The members of the lower house then withdrew, and, on re-assembling in their chamber, the petition was received, and an order for recording it was made. The lower house was about proceeding to the consideration of other business, when the members were again formally summoned to the upper house, and, on being admitted into the chamber, the archbishop of Canterbury directed Mr. Francis Hart Dyke to read the following document:—

"In the name of God, amen,—We, John Bird, by divine Providence archbishop of Canterbury, primate of all England, and metropolitan, president of the present provincial synod or convocation of the bishops and clergy of the province of Canterbury, do by this present writing continue and prorogue the said sacred provincial synod or convocation, lately to, and until this day and place, continued and prorogued, and all and singular the certificates or returns already made and delivered, and all others which have not yet been made and delivered, in the same state in which they are now, until Thursday, the 28th day of August next ensuing, to a certain upper chamber, commonly called 'the Jerusalem chamber,' situate in the deanery belonging to the collegiate church of St. Peter, Westminster, with further continuation and prorogation of days then following, and places, if it shall be necessary to be done in this behalf. "J. B. CANTUAR."

The reading of this document created considerable surprise among the members of the lower house, who were of course prevented from entering upon any further topics of discussion. There was of course no alternative; and both houses were then formally adjourned.

REGISTER

OF

Ecclesiastical Intelligence.

APRIL, 1851.

Ordinations.

ORDINATIONS APPOINTED.

By abp. of York, June 15, in York cathedral.
By bp. of Chester, June 15, in Chester cathedral.
By bp. of Chichester, June 15, in Chichester cathedral.
By bp. of Lichfield, June 15, Sept. 21, Dec. 21.
By bp. of Llandaff, June 15, in Llandaff cathedral.
By bp. of London, June 15.
By bp. of Salisbury, June 15.

ORDAINED.

By BP. *of* GLOUCESTER AND BRISTOL, *in Stapleton palace chapel, March* 16.

PRIESTS.

Of Oxford. — G. W. Cox, S.C.L., Trin.; H. H. Hardy, B.A., Univ.; J. R. Nankivell, B.A. *(lett. dim. bp. of Exeter)*, T. O. Tudor, B.A., Exet.

DEACONS.

Of Cambridge.—G. Lambe, B.A., St. John's; H. &c. Scott, B.A., Trin.; F. Swire, B.A., Emm.; G. Witherby, *(lett. dim bp of Exeter)*, C.C.C.

Of Oxford. — J. Copner, B.A., St. Mary H.; E. R. Davies, B.A., Pemb.; J. Lukin, B.A., Brasen.; T. A. Marshall, B.A., New Inn H.; R. Nicholson, B.A., Oriel; P. de H. Silvester, B.A., Exet.; C. Snell, B.A., Trin.

Lit.—A. W. Tayler.

By BP. *of* OXFORD, *in Cuddesden parish church, March* 16.

PRIESTS.

Of Cambridge. — J. E. Hall, M.A., E. C. Haynes, B.A., H. J. Pye, B.A., Trin.

Of Oxford.—W. J. Dry, M.A., Wad.; W. &c. Hinde, M.A., Univ.; F. Neale, B.A., St. Alban H.; J. P. Vibert, B.A., Magd. H.; T. Williams, M.A., Jesus.

DEACONS.

Of Cambridge.—Le C. Balleine, B.A., Trin.; F. Carroll, B.A., Christ's; H. &c. Ralph, B.A., Trin.

Of Oxford.—V. Blake, B.A., Wad.; W. Chambers, B.A., Worc.; T. H. Hunt, B.A., Ch. Ch.; J. D. Jenkins, B.A., Jesus; G. L. Nash, B.A., Ch. Ch.; C. K. Paul, B.A., Exet.; H. &c. Stillingfleet, M.A., Brasen.; W. Warburton, B.A., All Souls'; M. E. Welby, B.A., Magd.

Of London.—J. Dennett, King's.

Preferments.

Binney, H., D.D., to be bishop of Nova Scotia.
Swindell, R. L., to be chancellor of Ardfert.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.* £
Aylward, A. A.....	Brede (R.), Sussex	1151	T. Frewen	*702
Baker, J. N.....	How-Caple (R.), with Sollers' Hope, Herefordshire.....	140 & 161	Mrs. S. Stockhouse	*344
Beethom, J.....	Melling (V.), Lancashire		Lord chancellor	*135
Benson, R. M.....	Cowley (P. C.), Oxfordshire.....	606	Ch. Ch., Oxford.....	
Burrows, H. W.	Christ Church (P. C.), St. Pancras, London ..		Bp. of London	500
Carus, W.....	Romsey (V.), Hampshire.....	5347	D. & C. of Winchester	365
Chalmers, F. L.C.....	Beckenham (R.), Kent.....	1608	J. Cator.....	*900
Crabbe, G.	Merton (R.), Norfolk	164	Lord Walsingham.....	174
Dallas, J.....	Laxfield (V.), Suffolk.....	1172	Rev. E. Hollond	
Day, G. W.....	Acton Round (P. C.), Shropshire.....	180	Sir F. R. E. Acton	85
D'Evelyn, J. W.'.....	Armoy (R.), Downshire		Bp. of Down & Connor.....	
Dickenson, J. A.....	Killemlagh (R.), Kerry.....		Bp. of Limerick.....	
Drummond, J.....	Thorpe Achurch (R.), with Lilford (V.), Northamptonshire	218 & 133	Lord Lilford	*420
Dudgeon, M. F.	Cratfield (V.), Suffolk	720	Rev. E. Hollond.....	*
Evans, E.....	Monknash (P. C.), Glamorganshire.....	109	Hon. B. W. Grey	67
Evans, E.....	Halkin (R.), Flintshire.....	1813	Bp. of St. Asaph	*312
Farrow, J.....	Gate Helmsley (V.), Yorkshire.....	306	Preb. of Osbaldwick	114
Fox, E.....	St. John, Micklegate (P. C.), York.....	1026	D. & C. of York	209
Gibbings, T.....	Monanimmy (R.), Corkshire.....		Bp. of Cork	
Goodwin, F. G.....	Raveningham (P.C.), Norfolk	281	Sir E. Bacon.....	57
Griffith, G.	Abernant (V.), Carmarthenshire	890	Duke of Leeds	*890
Harland, E.....	Colwich (V.), Staffordshire	2024	Bp. of Lichfield	*514
Hodgson, M. G.....	St. Mary (V.), Lichfield	2634	D. & C. of Lichfield	*458
Hughes, H.....	Hodgeston (R.), Pembrokeshire	75	Sir John Owen	105
Jackson, R. H.....	Newmarket (P. C.), Flintshire.....	713	Bp. of St. Asaph	90
Jones, J.	Llanvwrog (R.) Denbighshire	1554	Bp. of Bangor	429
Knox, St. G.....	Dromard, Mayoshire.....		Bp. of Tuam	
Le Mesurier, J.	Bembridge (P.C.), Isle of Wight		Vic. of Brading.....	100
Myall, W.....	Great Maplestead (V.), Essex	452	R. Myall.....	156
Niven, W.....	Bishampton (V.), Worcestershire.....	410	Bp. of Worcester	*103
Perriu, L.....	Whitchurch (R.), Corkshire.....		Bp. of Cork	
Pigott, W.	Whaddon (V.), Buckinghamshire.....	50	W. J. Long	159
Preston, D. W.....	Rossinver (V.), Leitrimshire.....		Bp. of Kilmore	
Richards, G.....	Tyldesley-cum-Shackerley (P. C.), Lancashire..	4718	Lord Lilford	135

Preferments—CONTINUED.

Name.	Parish and County.	Population.	Patron.	Value. £
Roberts, G. L.	Ruthin-Ward, with Llanrhudd (R.), Denbighshire	1331 & 840	D. & C. of Westminster	*263
Sier, T.	Ravensden (V.), Bedfordshire	327	Duke of Bedford	81
Smith, E.	Barton St. David (V.), Somersetshire	455	Rev. W. Garratt	60
Stamer, J.	Kilconly (R.), Kerry		Bp. of Limerick	
Thomas, J. H.	Abp. Tenison's chap. (P. C.), London		Rec. of St. James, Westminster, and trustees	320
Vincent, W.	Trinity (P.C.), Islington, Middlesex		Five trustees	485
White, R.	Habberley (R.), Shropshire	125	Heirs of J. Mytton	*158
Williams, W. M.	Llanvechan (R.), Montgomeryshire	733	Bp. of St. Asaph	*530
Wood, S. G.	Keelby (V.), Lincolnshire	719	Earl of Yarborough	90
Wray, C. D.	South Runcton (R.), with Holme (R.), Norfolk	144 & 288	R. Peel	*595
Wright, B. R.	Friastead (R.), Kent		Rev. H. Hilton	

Abelthauser, I. G., preb. St. Audoen, Dublin.
Baring, E., chap. in ord. to the queen.
Blackburne, J., can. York.
Carus, W., can. Winchester.
Cartmell, J., D.D., chap. in ord. to the queen.
Coney, T. B., rur. dean Hawkesbury, Gloucester.
Hardwick, C., preacher chap. roy. Whitehall.
Jackson, J., chap. Leeds workhouse.
Jones, W., hon. can. Llandaff.
Newham, W. L., hd. mast. Worcester gram. sch.
Owen, O., Bod. lect., Exet.
Toller, F., mast. Cavendish gram. sch., Suffolk.
Upton, J. S., rur. dean Doncaster, Yorkshire.
Vaughan, C. J., D.D., chap. in ord. to the queen.
Wilson, P., rur. dean Peterborough.
Walker, T., preb. Tullybracky, Limerick.

Clergymen Deceased.

Barrett, J. T., D.D., preb. St. Paul's.
Bernere, lord, 88.
Cresswell, J., vic. Creech St. Michael, Somersetshire, 57.
Dawson, J., vic. Eastkey, Mayoshire (pat. bp. of Tuam).
Dimock, G. A., mast. Wymondham gram. sch., Leicestershire, 33.
Evans, J., vic. Kilken, Flintshire (pat. bp. of St. Asaph).
Evans, T., cur. Llandewi-Brevi, and Llanbadarn-Odwynne, Cardiganshire.
Greville, J., vic. Duston, Northamptonshire (pat. vic. Melbourne), 81.
Harrison, P., p. c. Winterbourne Earls, Wiltshire (pat. preb. in Sarum cath.), 89.
Hughes, D., rec. Manavon, Montgomeryshire (pat. bp. of St. Asaph).
Jacob, S. L., vic. Woolavington and Puriton, Somersetshire (pat. d. & c. of Windsor), vic. Walderahare, and p. c. Whitfield, Kent (pat. ld. primate), 97.
Johnstone, T., formerly rec. Broughton, Huntingdonshire, 81.
Mack, W., rec. Horham, Suffolk (pat. family).
Maher, J. W., rec. Brede, Sussex (pat. T. Frewen), 46.
Noel, hon. G. T., can. Winchester, vic. Romsey, Hampshire (pat. d. &c. of Winchester), 69.
Penrose, T., vic. Writtle, Essex (pat. New coll., Oxford).
Phillips, R., vic. Bettws-yn-Rhos, Denbighshire (pat. bp. of St. Asaph), 65.
Plues, W., p. c. North Stainley, Yorkshire (pat. d. & c. of Ripon), 66.
Smith, J., 83.
St. George, A., vic. Rossinver, Leitrimshire (pat. bp. of Kilmore).
Treweeke, G., rec. Illogan, Cornwall (pat. (baroness Bassett).
Weddall, W. L., vic. Darsham (pat. earl of Stradbroke), p. c. Dunwich, Suffolk (pat. F. Barne), 72.
Yerburgh, R., vic. New Sleaford (pat. bp. of Lincoln), rec. Tothill, Lincolnshire (pat. ld. Willoughby de Broke), 76.

Testimonials of respect have lately been presented to the following Clergymen:

Arthure, B., inc. Tranmere, Cheshire.
Bradshaw, G., late cur. St. Bartholomew's, Birmingham.
Dawson, J., late cur. Esher, Surrey.
Day, J. J., cur. St. Matthew, Denmark-hill, Camberwell, Surrey.
Griffith, W., cur. Aberpergwm, Glamorganshire.
Hill, R., inc. Royton, Lancashire.
Jarman, D. F., min. Bedford chapel, Bloomsbury, London.
Kelly, W., inc. Shipley-cum-Heaton, Yorkshire.
Lloyd, I., cur. St. Peter, De Beauvoir-square, London.
Mercer, E., cur. St. Paul's, Bury, Lancashire—pocket communion-service and books.
Thompson, J., late cur. Holland chapel, North Brixton Surrey.
Wimberley, C. M., Sunday-evening lect. Isleworth, Middlesex.

University Intelligence.

CAMBRIDGE.

THE DISNEY PROFESSORSHIP OF ARCHÆOLOGY.

The vice-chancellor has informed the senate:

That John Disney, esq., to whose munificence the university is indebted for the collection of ancient marbles lately deposited in the Fitzwilliam museum, and known by the name of "The Museum Disneianum," offers to transfer to the chancellor, masters, and scholars of the university of Cambridge, £1,000 three per-cent. per annum Consolidated Bank Annuities, for the purpose of founding and endowing a professorship of classical antiquities, to be called "The Disney Professorship of Archæology," subject to the following conditions, viz.:

That the professor be a member of the university of Cambridge, and of the degree of Master of Arts, or some higher degree.

That the professor be required to deliver six lectures, at least, during each academical year, on subjects of antiquarian research and the fine arts.

That the appointment to the professorship remain with Mr. Disney, during his life-time; and that, after Mr. Disney's decease, the appointment be vested in the vice-chancellor and heads of colleges.

That the professorship be tenable for five years; and that the professor be capable of being re-elected.

MORAL SCIENCES TRIPOS.

First Class.

Ds. Mackenzie, Trin. | Ds. Bruce, hon. T., Jesus.
— *Wilson, A., Trin. | — *Hort, Trin.

Ds. Pooley, Christ's, having been taken ill during the examination, is not classed.

* Moral Philosophy prizemen—Whewell's.

Feb. 15.—Q. Fanshawe, and L. Egerton, admitted probationary fellows of New college; A. Bradley, M.A., elected Michel fellow of Queen's.

ECYAL COMMISSION: COPY OF COUNSEL'S OPINION.

"We are of opinion that the commission is not constitutional or legal, or such as the university or its members are bound to obey; and that the commission cannot be supported by any authority of the crown either as a visitor, or under any prerogative or other right.

"As to visitatorial authority, it may be granted that formerly the pope and other ecclesiastics interfered in the affairs of the university; but the universities were then considered ecclesiastical bodies, and subject to the jurisdiction of the ordinary; and it may also be granted that the power which had been exercised by the pope as supreme ordinary was, after the Reformation, claimed by the crown, and that acts were done by it under that claim; but it is clear now that the universities are lay, civil corporations, and this character they would have received by the act of 13 Elizabeth, c. 29, if they had not possessed it before; and, 'being lay corporations, the ordinary neither can nor ought to visit' [see the case of Sutton's hospital, 10 Co. 31], and consequently the crown cannot visit under any supposed ecclesiastical claim.

"The other acts of the crown referred to in the case do not prove any visitatorial authority; they are either the just acts of royal prerogative, such as for the preservation of the peace, the administration of justice, &c., or the exercise of powers given to the crown by act of parliament, the most remarkable of which were those conferred by the act of 1 Elis. c. 1, s. 18, from which the High Commission Court took its origin (and which will be mentioned again below); or, if extending further, they may well be referred to undefined notions in those days of the prerogative, to the personal character of the sovereign, or to peculiar necessities of disturbed periods, which are no precedents for other times. As lord Mansfield said on this subject, 'the crown did in fact formerly exercise a power over the universities which cannot be supported by any sound principles of law. It is most certain that those corporations are lay incorporations.' Rex. *v.* university of Cambridge, 1 W. Bl. 550.

"Again: the present commission does not purport to be issued by the crown as visitor of the university, nor does it allude to any visitatorial authority; while, on the contrary, it directs inquiries as to colleges, over which, as they have their own special visitors, the crown can have no authority as visitor.

"The visitatorial right, properly so called, is annexed to eleemosynary foundations alone; and it arises from the right of a donor to regulate the distribution of his gift according to his intention. The university, however, is not an eleemosynary foundation, but a civil corporation, and as such it is subject to the control of the Court of Queen's Bench, which, upon complaint, acts with regard to it by mandamus, or otherwise, as it acts respecting other civil corporations: this species of control has sometimes, though inaccurately, been called visitatorial [see rex *v.* chancellor etc. of Cambridge, 1 Str. 557. 2 Ld. Raym. 1334]. But where there is a visitor a mandamus will not be granted as to any matters within his jurisdiction. [See Parkinson's case, 1 Show. 74, Widdrington's case, T. Raym. 31, rex *v.* warden of All Souls' coll, Oxon, T. Jones, 174, rex *v.* Alsop, 2 Show. 170.]

"And further, it does not appear that the crown ever assumed or used the title of visitor of the university; and it is clear that the crown has not in any way interfered with the university since the time of James II., when the ecclesiastical commissions were finally abolished.

"We are consequently of opinion that this commission cannot be supported by any visitatorial authority in the crown.

"Next as to the constitutional and legal character of the commission. It purports to authorise an inquiry in order to the expression by the commissioners of an opinion only, not the adjudication of any disputed questions. The subjects of this inquiry, as regards the university apart from the colleges, are its rights, franchises, and property, and the conduct of its members; all of which are brought into question, not in the regular course of law, but without any accusation being stated, or any accuser appearing, without there being any power to adjudicate upon and settle the questions which may be raised, and without any appeal from the commissioners' report, or any means of correcting inaccuracies in their representations.

"No such commission appears to have been at any time heretofore issued respecting the university, and no like commission has ever yet been declared valid by a court of justice: on the contrary, such commissions not sanctioned by parliament have, even in very early times, been repeatedly condemned by parliament and by the judges.

"The commissions, which in later times were issued under the great seal by Hen. VIII. and Ed. VI., were considered by lord Coke and the other judges in 9 Jac. I, as illegal, except where their powers were derived from act of parliament, 12 Co. 84; and see sir Robert Atkyn's discourse concerning the ecclesiastical commissions in 11 state trials, p. 1152, n. (ed. 1811).

"Afterwards the act 1 Elis. c. 1, s. 18, which established the High Commission Court, enabled the crown to give to the commissioners in that court the largest powers ever legally exercised by any commissioners; but, when their commissions purported to give further powers by virtue of the royal prerogative alone, such further powers, though often exercised and submitted to, were adjudged illegal, whenever contested, and the commissioners were restrained by prohibition from exceeding the powers expressly given by parliament. Lord Coke refused to act on such a commission, considering it illegal, and holding that, where a commission is against law, commissioners ought not to sit by virtue of it; and all the other judges named in that commission concurred with him (see 12 Co. 49, 84, 85, 88, 4; Inst. 332, Cro. Car. 114, and Drake's case, ibid. 220).

"Subsequently, in consequence of the 'oppresion and mischiefs' occasioned by such commissions, the act of 1 Elis. c. 1, s. 18, was repealed by the act of 16 Car. I, c. 11, which also enacted that henceforth all such commissions should be utterly void.

"King James II., notwithstanding, issued upon the strength of the royal prerogative alone a like commission, under which the memorable visitation of Magdalen college in Oxford was held (12 State Trials 1, &c.; see also 11 State Trials, 1143, &c.).

"This led to the declaration in the Bill of Rights, 1 W. and M. sess. 2, c. 2, that that commission was 'utterly and directly contrary to the known laws and statutes and freedom of the realm;' and it was enacted, that the commission so issued, and all other commissions of the like nature, are 'illegal and pernicious,' and 'ought not in anywise to be drawn thereafter into example.'

"It may be said that the present commission differs from the ecclesiastical commissions above referred to, inasmuch as it directs inquiry only, whereas the former commissions directed the commissioners to hear and determine &c. But commissions for inquiry and discovery alone are illegal, because they put parties to answer otherwise than 'according to the old law of the land' (see Magna Charta, 9 Hen. III. c. 29, 25 Ed. III. st. 5 c. 4, 42 Ed. III. c. 3), and because, as lord Coke writes, 'under them a man may be unjustly accused by false evidence, and he 'shall not have any remedy; a party may be defamed, and he shall not have any traverse to it' (12 Co. 31, 64).

"It is stated to have been suggested that the commission is legal, because it does not purport to give compulsory powers for obtaining evidence; but in fact the commission does purport to give such powers. It purports to 'authorise and empower the commissioners to call before them such persons as they may judge necessary, and also 'to call for and examine all such books, documents, papers and records as they shall judge likely to afford them the fullest information.' This assumption of authority is illegal; for the crown cannot, by its own authority, compel persons to give information, except in the regular course of administering justice, the course of which the crown cannot alter; and the commissioners cannot compel persons to give evidence, and they cannot legally administer an oath even to willing witnesses; and, wanting these powers, they cannot secure to any party a just and fair inquiry.

"Lord Bacon's argument referred to in the case, that voluntary 'benevolences' might legally be solicited by the crown, has long been exploded and condemned. The crown and the subject are not on equal terms in such cases; and the crown cannot constitutionally solicit against a subject that which it cannot command. And this principle seems especially true and reasonable as to an inquiry, in which the subject has not the safeguards or helps which the law gives for the investigation of truth, and where he has no remedy of appeal in case wrong conclusions are drawn. Many commissions for inquiry alone have

issued in modern times, and have been generally submitted to; but none of them, so far as we are aware, have been tested in courts of justice. They have not, however, been invariably submitted to; for example, the municipal corporation commission met unqualified and successful resistance from the Merchant Tailors' Company in London, acting under the advice of sir James Scarlett, sir William Follett, and Mr. Rennell. Sir James Scarlett's very elaborate opinion on that commission may be found in the 'Annual Register' for 1833, p. 158.

"The like argument from modern usage was urged in favour of additions made without authority of parliament to ecclesiastical commissions, but was refuted by lord Coke, and rejected by him and all the judges.

"Considering, then, that the object of this commission is inquiry alone, that it is not authorized by parliament, that there is no precedent for such a commission as regards the university, and no judgment of any court of justice establishing any like commission; considering also the authorities of common law and of parliament against such commissions, and that serious mischiefs may ensue from it, we are of opinion that this commission is not constitutional or legal, and that it is not such as the university or its members are bound to obey.

"Having said this, we feel it scarcely our province, in advising upon matters of law and constitutional principles, to express an opinion whether or not the university or its members ought to obey this commission: that question, if intended to be considered apart from legal obligation, seems rather a question for the members of the university than for its legal advisers.

"It is the constitutional course and practice of the crown to recall and cancel instruments which it has issued, whenever they have been issued improvidently or incautiously.

"If the university, having regard to the rights, liberties, and privileges of its future members, shall, upon consideration, think that it ought not to submit to the authority of the commissioners until the legal validity of their commission shall have been established by competent authority, we are of opinion that the best and most respectful course will be for the university to bring under the consideration of the crown the nature of this commission, in order to the discussion of its legality, and to its being recalled and cancelled, if illegal; and that, for such purpose, the university should petition her majesty in council, stating in effect the loyal wish expressed in the case, 'to show every possible deference and respect to the crown,' the nature of the advice which the university has received respecting the commission, the dangers which may be apprehended from the precedent, if the commission is allowed to continue, and to pray accordingly that the commission may be recalled and cancelled; or otherwise, that it may be reconsidered by her majesty in council, and that, in the latter case, the university may be heard by counsel against it.

(Signed) "G. J. Turner,
"Richard Bethell,
"Henry S. Keating,
"J. R. Kenyon.

"Lincoln's Inn, March 3, 1851."

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

March, 1851.

(The ven. archdeacon Sinclair in the chair.)

The secretaries reported that the Standing Committee, in concurrence with the wish expressed by the board at the last meeting, had reconsidered their recommendation of a grant towards the erection of the cathedral at Sydney, and had agreed to recommend a grant of £1,000, instead of £500, formerly proposed; £500 to be paid at once, and £500 when the building shall be fit for the performance of divine service. The committee had directed the secretaries to convey, in the letter to the bishop of Sydney, cordial expressions of sympathy and encouragement from the society. The grant of £1,000 having been proposed, the rev. E. Lilley moved, as an amendment, that the grant be increased to £2,000; £1,000 to be paid at once, and £1,000 on the completion of the building for divine service. J. C. Meymott, Esq., having seconded this, it was agreed that the proposition to grant at once the sum of £1,000 should be put to the meeting. This was put, and agreed to. It was then moved and seconded, that the Standing Committee be requested to consider the expediency of making a further grant towards the completion of the cathedral at Sydney. After some discussion the motion was carried.

Mr. Lilley stated that, "the son of a soldier, who owes a debt of gratitude to India," had placed in his hands £500, as a donation to the society; this sum to be appropriated to the purposes of education in India. The amount was paid accordingly; and it was agreed to return the best thanks of the meeting for this munificent benefaction.

The bishop of Colombo, in a letter dated Colombo, Jan. 9, 1851, wrote as follows: "Your letter of Nov. 19, which reached me just before the opening of the new year, communicating the glad intelligence of your generous aid to the two churches in Mauritius, was most welcome. The direct intercourse between the two islands will be now of short duration: they are about to establish a monthly steam packet to Aden from Mauritius, which will, of course, separate them from Ceylon, and supply an additional reason for the introduction of the episcopate into that colony. It is most gratifying to me to know that the plan proposed for effecting so desirable an object is favourably entertained amongst you. Welcome as my visit was to many estimable members of our church in that colony, and most cheering to myself, it would be a mere delusion to pretend to exercise episcopal jurisdiction among so distant and severed a community, with different interests, different habits, and of the majority, it must be added, a totally different faith. How can I pretend, at the distance of 2,500 miles, to exercise any effective authority, even if empowered to do so? It would be a mere fallacy, and it would be to deceive both myself and your committee, to represent it in any other light. Friendly offices and kindly converse we can interchange, but no more: and gladdening it is to me to be made the channel of conveying to them the cheering intelligence of your kind sympathy with their spiritual wants."

A letter was read from the bishop of Montreal, dated Montreal, Jan. 22, 1851, stating that he had received from the bishop of Quebec the sum of £120 currency, being a portion of the last grant made to him by the society whilst he was administering the affairs of this, together with his present diocese. Of this sum the bishop of Montreal had apportioned grants to the new churches at St. Therese; at Grenville; at Hemingford; at Kilkenny; at Berthier; and at Buckingham; leaving £50 still at his lordship's disposal. The following are extracts from the bishop's letter: "These churches, and two or three others for which I expect immediate applications for similar grants, were all more or less commenced before my arrival; and will, in the ordinary way, very soon exhaust the little fund paid over to me by the bishop of Quebec." The bishop, having stated some of the difficulties arising from the state of commercial affairs, and alluded to the enormous amount of labour performed by the late bishop, proceeded to say: "I cannot but hope that there is a willingness on the part of the members of the church in Montreal to join readily in any practical propositions made to them, as far as they may be able. But, if you take a population of 7,000 souls, of every class and age, and all engaged in trade and commerce, with scarcely a single exception of an individual of any great means living on his

private fortune, and with trade only just recovering from its late very severe depression, we must not in such circumstances expect more than is fair. It was generally understood in England, when the endowment for this bishopric was being raised there by private subscription, that a residence for the bishop was to be provided by the inhabitants of this province, as their contribution. But very little had been done in this matter when I arrived here; and I found so many things that wanted attention, that I doubted of the propriety of proceeding with the plan at present. But the leading churchmen here considered themselves pledged to make such a provision, and overruled my objection; and one gentleman offered a very excellent site, upon the express understanding that the work was to be carried out at once. And so the committee have raised about £2,000, including the value of the site; and I suppose that in about eighteen months I may expect to have a residence provided. The first subject I myself undertook was the organization of a Church Society for this new diocese. We held the first general meeting yesterday." The bishop then mentioned the additions recently made to the Montreal Church Library. Several books had been presented by the rector and fellows of Exeter college, Oxford, the principal of Magdalene-hall, as well as by Messrs. Rivington, Messrs. Parker, of Oxford, and Dr. Bray's Associates. "And, I will add," said the bishop, "that any accessions to to this little commencement will be well bestowed. I consider the formation of a good library here of the first importance. The people of Montreal are not a literary people. We have no collegiate or cathedral bodies to give a tone to the public mind; and, since the destruction of the houses of parliament, there is no public library of any kind in this city, and very few of the clergy can afford to purchase books to place on their own shelves. At present the only means offered to members of the church for procuring any good instruction for their daughters is in the Roman-catholic nunneries, to which their children are frequently sent. In order to remedy this evil, I have arranged with a lady, well known to me in England, and who has been long engaged in tuition, to come out here, and open a school in connexion with the church. She is now on her passage; and I look forward also with hope to see some efficient and experienced clergymen opening a similar institution for boys. A school of the better class for boys is much needed, and would meet with great support if well carried out. I have thought it well to detail these matters for the information of the society, to whom we may in no small measure be said to owe our existence as a separate diocese, that they may have some better understanding of the position in which we are here, our present weakness and wants, as well as the readiness of the people to exert themselves when called upon. In making these several requests, after the large measure of help so lately bestowed on this diocese by your society, I beg to assure you that I am led to do so simply by the necessities of my present position; that I feel it to be my office and duty in every way to endeavour to make the church here as independent as possible of external support. Whatever assistance I ask from your society or elsewhere will always be with the purpose in view, not so much of continuing to provide by external help for the current expenses of the church, but permanently to strengthen her position, supplying machinery wherewith to do her own work here, and to inculcate principles which shall assure her of a substantive existence, and a strong hold on the respect and affection of her people. I leave home to-morrow on a visitation tour through the Mississquoi, Richelieu, and Beauharnois districts, in course of which I shall visit about seventeen different missions, and consecrate one new church. I hope, by God's blessing, to return hither the latter end of next month, and shall hold my first ordination the second Sunday in Lent, when I expect three candidates for priests' orders and two for deacons'. My thoughts and affections are ever with our friends and the church at home; nor are they forgotten in my prayers, as I seek earnestly to be remembered. That God may preserve and keep us all in the right way, and enable us to do his will, and sustain your excellent society, that it may still abound in all good works, is the sincere wish of yours sincerely, &c."

A letter from the bishop of Victoria, dated Hong Kong, Dec. 27, 1850, was laid before the meeting. The following are extracts:—"I have lately returned from a visitation to the northern parts of China, having first visited Loo Choo, and afterwards proceeding to Chunghao, Niagpo, Foochow, and Amoy, arriving at this place a week ago, after about three months' absence. At Amoy a public meeting was convened of British residents at the consulate during my stay, at which resolutions were passed, and subscriptions entered into for obtaining a clergyman of the church of England, under the provisions of the consular chaplaincy act, for Amoy; which now being virtually supplied, every one of the five consular cities of China will in a short time be occupied by the church of England. I am able to announce that our cathedral, the body of which has been open for divine worship a year or two, under licence, is at length finished, the tower being completed about three or four months ago. It is a very fine building, and I trust will shortly be consecrated. I have sent to a friend in England, by this mail, a document, which, I think, will interest those who have watched a philological discussion which has been carried on as to the appropriate term for rendering 'God' into the Chinese language. During my stay at Foochow, I had an interview and conversation for one hour and a half, assisted by her majesty's interpreter and acting consul, with a high Chinese official and distinguished scholar, Seu-ke-yu, governor of the province of Fokëea. Great interest had been excited among foreigners in this officer by his recent publication of a work in six volumes, on the 'Geography and History of Foreign Nations;' in which he evinces considerable knowledge of his subject, the maps being fac-simile imitations of our European atlases, with the names merely given in Chinese characters. He commences with the statement, that the world is of spherical form, and departs altogether from the antiquated and conceited ignorance of his countrymen respecting China occupying the central and most considerable portion of a vast level area, forming our world. He gives also a brief sketch of the life and teaching of Jesus; the labours of St. Paul; and Luther and the Reformation. The document adverted to is a duly-attested memorandum drawn up by the acting consul and myself, of the conversation held with the governor at our interview. The nature of the episcopal office had been explained in a previous formal communication from the consulate; as also my great desire to discuss with his excellency various topics alluded to in his work. During the interview he entered with great apparent interest and intelligence into the subject. His views and suggestions are entitled to great respect, not as the ideas of a pagan scholar on doctrines of Christian theology, but as the opinions of a competent judge on matters of Chinese philology, more especially as to the sense attached in the Chinese mind to the term 'shin,' which has been contended for by many (including the American bishop and most of my own clergy) as the proper word for 'God,' in the version of our liturgy and the sacred scriptures. I beg also to present, at the same time, a copy of the native work in question to the society's library, which you will receive a day or two after the arrival of this letter."

The secretaries reported that the tract committee and foreign translation committee are engaged in the production and translation of such tracts as are considered suitable for circulation among foreigners and others during the period of the great exhibition in the ensuing spring and summer. Duoglott and Triglott prayer-books, in English and French, and in English, French, and German, &c., in parallel columns, are in progress.

Various grants were made, and new members elected.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, March 8, 1851.

The monthly meeting of the society took place on Feb. 21. This being the third Friday in February, the day fixed by charter, the annual election of officers formed the first business. A finance committee was chosen. Messrs. Lumley and Co., of Carey-street, were appointed solicitors to the society. A letter was read from the bishop of Barbados, dated Jan. 11, announcing that the council have agreed to let the Codrington estate on terms satisfactory to the society. A grant of £100 for five years was made for promoting the education at Codrington College of missionaries to West Africa. A petition to both houses of parliament, referring to a bill against papal aggression, now before the commons, was agreed upon.

The following extracts are taken from a report by the rev. J. W. Welsh, dated Birkenhead, Aug., 1850. It will be remembered that, in the year 1849, the society entered into various arrangements for the spiritual and moral benefit of emigrants on their way out. Mr. Welsh kindly undertook to devote a portion of his time to those who should sail from Liverpool:—

"The special fund for the spiritual aid of emigrants is now exhausted. The rector has given me one of the vestries in the church, and fitted it up as an office, where I meet emigrants, ship-captains, &c. Here shelves and presses have been fixed for my tracts and books. Indeed, I consider this vestry of incalculable value, from its connexion with the church, as well as from its position, on the very edge of the river, and in the centre of the line of docks. His church was kindly offered to me for a Sunday evening service; but, as the numbers of our own people emigrating from this port are very fluctuating, I did not choose to commence a service which was likely to be so irregularly attended. However, I continue to meet them in the parish church of St. Peter, almost always taking part in the evening service, and generally taking the whole duty. The emigrants attend here in numbers varying from 10 to 200. There is always a congregation in the church besides; so that, if it happen that few or none of the emigrants attend, the service is still, of course, continued. But I have never seen the church on a Sunday evening without some of them. I have reduced the visiting of the lodging-houses to something like a system, setting apart certain days for certain districts. In this way, my visits being expected, I fall in with many deeply interesting families, with whom I often sit for hours, if I happen to have no other engagements, and have every reason to believe that my influence is made of lasting benefit. Still the river department is the most encouraging, as well as the most delightful. When the ship lies at anchor, with all on board, I take a boat and pay her a visit, carrying with me a supply of books and tracts. When the number of church-people on board is considerable, I always perform divine service. This, however, is not often the case, except in ships bound for Australia and Natal. I have had lately an opportunity of witnessing a most touching scene on board an Australian vessel, the 'Salacia.' For some time previous to the day of sailing, I had been visiting several passengers intending to proceed in her. They were all English and Scotch people; and, finding that they appreciated my visits very highly, I devoted three whole days to them before the vessel left the dock. She got out into the river on a Saturday (last month), and on the afternoon of Sunday I took a boat and went on board. I never was more moved in all my life. The people gathered round me as if I had been their pastor for years. By the captain's orders, the mate directed the ship's bell to be tolled. Forms, stools, boxes, bags, and all manner of moveables were placed as seats in the 'tween decks. The emigrants all assembled immediately, and the crew, except the look-out. One young man, who I afterwards learned was a Roman-catholic, refused to attend, but sat all the while on the edge of the hatchway, with his legs hanging down. Our number amounted in all to about 150. I read the regular evening service of the day, and then delivered a sort of lecture, which was a running comment on the second lesson, endeavouring to apply different points as I went on. The people were deeply affected, even to tears, during the service; but, towards the close of the lecture, when I was commending them to God, there was such an audible sobbing as had the effect of choking my own voice. I was obliged to stop and pronounce the benediction. When about to leave the vessel, the people literally clung to me, especially five children, to whom I had paid particular attention. Notwithstanding the many disagreeables of my office, amongst which, the destruction of my clothes by tar, &c., wettings in the docks, and swampings in the river, may be enumerated, I do not think any employment in this world could be more congenial to me."

NATIONAL SOCIETY.

(Extracts from monthly paper.)

The meetings of the National Society have been attended during the last month by his grace the archbishop of Canterbury, &c.

Westminster Training Institutions.—These institutions represent the original training establishment of the society, and have a special claim on the friends of education as the source from which the largest number of trained teachers have been supplied to our church schools. During the last few years the pages of the monthly paper have from month to month shown how many masters and mistresses are continually sent out from Westminster; and, though trained under disadvantages happily not met with in institutions of a more recent foundation, they have generally given such satisfaction in the schools over which they have been placed as to induce managers of schools to apply with confidence for teachers to the Westminster institutions. It will therefore, no doubt, give great satisfaction to the friends of the society to learn that at the last meeting of the general committee (on which occasion there was a full attendance of members, his grace the president in the chair), a sub-committee was appointed, with full powers to mature and carry out a scheme for erecting suitable buildings in Westminster for these institutions. This sub-committee are proceeding vigorously with the work assigned to them; and it is to be hoped that, for the furtherance of so important an undertaking, they will not want the prompt and liberal support of the wealthier promoters of church education, whose attention will shortly be specially drawn to the subject.

Battersea Training College.—The council of this college met at the National Society's rooms at Westminster, on Monday, the 24th of February. Numerous applications for the appointment of principal to the institution were considered, and some progress made towards the selection of a suitable person to fill the vacant office. Henry Sykes Thornton, esq., was nominated treasurer; and a sub-committee appointed to make the necessary arrangements for collecting in

the funds promised in aid of the support of the institution.

Whitelands Training Institution.—The committee of the National Society have awarded the sum of £550 towards the fund which the council are now raising for extending and improving the buildings at Whitelands, Chelsea. This grant has been made in consideration of the increased number of pupils to be accommodated, and at a similar rate to the sums lately voted by the committee to diocesan training institutions. The new buildings are now in course of erection; and, when the whole are completed, the institution will no doubt reap great advantage from the improved arrangements, and especially from the large new lecture and dining rooms. The council have already raised the greater portion of the necessary funds; but a further sum of about £1,500 is still required to complete the undertaking.

Diocesan Intelligence.—England and Ireland.

GLOUCESTER AND BRISTOL.

Corsham, Wilts.—The following is the judgment of the chancellor of the diocese in the litigated case between Fuller and the vicar and churchwardens of the parish of Corsham: "This is a proceeding instituted on the part of the vicar and churchwardens of the parish of Corsham, in the county of Wilts, for the purpose of obtaining a faculty from this court to enable them to make alterations and improvements within the parish church; and it has the sanction of a majority of the parishioners, duly convened in vestry. The grant of this faculty is opposed by Mr. Fuller, a gentleman of great respectability, who occupies a large mansion within the parish, and several other parishioners. At the request of both parties I have personally examined the church, and heard all the statements, both on the one side and on the other. The interior of the church stands greatly in need of general improvements, as the galleries are unsightly, and an entire re-pewing of the church would be attended with great advantage; and I have only to lament that the pecuniary means are not adequate to so great an undertaking; and it only remains for me to consider the limited alterations which are contemplated in the faculty which is submitted to my consideration by the majority of the parishioners. And I am clearly of opinion that, *pro tanto*, they would be considerable improvements, and accordingly I shall not hesitate to grant the faculty. The removal of the gallery, which is immediately over the pulpit, will of itself be a great gain, as well as the removal of the pulpit to a more convenient part of the church. Care, however, must be taken that twenty-three seats, which appears to be the average number of the places occupied by the poorer classes in the gallery, shall be secured to them in some more convenient part of the church. Let the faculty pass.

"W. CLARK,
"CHARLES CLARKE, } Deputy Registrars."

LONDON.

The bishop of London intends to hold his annual confirmations for young persons not under sixteen years of age: On Thursday, April 17, in the parish church of St. James, Westminster, at three o'clock; on Monday, April 28, at three o'clock, in the parish church of St. James, Paddington; on Tuesday, April 29, in the parish church of St. George, Hanover-square; on Wednesday, April 30, in the parish church of St. Marylebone; on Saturday, May 31, in the parish church of Fulham; on same day, at three o'clock, in the parish church of Putney; on Monday, June 2, in the parish church of St. Luke, Chelsea; on Tuesday, June 3, in the parish church of Harrow; on Friday, June 6, at three o'clock, in the parish church of St. Pancras; on Saturday, June 7, in the parish church of Mortlake; on Friday, June 13, at three o'clock, in the parish church of Christchurch, Newgate-street; on Friday, June 27, at three o'clock, in the parish church of St. Peter, Pimlico; on Monday, Oct. 20, in the parish church of St. Mary, Islington; on Wednesday, Oct. 22, in the district church of Christchurch, St. George's East; on Thursday, Oct. 23, in the church of St. Mary, Greenwich; on Friday, Oct. 24, at two o'clock, in the district church of the Holy Trinity, Newington; on Wednesday, Oct. 29, in the parish church of St. Paul, Deptford; on Thursday, Oct. 30, in the parish church of Woolwich.

COLONIAL CHURCH.

AUSTRALIA.

Letters from Sydney state that the conference of Australasian bishops met at Sydney on the 1st of October, last year, at the cathedral, for divine service and holy communion: six bishops, sixteen clergy, and others—the metropolitan of Sydney, the bishops of Newcastle, Melbourne, Adelaide, Tasmania, and New Zealand. The bishops were received with marked attention on all sides. There was a public meeting on the 29th of October, crowded to excess, and the people anxious to see and hear the six bishops. The object of the meeting was to support the bishop of New Zealand's mission to several and separate islands in his diocese; some of which he had visited, and others he was desirous of visiting, with a view of bringing some of the natives to his college, where he has several trained from childhood, and employed in different trades. In the evening of the 29th, as one result of the meeting, a gentleman rose and proposed an immediate subscription to provide the bishop of New Zealand with a suitable vessel for visiting these islands in the South Seas, as his present vessel of twenty tons is considered unsafe. The meeting of the Australasian bishops appears to have broken up on the 31st of October, when the bishops of Melbourne and New Zealand embarked for their respective dioceses. The bishop of Adelaide was to go on board ship within a few days after the 31st of October.

Miscellaneous.

RATING OF BENEFICES.

The following petition to the house of commons with reference to the important subject of rating, has been numerously signed by the clergy resident in the neighbourhood of Bristol:—

"That your petitioners believe that the law of rating, as at present existing, presses with unfair and undue severity upon your petitioners and upon the clergy in general. Your petitioners have always understood that the first principle of the law of rating is, that the hereditament is to be assessed at a sum that a responsible tenant will give for such hereditament, the tenant paying all outgoings, expenses, and deductions; and that such principle is acted upon in all and every case, with the exception of the clergy. Your petitioners beg leave to inform your honourable house, that it is no solitary or imaginary case, where an incumbent, with a benefice of £200 per annum, after thirty years' discharge of his duties, from old age and other infirmities, is compelled to obtain assistance, no longer equal to a faithful discharge of what is expected from him, such incumbent would be required

by law to give £100 to his curate; and, whilst he would have but £100 per annum left for the maintenance of himself and family, he would be rated at and for the sum of £200. Your petitioners pray your honourable house to permit the owners of tithe corn-rent to deduct from their parochial assessment such remuneration as an incumbent is required to give to his curate by the statute of 57 Geo. III. Your petitioners would remind your honourable house that remuneration for official services is in no other case liable to be rated; and, i there are services, labour, or expenses incident to and mixed up with any other hereditament, such labours, services, or expenses would be deducted from the net value of the hereditament in the parochial assessment. Your petitioners do not desire to be relieved from any burdens to which they may be considered fairly liable, but beg leave to inform your honourable house that certain hereditaments have been declared by law not liable to be assessed to the poor's rate, upon the grounds and for the reason that the residence of such persons was 'forced and compulsory;' the same principle would apply to the houses of your petitioners: they are not only compelled to reside in such houses, but, if they refused or neglected so to do, would be deprived of the house and the benefice to which the house is annexed. Your honourable house is aware that an incumbent is always expected to take a prominent position in schools, clothing clubs, friendly societies, and other associations for the benefit of the poor. With a layman, contributions to such charities may be looked upon as voluntary: as regards incumbents, they are no matters of choice; for, if they failed in giving those temporal aids that are expected from them, they would run the risk of having their spiritual instruction regarded less favourably and beneficially than they now trust is the case. Your petitioners allude to this topic with the belief that, if there is to be any exception in the law of rating, that exception ought to be in favour of the clergy, rather than, what is the case at present, uniformly adverse to their interests. Your petitioners beg leave to represent to your honourable house, that a few years ago your petitioners were required by statute to commute their tithes, and that such commutation was effected upon the understanding that your petitioners would not be assessed to the parochial rates in a larger sum than had been previously paid by your petitioners, and that all property would continue to be assessed to the poor's rate in the same proportion as was the case previous to the commutation; but your petitioners beg to remind your honourable house that, soon after the commutation had been effected, stock in trade was exempted from the parochial assessment, and the liabilities of your petitioners, in consequence, necessarily and considerably increased. Your petitioners beg leave to inform your honourable house that, notwithstanding the law requires every hereditament to be assessed and rated at its real value, your petitioners believe there is scarcely any land or tenement that is so assessed: the contract between landlord and tenant is secret, and known generally only to the parties themselves and their agents; and though your petitioners privately become acquainted with the rental of some of their parishioners, were they to require that such hereditaments should be assessed according to the rental, it could be done only by an appeal to a court of justice, and such an appeal would naturally and necessarily occasion quarrelling and ill-feeling; whereas the amount of tithe corn-rent is public, and is well known, and the clergy assessed accordingly, and consequently in undue proportion to other hereditaments. Your petitioners also humbly inform your honourable house, that their tithes were commuted when the average price of wheat was at six shillings and sixpence per bushel; but, in consequence of the subsequent alteration of the law, the income of your petitioners has been reduced, and is likely to be still further reduced to a very alarming degree. It has been alleged that the alteration of the law will give an additional impetus to agriculture, and that the land will be so improved as to yield a better crop, and to bring forth a more plentiful harvest. Your petitioners respectfully remind your honourable house that, whilst they hope such may be the case, they will receive no benefit from such a result, their incomes being fixed by the price alone, and not in any degree governed by the quantity produced. For these reasons your petitioners pray your honourable house to take their case into your consideration, and to grant such relief as in your wisdom you shall think fit."

CORPORATION OF THE SONS OF THE CLERGY.

The following petition to the house of commons has been presented during the last month by sir R. H. Inglis, bart, M.P.:

"To the honourable the commons of the United Kingdom of Great Britain and Ireland in parliament assembled: the humble petition of the governors of the charity for the relief of poor widows and children of clergymen, commonly called the 'Corporation of the Sons of the Clergy':

"Showeth,—That your petitioners are a body corporate, so constituted by his late majesty king Charles the Second, in the year of our Lord 1678, and are governed by a court of assistants annually elected, and now consisting of his grace the lord archbishop of Canterbury, as president; the right hon. the lord Denman, as vice-president; sir Robert Harry Inglis, bart., M.P., Wm. Taylor Copeland, esq., alderman, M.P., and James Wm. Freshfield, esq., the three treasurers; and also of forty-two other members, including his royal highness the duke of Cambridge, and several peers, bishops, and judges of the land. That your petitioners grant timely and valuable assistance to clergymen of the established church in England and Wales, who, being incapable of duty from mental or bodily infirmity, or suffering under unavoidable losses, or the great expenses of large families, are in pecuniary distress. That your petitioners grant pensions of £10 to widows and aged maiden daughters of deceased clergymen, whose annual incomes do not exceed £50. That of the former class of pensioners there are no less than 350; of the latter, which might be almost infinitely extended if the funds allowed, 280. Donations are also granted occasionally to other widows and maiden daughters, whose means are inadequate to meet unusual exigencies; and that your petitioners apprentice the children of poor clergymen, and assist in placing them out in the world, and contribute to the maintenance of deserving sons of clergymen at the universities and theological colleges. That, before granting any pension or donation, your petitioners invariably require testimony to the applicant's character, his necessity, and the worthiness of the object for which assistance is prayed. That, in consequence of the addition which has been made in the number of the clergy of late to meet the great increase of the population of the country, the demands upon this corporation have at least proportionately increased, whilst the numerous other benevolent institutions which have recently been established cannot but have diverted charity from your petitioners. That the means of your petitioners are further seriously reduced by the deduction of the duty of £10 per cent. from legacies which have been, and are from time to time, bequeathed to the corporation by persons desirous to promote the extended and meritorious objects of the charity. Your petitioners, therefore, humbly pray that your honourable house will be pleased to exempt the corporation from the payment of legacy duty, or to grant your petitioners such other relief as to your honourable house shall seem meet. And your petitioners will ever pray, &c."

REGISTER

OF

Ecclesiastical Intelligence.

MAY, 1851.

Ordinations.

ORDINATIONS APPOINTED.

By bp. of Bath and Wells, June 15, and Dec. 21, in Wells cathedral.
By bp. of Ely, June 15, in Ely cathedral.
By bp. of Gloucester and Bristol, June 15, in Gloucester cathedral.
By bp. of Hereford, June 15, in Hereford cathedral.
By bp. of Lincoln, June 15, in Lincoln cathedral.
By bp. of Manchester, June 15.
By bp. of Norwich, June 15.
By bp. of Peterborough, June 15.
By bp. of Ripon, June 15, in Ripon cathedral.
Bp bp. of Rochester, June 15.
By bp. of Worcester, Sept. 21, in Worcester cathedral.

ORDAINED.

By BP. *of* BATH AND WELLS, *in the palace, Wells, March* 16.

DEACONS.

Of Cambridge.—J. O. Millar, B.A., Christ's.
Of Oxford.—J. L. Carrick, B.A., Queen's.

By BP. *of* CARLISLE *in Carlisle cathedral, March* 16.

PRIESTS.

Of Oxford.—T. Heelis, B.A., Queen's.
Of St. Bees'.—E. Bradshaw, G. M. Gurley, J. M. Lowther.

By BP. *of* CASHEL, *&c., in Waterford cathedral, March* 30.

PRIESTS.

Of Dublin.—J. Alcom, W. G. Arthurs, Trin.

DEACON.

Of Dublin.—A. T. Burroughs, Trin.

By BP. *of* CHESTER, *in Chester cathedral, March* 16.

PRIESTS.

Of Cambridge.—H. F. Cann, B.A., Christ's; A. Jones, B.A., St. John's.
Of Oxford.—R. Burrow, B.A., Queens'; W. N. Dampier, B.A., Linc.; J. L. Kay, M.A., Magd. H.; G. Perryn, M.A., Brasen.; J. R. Pilling, B.A., Magd. H.
Of Dublin.—H. W. Brougham, P. Jones, B.A., W. Lowe, B.A., H. E. Phillips, B.A., T. Prescott, B.A., J. W. Stevenson, B.A. *(lett. dim. bp. of. Derry and Raphoe)*, J. Wilson, B.A., W. R. Weir, B.A., Trin.
Of Birkenhead.—J. Battersby, J. Nadin, W. J. Rundell, J. P. Ward, H. Whitehead *(lett. dim. abp. of Dublin)*.

DEACONS.

Of Cambridge.—S. Eversfield, B.A., St. John's; G. Howson, B.A., Christ's; J. Owen, B.A., Trin.; J. S. Padley, B.A., St. John's; J. Pearson, B.A., C. L. Pemberton, B.A., Trin.
Of Oxford.—N. G. M. Lawrence, B.A., Queen's; H. Rowe, B.A., Magd. H.
Of Dublin.—H. Beaumont, B.A., T. Bowman, B.A., E. B. Chaloner, B.A., J. M. Farrar, B.A., E. Geoghegan, M.A., E. Heastie, B.A., W. D. Murray, B.A., W. T. Newenham, B.A., Trin.
Of Durham.—J. P. Shepherd, Hatf. H. *(lett. dim. abp. of Dublin)*.
Of St. Bees'.—C. Abbot, G. Fielding, T. Wolstencroft.
Of Birkenhead.—T. S. Pepper.

By BP. *of* ELY, *in Ely palace chapel, March* 16.

PRIESTS.

Of Cambridge.—E. Evans, B.A., C.C.C.; J. D. Streatfield, B.A., Christ's.
Of Oxford.—F. Farrer, B.A., St. John's.

DEACONS.

Of Cambridge.—J. H. Butcher, B.A., C. F. J. Jenyns, B.A., Emm.; J. Purchas, M.A., Christ's; J. J. C. Valpy, B.A., Clare; J. B. Whiting, B.A., Caius; E. B. Whyley, B.A., Trin.; C. Wing, B.A., St. John's.
Of Oxford.—B. Batley, B.A., Worc.

By LORD RIVERSDALE, BP. *of* KILLALOE, *&c, in Killaloe cathedral, April* 6.

PRIESTS.

Of Dublin.—J. A. Bell, B.A., T. Brooke, M.A., J. B. Jelly, B.A., G. Kirk-Patrick, M.A., J. Lombard, B.A., W. M. Major, B.A., H. R. Poole, B.A., R. Townsend, B.A., W. Wallace, B.A., Trin.

DEACONS.

Of Dublin.—B. W. Adams, B.A., T. T. Anderson, B.A., E. Bowen, B.A., A. Cuppage, B.A., W. A. Dawson, B.A., G. French, B.A., J. Hutchinson, B.A., R. B. Neville, B.A., J. Y. Rutledge, B.A., W. H. Stone, B.A., W. J. M. Young, B.A., Trin.

By BP. *of* LINCOLN, *in Lincoln cathedral, March* 16

PRIESTS.

Of Cambridge.—R. J. Hodgkinson, B.A., Pet.; F. R. Smith. B.A., Queens'; S. G. Wood, B.A., Clare H.
Of Oxford.—J. Polehampton, B.A., Pemb.

DEACONS.

Of Cambridge.—F. G. Henley, B.A., Trin.; W. H. Iggulden, B.A., Emm.; H. Morse, B.A. *(lett. dim. bp. of Lichfield)*, Caius; G. Waddington, B.A., Emm.
Of Oxford.—A. H. Northcote, B.A., St. John's.

By BP. *of* MADRAS, *at Tinnevelly, Feb.* 2.

PRIESTS.

J. Chandy, T. Clark, J. John.

By BP. *of* MANCHESTER, *in Prestwich parish church, March* 16.

PRIESTS.

Of Cambridge.—T. Daniels, B.A., Queens'; F. J. Moore, B.A., Trin.; T. Parkes, B.A., Queens'; J. A. Wallace, B.A., Trin. H.; C. H. Wood, S.C.L., Christ's.
Of Oxford.—Hon. A. G. Campbell, B.A., Ball.; F. C. Fisher, S.C.L., St. Mary H.; H. J. Marlen, B.A., Wad.
Of St. Bees'.—F. Smith.

DEACONS.

Of Cambridge.—T. H. Compton, B.A., C.C.C.; W. M. Haslewood, B.A., St. John's; R. C. King, B.A., Christ's; G. Troughton, LL.B., Queens'.
Of Oxford.—C. Utermarck, B.A., C. E. S. Woolmer, M.A., Exet.
Of Dublin.—G. Alker, B.A., J. H. Bor, M.A., T. Jordan, B.A., Trin.
Of St. Bees'.—R. A. Gent, J. Hughes, O. Jones, J. W. Scott, H. Stow.

By BP. *of* PETERBOROUGH, *in Peterborough cathedral, March* 16.

PRIESTS.

Of Cambridge.—C. H. Oldfield, B A., Christ's; S. J. Ram, B.A., St. John's.
Of Oxford.—G. Morley, B.A., Wad.; T. W. Crawley, B.A., Magd. H.

DEACONS.

Of Cambridge.—W. H. Gurney, B.A., Trin.; L. Moore, B.A., Cath.
Of Dublin.—W. H. Brassington, B.A., Trin.
Of Birkenhead.—S. Rolleston.

By BP. *of* PETERBOROUGH, *March* 25.

PRIEST.

Of Cambridge.—W. B. Dalby, B.A., St. John's.

By BP. *of* RIPON, *in Ripon cathedral, March* 16.

PRIESTS.

Of Cambridge.—W. J. Binder, B.A., Caius.
Of Oxford.—J. Hope, B.A., Queen's.
Of Dublin.—J. Cunningham, B.A., Trin.
Lit.—J. Crossley.

DEACONS.

Of Cambridge.—W. B. Bliss, B.A., Trin.; E. Boden, B.A., St. John's; W. C. Hodgson, B.A., Trin.; W. Whaley, B.A., Christ's.
Of Oxford.—W. P. Chappel, B.A., Worc.; G. Harmer, B.A., Magd. H.; C. Robinson, B.A., Queen's; H. S. Wood, B.A. *(lett. dim. bp of Durham)*, New.
Of St. Bees'.—F. Davies, J. Mackie *(lett. dim. abp. of York)*, H. R. Pattinson, R. Topham, E. Weight.
Lit.—S. P. Lampen.

Ordinations—CONTINUED.

By LORD AUCKLAND, BP. *of* SODOR AND MAN, *in Kirk-Ballaugh church, March* 16.

PRIEST.

Of Cambridge.—W. Gill, B.A., C.C.C.

DEACON.

Of Dublin.—R. Moss, B.A., Trin.

By BP. *of* WORCESTER, *in Worcester cathedral.*

PRIESTS.

Of Cambridge.—C. C. Anstey, B.A., Cains; W. C. L. Aspinall, B.A., E. R. Birch, B.A., St. John's; S. East, B.A., T. G. Forrest, B.A., Pet.; L. W. Heath, B.A., Down.; hon. G. Herbert, M.A., St. John's; J. Pugh, S.C.L., S. M. Smith, Emm.; W. L. Smith, B.A., Trin.; F. W. Whitehead, B.A., Emm.; J. T. Willoughby, B.A., Queens'.

Of Oxford.—J. M. Aston, B.A., Exet.; F. Banks, B.A., Magd. H.; F. Burd, B.A. *(lett. dim. bp of Lichfield)*, Ch. Ch.; H. B. Byrne, M.A., Queen's; J. Denman, B.A., E. R. Hampden, M.A. *(lett. dim. bp. of Hereford)*, New Inn H.; E. J. Newcombe, B.A., Magd. H.; G. B. Pix, M.A., J. O. Stallard, B.A., Linc.

DEACONS.

Of Cambridge.—F. H. Addams, B.A., Trin.; A. Brooks, B.A. *(lett. dim. bp. of Lichfield)*, St. John's; R. Colby, S.C.L., Clare; F. J. M. Evans, B.A., Pet; hon. G. R. Gifford, M.A., Cains; B. B. Hulbert, B.A., Pet.; R. W. T. Hunt, B.A., St. John's; T. B. Kentish, B.A., Emm.; T. A. Pope, B.A., Cath. H.; S. Walton, B.A., Trin. H.

Of Oxford.—J. H. Bainbrigge, B.A. *(lett. dim. bp. of Lichfield)*, L. H. Coyle, B.A., E. R. Johnson, B.A., Wad.; T. J. Oldrini, B.A., Queen's.

Of Dublin.—J. Acheson, B.A. *(lett. dim. bp. of Lichfield)*.

Of St. Bees'.—H. L. Bickerstaffe *(lett. dim. bp. of Lichfield)*.

SUMMARY OF THE LENT ORDINATIONS.

Ordaining Prelate.	Deacons.	Priests.
Bath and Wells	2	0
Cashel	4	2
Carlisle	0	4
Chester	21	21
Ely	8	3
Gloucester and Bristol	12	4
Killaloe	11	9
Lincoln	5	4
Manchester	14	9
Oxford	13	8
Peterborough	4	5
Ripon	14	4
Sodor and Man	1	1
Worcester	16	21
Total	122	95
Of these were, of		
Cambridge university	45	32
Oxford	31	33
Dublin	26	20
Durham	1	0
London	1	0
St. Bees'	14	4
Birkenhead	2	5
Literate persons	2	1
Total	122	95

Preferments.

Davies, T. H., to be archdeacon of Melbourne, South Australia.
Garbett, J., to be archdeacon of Chichester.
Sandford, J., to be archdeacon of Coventry.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.* £
Ayre, J. W.	St. Mark (P. C.), North Audley-st., London		Rec. of St. George, Westminster	700
Batchellor, E. W.	Trotton (R.), Sussex	481	S. Twyford	*296
Bathurst, R. A.	Birchanger (R.), Essex	386	New coll., Oxford	*218
Brameld, A. J.	New Wortley (P. C.) Yorkshire			
Brand, W. T. C.	Michaelstone-le-Vedw (R.), Glamorganshire and Monmouthshire	541	C. K. K. Tynte	*400
Brougham, H. W.	Moynalty (R.), Meathshire		The crown	
Brushe, W. H.	Moygouna (P. C.), Mayoshire		Inc. of Crossmolina	
Bull, A. N.	Woolavington (V.), with Puriton (V.), Somerset	448 & 452	D. & C. of Windsor	*352
Carr, C.	Fletton (R.), Huntingdonshire	256	Earl Fitzwilliam	*292
Chambers, C.	Sevenhampton (P. C.), Gloucestershire	471	F. Craven and W. Morris	49
Crawley, T. W.	Heyford (R.), Northamptonshire	599	Rev. J. L. Crawley	152
Dawson, J.	Belmont (P. C.), Lancashire			
Denny, W. C.	Norton-Subcourse (V.), Norfolk	356	Sir E. Bacon	*100
Dent, T. R.	St. Jude (P. C.), Pottery Field, Hunslet, Yorkshire			
Dunningham, J.	St. Mary-at-the-Quay (P.C.), Ipswich, Suffolk	988	Parishioners	*103
Evans, E.	Blainpennal (P. C.), Cardigansbire	503	Earl of Lisburn and R. Price	84
Evans, J. O.	Llandyrnog (R.), Denbighshire		Bp. of Bangor	
Fell, H. F.	Oulton (V.), Norfolk	409	Rev. S. Cook	153
Greenway, C.	Mellor (P.C.), Lancashire	1844	Vic. of Blackburn	150
Griffiths, W.	Glyn-Corwg (P. C.), with Blaen-Gwrach (P. C.), Glamorganshire	624 & 498	Earl of Jersey	89
Gunning, W.	Buckland Newton (V.), with Plush, Dorset	914	D. & C. of Wells	496
Hallowes, B.	Kilken (V.), Flintshire	1267	Bp. of St. Asaph	*300
Hand, H. G.	Hepworth (R.), Suffolk	582	King's coll., Cambridge	*498
Handy, R. F.	Ballinsmara (V.), Kilkenny		D. & C. of Ossory	
Hare, C.	Kilcash (V.), Tipperary		The Crown	
Hawes, B.	Stowey (V.), Somersetshire	188	Bp. of Bath and Wells	183
Haslewood, G.	Monkstown (V.), Corkshire		Visc. de Vesci	
Heslop, R.	Otterford (P. C.), Somersetshire	491	R. J. Beadon	73
Hodgson, H. W.	Ashwell (V.), Hertfordshire	1235	Bp. of London	*513
Howell, G.	Llangattock (R.), Brecon		Duke of Beaufort	*1123
Ievers, C.	Rasharkin (V.), and Kilbraghty (R.), Antrimshire		Bp. of Down & Connor	
Jex-blake, R. F.	Great Dunham (R.), Norfolk	520	Rev. J. Humfrey	
Jones, A.	St. Peter's (P.C.), Elworth, Cheshire		Vic. of Sandbach	120
Le Sueur, A.	Grouville (R.), Jersey	2372	The governor	200
Lewis, T.	Manavon (R.), Montgomeryshire	795	Bp. of St. Asaph	*227
Lloyd, H. J.	Walton-in-Gordano (R.), and Weston-in-Gordano (R.), Somersetshire	217 & 155	P. J. Miles	209 & 158
Lloyd, T. R.	Eglwys-Newyd (P. C.), Cardiganshire	1027	H. Hoghton	78
Lyle, J.	Kildallock (R.), Antrimshire		Bp. of Down & Connor	
Mc Grath, H. W.	Kersall Moor (P. C.), Lancashire			
Morgan, C. H.	Beachley (P. C.), Gloucestershire	224	Vic. of Tiddenham	16
Morse, C.	St. Mary Coslany (P. C.), Norwich	1402	Marq. Townsend	134

Preferments—CONTINUED.

Name.	Parish and County.	Population.	Patron.	Value. £
Nicholson, M. A.	Hanslope (V. & R.), with Castlethorpe (C.), Bucks	1553 & 365	G. Hyde	*90
North, J. H.	St. George (Chap.), Brighton		L. Peel & rev. J. S. M. Anderson	150
Oldham, J.	Clay Cross (P. C.), Derbyshire			
Pardoe, A.	Rochford (R.), Herefordshire	227	Misses Wilkinson	400
Polhill, H. W. O.	Illington (R.), Norfolk	93	R. K. Long	140
Ram, A. J.	Aston-Flamville (R.), with Barby (C.), Leicestershire	1909	Earl de Grey	878
Round, J. T.	All Saints (R.), Colchester, Essex	492	Balliol coll., Oxford	*291
Sandford, E.	Bicton (P.C.), Shropshire	560	Vic. of St. Chad's, Shrewsbury	60
Smith, W. H.	St. Minver (V.), with Porthilly (C.), and St. Enodoc (C.), Cornwall	1139		*337
Smith, W.	Keddington (V.), Lincolnshire	157	Sir W. E. Welby	77
Twells, J.	Gamston (R.), Nottinghamshire	331	Lord chancellor	*248
Upsher, A.	Kirby Cane (R.), Norfolk	458	Lord Berners	*390
Vignolles, C	Clonmacnois (V.), King's county		Bp. of Meath	
Warren, S.	St. Mary Steps (R.) Exeter	1256	Rev. Dr. Pemberton	179
Wharton, J. C.	Waldershare (V.), Kent	92	Lord primate	133
Whichcote, C.	Swaxby (V.), Lincolnshire	200	Sir T. Whichcote	60
Winter, G. R.	East Bradenham (R.), Norfolk	368	T. Ardlington	278
Woods, R.	Lisguian (V.), Waterford		Duke of Devonshire	
Woodward, T.	Mullingar (V.), Westmeath		The crown	
Wulfe, J. G.	Illogan (R.), Cornwall	7815	Baroness Bassett	*587

Allen, H., mil. chap. at Brighton.
Bunsen, H. G., dom. chap. bp. of Manchester.
Carrow, H., chap. Axbridge un., Somersetshire.
Drewe, J. B., chap. Langport un., Somersetshire.
Grant, F. B., chap. bp. of Antigua.
Jervoise, S. &c., chap. Bath un., Somersetshire.
Knox, C. B., chap. earl of Erne.
Palmes, W. L., rur. dean Holderness, Yorkshire.
Philpott, R. S., dom. chap. duke of Hamilton.
Rowlatt, J., Bodleian lect. Exeter.
Thorold, — lect. St. Peter-at-Arches, Lincoln.

Clergymen Deceased.

Ash, E. J., rec. Brisley and Gateby, Norfolk (pat. Christ's coll., Cambridge), 52.
Bather, E., vic. Brace Meole, Shropshire (pat. family).
Boddington, J. C., p. c. Great Horton, Yorkshire, 63.
Bradley, R. B., inc. Ash Priors and Cotherstone, Somerset, and cur. East Teignmouth, Devonshire, 49.
Bright, J. H. p. c. Adbaston, Staffordshire.
Brooke, J., rec. Gamston, Nottinghamshire (pat. ld. chanc.), 90.
De Chair, R. B., vic. Hibaldstow, Lincolnshire (pat. bp. of Lincoln and M. D. Dallison, alt.), 90.
Doyle, C. M., rec. Castleblakeney, Galwayshire (pat. bp. of Elphin).
Ellis, V., rec. Barnadiston, Suffolk (pat. family).
Gayfere, T., Bath, 45.
Harbur, W., p. c. St. Mary-at-the-Quay, Ipswich, Suffolk (pat. parishioners), 54.
Kellett, W., rec. Moynalty, Meathshire (pat. the crown).
Leigh, P., 68.
Luders, A., rec. Woolstone, Gloucestershire (pat. earl of Coventry).
Maude, J. B., sen. fell. Queen's coll., Oxford, 70.
Morgan, R., vic. Aberavon with Baglan, Glamorganshire (pat. J. Richards).
Packer, T., cur. Gunthorpe and Bale, Norfolk, 24.
Pelle, F. F. B., Trin. coll., Cambridge.
Powell, J. C., cur. St. James, Hackney Middlesex, 42.
Prowett, J., rec. Catfield, Norfolk (pat. bp. of Norwich and G. Cubitt, alt.).
Raikes, R. N., rec. Longhope, Gloucestershire (pat. archdn. of Llandaff and rev. T. Probyn), 66.
Roberts, H. L., cur. March, Cambridgeshire.
Smith, G., preb. Caherhalton, Cork.
Theed, E., rec. Fletton, Huntingdonshire (pat. earl Fitzwilliam), 64.
Trenchard, J. &c., rec. Stanton-Fitzwarren, Wiltshire (pat. family). 51.
Whiteford, G., rec. Newton, Cambridgeshire (pat. bp. of Ely), 52.
Williams, J., rec. St. Michael, Coslany, Norwich (pat. marq. Townshend), 88.

University Intelligence.

CAMBRIDGE.

CLASSICAL TRIPOS.—MARCH 20, 1851.

Examiners.

H. A. J. Munro, M.A., Trin.
J. J. S. Perowne, M.A., C.C.C.
J. Roberts, M.A., Magd.
E. M. Cope, M.A., Trin.

First Class.

Lightfoot, Trin.
Mayor, Joh.
Whymper, Trin.
Burn, Trin.
Blore, Trin.
Hutchinson, Joh.
Williams, J. D. Trin.
Harcourt, Trin.
Butler, Trin.
Holroyd, Trin.
Phillips, Emm.
Taylor, Pet.

Second Class.

Gantillon, Joh.
Holmes, C. F. Joh.
Bateman, Joh.
Gorham, Trin.
Girling, Caius.
Shebbear, Trin.
Corrie, Trin.
Wallace, Jesus.
White, Caius.
Whitfield, Trin. H.
Wilson, A. Trin.
James, Queens'.
Bignold, Trin.
Cresswell, Trin.
Foster, Trin.
Smith Jervois, Trin.
Erskine, Trin.
Hodges, Jesus.
Redmayne, Trin.

Third Class.

[N.B. This class is arranged in alphabetical order.]

Burtt, Joh.
Garland, Joh.
Godfrey, Emman.
Holmes, F. G., Joh.
Tatham, Joh.
Waddington, Trin.
Wilks, T. C., Trin.

NATURAL SCIENCES TRIPOS, 1851.

First Class.

1. Liveing, St. John's.
2. Hort, Trin.
3. Evans, St. John's.
4. Harden, Magd.

Second Class.

Payne, Trin.
Wilson, Trin.

1. Distinguished in chemistry and mineralogy.
2. Distinguished in physiology and botany.
3. Distinguished in chemistry and botany.
4. Distinguished in chemistry.

CHANCELLOR'S MEDALLISTS.—APRIL 5.

Ds. Lightfoot, Trin.
Ds. Burn, Trin.

OXFORD.

March 15.—The following were elected proctors: J. H. Pollen, M.A, Mert.; J. G. Brine, M.A., St. John's.

Testimonials of respect have lately been presented to the following Clergymen:

Bull, J., late p. c. St. John, Walthamstow, Essex—purse.
Campe, C., inc. Christ Church, Wellington, Salop.
Fryer, W., late p. c. St. Matthew, Dewsbury, Yorkshire.
Hosken, C. H., late cur. Sherborne, Dorset.
Jenour, A., late p. c. Regent-square, St. Pancras, London.
Roberts, C., late cur. St. Anne's, Limehouse, London.
Smalley, C., cur. Bayswater chap., Middlesex.
Vlieland, J. N., late cur. St. Mark, Old-street, London.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

April, 1851.

The bishop of London in the chair.

The standing committee laid before the board the names of seven members of the society for election on the 6th of May, as the tract committee for the year ensuing; they being the present tract committee, viz.:—

Rev. T. Ainger.	Rev. John Jackson.
Rev. R. W. Browne.	Rev. Dr. Jelf.
Rev. Richard Harvey.	Rev. John Thomas.
Rev. W. G. Humphry.	

The undermentioned members of the society were elected auditors of the treasurer's accounts:—

Rev. A. M. Campbell.	W. S. Jones, esq.
Philip Canezove, esq.	Francis Russell, esq.
B. Drew, esq.	Rev. Samuel Smith.
J. Hunt, esq.	

The archdeacon of Middlesex, at the request of the board, made a communication respecting the progress of efforts for the spiritual benefit of strangers visiting the metropolis on the occasion of the great exhibition of 1851. The following is the substance of his statement:—

"The committee, appointed by the bishop of London to take measures for affording the numerous visitors to the metropolis this year the opportunity of attending public worship according to the ritual of the church of England, are proceeding with their inquiries and arrangements for that purpose. On Sunday, the 4th of May, a sermon will be preached by his lordship in St. Paul's cathedral, on the occasion of the opening of the exhibition. The incumbents of many parishes and ecclesiastical districts have informed the committee that they will be able to provide means of public worship for any probable influx of strangers acquainted with the English language. They will give additional facilities to strangers of attending the ordinary services, and institute, if necessary, extra services in their churches, or open school-rooms or hired buildings for divine worship. In some cases, assistance towards meeting the expense will be required from the funds at the disposal of the committee. Offers of assistance have been received from thirty-three clergymen; either Frenchmen or Germans by birth, in English orders, or Englishmen well acquainted with the languages of the continent. It appears that in churches and consecrated chapels the liturgy can only be read in English. But seven unconsecrated or proprietary chapels have already been placed at the disposal of the committee for extra services in foreign languages. Brompton chapel, Kensington, has been engaged for a French service, and St. Mary's, Park-street, for German. The arrangements for other chapels have not yet been completed. As the attention of foreigners will probably be especially directed to our cathedral service, the authorities of St. Paul's and Westminster Abbey have it in contemplation to provide, if possible, additional means or opportunities of attending public worship in those edifices during the exhibition. To assist foreigners in following the service of the church, the Society for Promoting Christian Knowledge is printing editions of the book of common prayer, with English and French, or English, French, and German, in parallel columns. Copies of these useful works will be widely circulated by the committee. At the request of the committee, the vicar and churchwarden of St. Martin's-in-the-Fields have agreed to open St. Martin's church for a course of evening lectures, to be delivered once a week during the exhibition, by some of our most eminent divines. The names of the preachers, and the subjects of the lectures, will be announced as soon as they are determined. For the benefit of strangers, a guide to the places of public worship will be printed, containing a list of all churches, chapels of ease, and proprietary chapels, with the hours of divine service in each. Some tracts suitable to the approaching occasion have been prepared by the society for Promoting Christian Knowledge. Effective measures will be employed to circulate them, and to offer bibles and prayer-books, both in English and foreign languages, for sale at a cheap rate. A convenient depository will be formed at Knightsbridge for that purpose. To promote friendly intercourse with religious foreigners, it is proposed to hold a weekly meeting, and to open one or two reading-rooms, in which foreign pastors and other strangers properly introduced, will have an opportunity of meeting the clergy, and in which a register of addresses will be kept. A reading-room has already been engaged in the parish of St. Pancras. A special committee has been formed to make these arrangements. The above are some of the measures adopted by the bishop and clergy of the metropolis, to give our foreign visitors a friendly reception; to provide them with the means of public worship; and to counteract, as far as possible, the moral and spiritual evils arising from a large and miscellaneous assemblage of strangers, including many of the worst and most dangerous characters, not only of other countries, but of our own."

A letter was read from the rev. G. F. McArthur, secretary to the Sydney Diocesan Committee, dated Sydney, Oct. 7, 1850. The following are extracts: "Tuesday, Oct. 1, was a happy day for the church in Australia. At eleven A.M., the bishops of Sydney, New Zealand, Tasmania, Adelaide, Melbourne, and Newcastle, assembled in the temporary cathedral church of St. Andrew; and after the conclusion of morning prayer there was celebrated a 'most comfortable' communion of the body and blood of Christ. The bishops and some sixteen of the clergy, together with about 150 brethren of the laity, partook of the eucharistic feast. It was a joyous day. My Australian heart could not but be warm, when I thought of the glorious results which, we may reasonably anticipate, will follow upon the establishment of our beloved church in the integrity of her system. What a glad heart must our reverend bishop have, when he looks upon his suffragan brethren, and feels that God has blessed his endeavours to extend the number of chief pastors in this province! You will, I know, feel interested in hearing of the first conference of the bishops in Australia; and I have therefore written more fully than I otherwise should have done." The secretaries stated that they had received a communication from Sydney, by which it appeared that a public meeting of the bishops, clergy and laity of the church of England had been held in Sydney, on Tues-

day evening, Oct. 29, for the purpose of establishing an Australasian Board of Missions, to be supported by voluntary contributions from the six dioceses of Sydney, New Zealand, Tasmania, Adelaide, Melbourne, and Newcastle; and having for its object the propagation of the gospel among the heathen races in the province of Australasia, New Caledonia, the Loyalty Islands, the New Hebrides, the Solomon Islands, New Hanover, New Britain, and the other islands in the Western Pacific. The bishop of Sydney presided, and the meeting was addressed by the bishops of Sydney, Tasmania, Adelaide, New Zealand, Melbourne, and Newcastle; several of the laity of the colony taking part in the proceedings.

Other business was transacted.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, April 5, 1851.

The monthly meeting of the society took place on March 21, the archbishop of Canterbury in the chair. The report of the finance committee, containing the estimate for the ensuing year, was read.

It is already generally known that the society has determined upon a public commemoration of its third completed jubilee. On Trinity Sunday, June 15, the society will have accomplished 150 years of missionary labour; and on the following day, June 16 (the anniversary of the signing of its charter), it is proposed (D.V.), to have the full service of the church at Westminster abbey, on which occasion the bishop of London will preach. Tuesday, the 17th, will be devoted to a public meeting of the members and friends of the society; and on Wednesday, the 18th, the anniversary sermon will be preached at St. Paul's cathedral by the bishop of St. Asaph. On the following Sunday, June 22, sermons appropriate to the occasion will be preached in many of the principal London churches; but, in consequence of the recent collection under the Queen's letter, it is thought better to defer the jubilee sermons generally to a later period, perhaps to the season of Advent, or even to Epiphany, 1852, as the jubilee is to extend throughout an entire year, that is, from June 1851 to June 1852.

The diocese of Nova Scotia has of late been the scene of some important proceedings. The archbishop of Canterbury addressed the following letter to the clergy of Nova Scotia: "You are doubtless aware that with the death of your late lamented diocesan the provision hitherto made by the imperial government for the support of the bishopric of Nova Scotia terminates; and I need hardly say that there is no probability of even a reduced allowance from that quarter. The only portion of the salary enjoyed by the late bishop, which remains available, is the interest of the fund left by archbishop Tennison, amounting to about £440 a-year. This fund, as must be well known to you, is appropriated to the 'maintenance of bishops in America,' at the discretion of the Society for the Propagation of the Gospel, and might, if the society thought fit, be assigned, wholly or in part, to the bishop of Newfoundland, and thus materially relieve its own general funds. I have, however, no reason to doubt that the society will be willing to contribute liberally from the fund in question to the continuance of the see of Nova Scotia, provided that the clergy and laity of that diocese show themselves ready to meet such annual grant by a liberal contribution on their part. I need hardly remind you that a bishop has now been maintained in Nova Scotia for upwards of sixty years, to the manifest advantage of the church and the benefit of the province generally, without any expense to the inhabitants. That support has now been withdrawn; but I trust that I do not mistake the feelings of the members of the church in presuming that they will be anxious to meet the difficulty arising from the cessation of government aid by their voluntary contributions. A moderate income is all that is required; but, at whatever amount it be fixed (and of this the clergy of the colony are the most competent judges), it should be derived from capital subscribed, so as to secure a permanent endowment of the see. It seems only fitting, too, that a suitable residence for the bishop should be provided from local resources. What proportion of the necessary income of a bishop can be raised in the diocese I have no means of judging; but I sincerely trust that both clergy and laity will perceive that the present is an occasion for the exercise of an ungrudging liberality. And I would urge you, therefore, to take immediate measures for commencing an endowment fund. Looking, then, to the urgency of the case, I request that this letter may be read in every church, chapel, and missionary station, on some convenient Sunday, and that subsequently a sermon be preached and a collection made for the fund in question. It might be proper also to have meetings of the members of the church at all the more important places, in aid of the same object. But your own local knowledge and experience will suggest the most likely means for the attainment of the end in view; and I am satisfied that you may confidently reckon on the sympathy and co-operation of the society, and other friends of the colonial church in this country. I will only further add that it is important that no time be lost, as any delay in the appointment of a bishop must be attended with serious inconvenience to the diocese."

In consequence of this letter thirty-two clergymen and twenty-eight lay-delegates from different parishes assembled at Halifax on January 29th, when the following answer to the archbishop's letter was agreed upon:

"May it please your grace,—We, the archdeacon and clergy of Nova Scotia, now assembled in Halifax to deliberate on the important matters which have been submitted to our consideration in your grace's letter of December last, cannot separate and return again to our homes without expressing in the most cordial manner our grateful thanks for the care and anxious attention to our spiritual interests which are manifested in that communication. Deeply impressed as we are with the importance of the present juncture in the history of our provincial church, and fully aware of the nature of our present condition, we are yet much comforted and encouraged by the expressions of kindness and promise which you address to us. As it has been our earnest wish to give immediate efficacy to your grace's suggestions and recommendations, we have called in to our aid the assistance of such of the lay members of the church as felt anxious to give us active co-operation in our efforts to carry into effect the practical measures that may be thought necessary in the present contingency. With their help, and under the guidance of the Spirit of grace, we hope to call forth the zeal and liberality of all the members of the church in the diocese; so that whatever may be done, according to our means, it may be done effectually. It shall be our anxious endeavour to adopt with the least possible delay, within our respective parishes, such means of practical tendency as may seem best calculated to accomplish the object we have in view. A committee of correspondence and general superintendence has been established in Halifax, who possess the full confidence of the meeting, and who will form a medium of communication between England and Nova Scotia, for forwarding in the most efficient manner the desire of the church, as expressed in a meeting of the clergy and laity that has been recently held. We have only to say, further, that we have been unanimous in every measure of importance that has been discussed and matured in the present meeting; and we have so long enjoyed the blessing of unanimity and har-

mony under the prudent, mild, and parental rule of our late lamented diocesan, that we cannot but earnestly implore your grace to use your utmost exertions, in the selection of a successor to the see, to send us one like-minded with him, of ardent zeal and piety, of proved attachment to the doctrines and discipline of our reformed church, and altogether free from any extreme opinions, tending either toward superstitious errors on the one hand, or latitudinarianism on the other. In conclusion, permit us to solicit your grace's prayers to our divine Head for the spiritual and temporal welfare of the church in this remote portion of your extensive charge. We beg leave to subscribe ourselves, dutifully and respectfully, your grace's faithful servants in the Lord."

The rev. Hibbert Binney, D.D., fellow and tutor of Worcester college, Oxford, was consecrated bishop of Nova Scotia at Lambeth, on March 25th.

NATIONAL SOCIETY

Queen's Letter.—As the collections under the queen's letter have now generally been made throughout the country, it may be satisfactory to the friends of the society to learn that, although the amount collected is not so large as on former occasions, it is fully as much as could have been anticipated under the peculiar circumstances of the country at the time it was issued. The letter, though dated August, 1849, was not issued till January, 1850; and, during the interval, the country responded most liberally to the call of a general thanksgiving-offering on the occasion of the cessation of the cholera. Nor should the fact of agricultural distress be overlooked in estimating the amount of collections from the rural districts. Probably, too, the extended operations of the society, as well as of the government, in calling forth local efforts for building training institutions, school-rooms, and residences, and for other educational purposes, have had the effect of lessening the sums received under the queen's letter. The proceeds of the royal letters granted to the society may be stated as follows:

Year of Letter.	No. of Money Returns.	Amount collected.
1823 ..	6615 ..	£28,292 2 10
1832 ..	7472 ..	23,584 11 11
1837 ..	8206 ..	24,838 1 2
1840 ..	9167 ..	30,001 19 9
1843 ..	9341 ..	32,601 14 7
1846 ..	8932 ..	27,191 2 1
1849 ..	8979 ..	24,700 11 2

The aggregate of the collections, when all the returns are received, will no doubt reach the sum of £25,000, being £2000 less than was raised in 1846; but even now this deficiency might be very materially reduced by a vigorous effort on the part of those clergymen who have not yet made a collection for the society.

Diocesan Intelligence.—England and Ireland.

LONDON.—METROPOLIS CHURCHES FUND.

"London House, 18th March, 1851.

"Fifteen years have now elapsed since I appealed to the members of our church for the means of erecting fifty additional churches in the metropolis and its suburbs, where the greatest disproportion existed between the numbers of the population and the provision made for their religious instruction and pastoral superintendence. It is with feelings of devout thankfulness that I acknowledge the large measure of success with which that undertaking has been blessed by him whose glory it was designed to advance. The contributions to it far exceeded, both in number and amount, what I had ventured to hope for. Since the first appeal was made, in July, 1836, the sum of £240,000 has been collected and expended in building, or assisting to build, sixty-four churches, the total cost of which has been upwards of £445,000. Six additional sites have been obtained by gift or purchase, and churches will be built upon them as soon as the requisite funds are supplied. That part of the fund which was subscribed for the erection of ten new churches in the parish of Bethnal Green was raised for schools as well as churches. The expenditure of the general fund has been restricted to churches, parsonage-houses, and endowments; and the above-named sum includes the cost of twelve parsonage-houses, seven sets of schools, and five small endowments. In addition to the number of churches above specified, two others have been erected by the pious munificence of individuals: one in Westminster, with an endowment, parsonage-house, and schools; the other in the parish of St. George's-in-the-East. Another church is building in Westminster at the sole charge of one of the canons and his lady. But these sixty-seven new churches will not supply the deficiency which existed when the fund was first set on foot; and since that time the population of the metropolis has gone on increasing at the rate of 30,000 a year. In thirteen of the most destitute parishes, containing, according to the census of 1841, a population of about 700,000, not fewer than 100 additional churches and 200 clergymen are required to carry out with full effect the parochial system of our church. It is therefore manifest that a renewed and vigorous effort is required to provide the means of grace for large masses of the people, who are now living beyond the reach of the church's teaching and ordinances, and without pastoral superintendence. And surely an unmistakeable call is made upon us by the providence of God, in the course of passing events, to bestir ourselves on the side of truth and holiness, and not to leave our poorer brethren an easy prey to popery on the one hand, or to socialism and infidelity on the other. The beneficial results of what has been already done afford an ample encouragement to us to persevere in this work of charity. I may mention, as a specimen of those results, what has taken place in one parish. In an address presented to me, last year, by the churchwardens of Bethnal Green, upon the occasion of the completion of the last of the ten new churches built in that parish, after enumerating the numerous local charities which had been called into existence, they say, 'The beneficial results of this great undertaking are already strikingly apparent in the moral, social, and physical improvement of the population of the parish, and are acknowledged by many who at first anticipated the failure of the design.' I may add, although this is but a very secondary consideration, that, wherever a new church has been erected, the value of the surrounding property has been considerably increased. The operations of the Metropolis Churches Fund will now be extended to the whole of the diocese of London; and contributors to it may give their subscriptions for any particular church, and with such conditions respecting patronage as they may think best. Of the churches already built with the aid of this fund, twenty-one are in the patronage of the patrons of the parish churches, twenty-six in that of the incumbents of the parish churches, one in private patronage, one in the patronage of trustees, and the remaining fifteen are in the patronage of the bishop of the diocese, in addition to fourteen included in the twenty-one first mentioned. Earnestly recommending this important work to your liberality and your prayers,

"I remain, your faithful servant in Christ,

"C. J. London."

Miscellaneous.

ADDRESS OF THE PRELATES.

We, the undersigned archbishops and bishops of the provinces of Canterbury and York, do most earnestly and affectionately commend the following address to the serious consideration of the clergy of our respective dioceses:—

J. B. Cantuar.	G. Peterborough.
T. Ebor.	C. St. David's.
C. J. London.	H. Worcester.
E. Dunelm.	A. T. Cicester.
C. R. Winton.	J. Lichfield.
J. Lincoln.	T. Ely.
C. Bangor.	S. Oxon.
H. Carlisle.	T. V. St. Asaph.
G. Rochester.	J. Chester.
J. H. Gloucester and Bristol.	S. Norwich.
	A. Llandaff.
C. T. Ripon.	Auckland, Sodor, and Man.
E. Sarum.	

Beloved brethren,—We have viewed, with the deepest anxiety, the troubles, suspicions, and discontents, which have of late, in some parishes, accompanied the introduction of ritual observances exceeding those in common use amongst us. We long indulged the hope that, under the influence of charity, forbearance, and a calm estimate of the small importance of such external forms, compared with the blessing of united action in the great spiritual work which is before our church, these heats and jealousies might by mutual concessions be allayed. But, since the evil still exists, and in one most important feature has assumed a new and more dangerous character, we feel that it is our duty to try whether an earnest and united address on our part may tend, under the blessing of God, to promote the restoration of peace and harmony in the church. The principal point in dispute is this: Whether, where the letter of the rubric seems to warrant a measure of ritual observance, which yet, by long, and possibly by unbroken practice, has not been carried out, the clergy are either in conscience required, or absolutely at liberty, to act each upon his own view of the letter of the precept, rather than by the rule of common practice. Now, as to this question, we would urge upon you the following considerations:—First, that any change of usages, with which the religious feelings of a congregation have become associated, is in itself so likely to do harm, that it is not to be introduced without the greatest caution. Secondly, that, beyond this, any change which makes it difficult for the congregation at large to join in the service is still more to be avoided. Thirdly, that any change which suggests the fear of still further alterations is most injurious. And fourthly, that, according to the rule laid down in the book of common prayer, where any thing is doubted, or diversely taken, "concerning the manner how to understand, do, and execute the things contained in that book, the parties that so doubt, or diversely take any thing, shall alway resort to the bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not contrary to any thing contained in that book." The fair application of these principles would, we believe, solve most of the difficulties which have arisen. It would prevent all sudden and startling alterations; and it would facilitate the reception of any change which was really lawful and desirable. We would therefore first urge upon our reverend brethren, with affectionate earnestness, the adoption of such a rule of conduct. We would beseech all who, whether by excess or defect, have broken in upon the uniformity and contributed to relax the authority of our ritual observances, to consider the importance of unity and order, and by common consent to avoid whatever might tend to violate them. In recommending this course as the best under present circumstances, we do not shut our eyes to the evil of even the appearance of any discrepancy existing between the written law and the practice of the church. But there are many cases where the law may be variously interpreted; and we believe that we are best carrying out her own principles, in urging you to have recourse, in all such cases, to the advice of her chief pastors. But, beyond mere attempts to restore an unusual strictness of ritual observance, we have to deal with a distinct and serious evil. A principle has of late been avowed and acted on, which, if admitted, would justify far greater and more uncertain changes. It is this: That, as the church of England is the ancient catholic church settled in this land before the Reformation, and was then reformed only by the casting away of certain strictly defined corruptions; therefore, whatever form or usage existed in the church before its reformation may now be freely introduced and observed, unless there can be alleged against it the distinct letter of some formal prohibition. Now, against any such inference from the undoubted identity of the church before and after the Reformation we feel bound to enter our clear and unhesitating protest. We believe that at the Reformation the English church not only rejected certain corruptions, but also, without in any degree severing her connexion with the ancient catholic church, intended to establish one uniform ritual, according to which her public services should be conducted. But it is manifest that a licence such as is contended for is wholly incompatible with any uniformity of worship whatsoever, and at variance with the universal practice of the catholic church, which has never given to the officiating ministers of separate congregations any such large discretion in the selection of ritual observances. We therefore beseech any who may have proposed to themselves the restoration of what, under sanction of this principle, they deemed a lawful system, to consider the dangers which it involves, to see it in its true light, and to take a more just and sober view of the real position of our church; whilst, with equal earnestness, we beseech others who, either by intentional omission or by neglect and laxity may have disturbed the uniformity and weakened the authority of our prescribed ritual, to strengthen the side of order by avoiding all unnecessary deviations from the church's rule. Such harmony of action, we are persuaded, would, under God's blessing, go far towards restoring the peace of the church. This happy result would more clearly exhibit her spiritual character; the mutual relations of her various members would be more distinctly perceived; and our lay brethren would more readily acknowledge the special trust committed to us as stewards of the mysteries of God, "for the edifying of the body of Christ." They would join with us in asserting, and, if need be, defending for themselves, as much as for us, the true spiritual freedom of the church. They would unite with us in a more trustful spirit, and therefore with a more ready will, in enlarging her means, and strengthening her powers for the great work she has to do amongst the swarming multitudes of our great towns at home, and of our vast dominions abroad; and that church, which has so long received from the hands of God such unequalled blessings, might continue to be, yea, and become more and more, "a praise in the earth."

March 29, 1851.

CHURCH EXTENSION FUND.

A committee, formed under the sanction of the archbishops, and encouraged by the approval of several of the bishops with whom they have consulted, have determined to open a fund, into which contributions may be poured for the purposes of church extension. Their desire is to make the plan as comprehensive as possible, and to afford counsel and assistance to churchmen, scattered throughout the country, who long to see the blessings of the parochial system extended and mul-

tiplied, but have their separate views as to the best mode of accomplishing their object. For this purpose it is intended to receive contributions for any existing church building society, to collect and circulate information respecting local wants, and invite help for specified churches and parishes, and out of their funds not specially appropriated to make grants to assist in the erection of churches in populous districts, without any restriction as to patronage. When the want is clearly proved, and a reasonable amount subscribed by persons interested in the neighbourhood, help will be given by the committee, leaving the applicants themselves to settle the question whether the patronage of the church shall be in the hands of the crown, the bishop, the incumbent, or of some individual contributor, or of a body of trustees chosen by the subscribers. Donors to the general fund will, however, be at liberty in all cases to specify to which description of church they wish their contributions to be applied. The committee does not propose to supersede the functions of any existing society, but hopes, by calling public attention to the spiritual wants of their countrymen, to assist many which are labouring in their several spheres for one common end. They think their object will be best promoted by collecting and dispensing funds for a limited period, and propose, therefore, not to entertain any application for aid which shall not reach them in the course of the year 1851.

THE ECCLESIASTICAL COMMISSIONERS FOR ENGLAND.

(Extracts from the third general report).

By the act 13 and 14 Vict., c. 94, sect. 26, it is enacted, "That the ecclesiastical commissioners for England shall in each year, on or before the first day of March, make a report, under the corporate seal of the said commission, to one of her majesty's principal secretaries of state, of all the proceedings of the said commission for the year preceding the first day of November then last past, and shall annex to such report copies of the schemes sanctioned and approved by the queen in council during such year, and also an abstract of the accounts of the said commission during such year."

The commissioners, in proceeding to carry out this enactment, would premise that, having presented to her majesty two reports, dated respectively the 24th day of June, 1845, and the 10th day of June, 1847, which have been laid before parliament, containing statements of their proceedings from the date of their incorporation up to the 10th of June, 1847, they have deemed it advisable that this report should not be confined to the year preceding the 1st of November last, as required by the act, but should comprise the whole period which has elapsed since the date of their last report. During that period several acts of parliament have been passed, affecting the powers and duties of the commissioners. Many additional schemes also have been prepared by the commissioners, and laid before her majesty in council; and copies of the orders in council ratifying such schemes have been laid before parliament up to the end of the year 1850. In the commissioners' first report, in 1845, reference was made to the prospective creation of a new see of Manchester, upon the union of the secs of St. Asaph and Bangor. By the act of 1847 the former provisions relating to the union of the sees of St. Asaph and Bangor, and the creation of the see of Manchester, were repealed, and other provisions substituted. Under the authority of that act, the bishopric of Manchester has been founded and endowed. The orders in council for those purposes, and for providing a temporary residence for the bishop, were gazetted respectively on 21st August, 1847, 15th February, 1848, and 6th February, 1849, and have already been submitted to both houses of parliament. The commissioners have further availed themselves of the powers conferred upon them by the act 6 and 7 Will. 4, c. 77, and have abolished all peculiar and exempt jurisdictions in the following dioceses: Bath and Wells, Exeter, Gloucester and Bristol, Ripon. Under the authority and pursuant to the provisions of the same act, the commissioners have taken the preliminary steps for procuring the new septennial return, as required by that act, of the revenues of all the archbishoprics and bishoprics of England and Wales, to the end of the year 1850. In accordance with the directions of the act of last session, the fund accruing to the commissioners under the act 6 and 7 Will. 4, c. 77, and designated the "Episcopal Fund," has been carried to and now forms part of the common fund. The balance in favour of the episcopal fund, including the monies due to the commissioners in respect of such fund at the time of the passing of the act of last session, amounted to £24,141 7s. 3d. The great disappointment at the continued suspension of the commissioners' grants, which was felt generally, and especially by those persons who, in the not unreasonable expectation of assistance, had exerted themselves to relieve spiritual destitution, by the erection of new churches, induced the commissioners, in the early part of 1848, to take steps for ascertaining whether the principle of anticipation, which had been acted upon in providing for the endowment of new districts under the church endowment act, 6 and 7 Vict., c. 37, might not without danger be somewhat further applied. The commissioners were advised that this might be done to a limited extent; and they accordingly proceeded to consider all the applications which had been made to them prior to the 1st of October, 1844; when it appeared, that to raise the whole of the livings, in behalf of which the applications were made, to the respective amounts contemplated by the original scale, a sum exceeding £18,000 per annum would be required. Under these circumstances, the commissioners felt that they were precluded from dealing with more than a small portion of the cases above referred to, and that in these they were compelled to make only partial augmentations. These grants amount in the whole to £3,924 per annum. The total number of districts so constituted now amounts to 228, with a population of 804,309. Of these districts 145 have been provided with churches, and have thus become new parishes, under the 15th section of the act. Besides the grants in augmentation of income, the commissioners have been enabled also to extend their grants towards providing houses of residence for the clergy. In 1848 the bishop of Durham made known to the commissioners his intention of placing at their disposal a sum of £2,000 a year, over and above the contribution of £11,200 a year to which he is legally liable. The commissioners having determined to apply the benefaction, according to a suggestion of his lordship, towards providing parsonage houses within the diocese of Durham, the bishop has recently made a further donation to the commissioners of £1,000 for the same object. The total sum received up to the 1st of November last amounted to £4,854. Some further measures have been adopted by the commissioners for rearranging the limits of archdeaconries, the creation and endowment of new archdeaconries, and for the endowment of other archdeaconries. The commissioners have sanctioned the grant, under the act 5 and 6 Vict., c. 108, of several building and mining leases.

ERRATUM IN LAST PART.

P. 232, last line of Stanzas by K., *for* live *read* love.

TO CORRESPONDENTS.

We cannot notice anonymous communications, or return MSS

We propose ere long to issue another index.

REGISTER
OF
Ecclesiastical Intelligence.

JUNE, 1851.

Ordinations.

ORDINATIONS APPOINTED

By abp. of York, in York cath., June 15.
By bp. of London, June 15.
By bp. of Durham, in Auckland castle, July 27.
By bp. of Winchester, July 6.
By bp. of Exeter, June 15.
By bp. of Salisbury, June 15.
By bp. of St. David's, in Abergwili church, June 15.
By bp. of Chichester, in Chichester cath., June 15.
By bp. of Lichfield, June 15, Sept. 21, Dec. 21.
By bp. of Ely, in Ely cath., June 15, Sept. 27.
By bp. of Chester, in Chester cath., June 15.
By bp. of Llandaff, in Llandaff cath., June 15.
By bp. of Down and Connor, in St. Anne's church, Belfast, June 15.

Preferments.

J. H. Singer, D.D., to be archdeacon of Raphoe.

Name.	Parish and County.	Population.	Patron.	Value. £
Barrett, W.	Saintbury (R.), Gloucestershire	133	J. R. West	*415
Bayly, T.	St. Peter the Great (V.), Chichester	5021	D. & C. of Chichester	*150
Beardsworth, G.	Selling (V.), Kent	590	Lord Sondes	*255
Clayton, C.	Holy Trinity (P.C.), Cambridgeshire	2189	Bp. of Ely	96
Corrance, H. F.	Burton-Overy (R.), Leicestershire	449	Rev. R. Thorp	*497
Corrie, G. E.	Newton (R.), Cambridgeshire	400	Bp. of Ely	*1135
Cubitt, B. L.	Catfield (R.), Norfolk	655	Bp. of Norwich and G. Cubitt, alt.	467
Davidson, T.	St. Stephen (R.), Ipswich, Suffolk	503	Rev. W. Burgess	*82
Dawson, J.	St. Peter-at-Arches (R.), Lincoln	548	Bp. of Lincoln	*59
Dyson, H. J.	Barking (V.), Essex	8718	All Souls' coll., Oxford	*767
Evans, E.	Bettws-yn-Rhos (V.), Denbighshire	911	Bp. of St. Asaph	*333
Eyres, C.	Great Melton (R.), Norfolk	429	Caius coll, Cambridge	*652
Flavelle, J. F.	Creggan (R.V.), Armagh		Abp. of Armagh	
Garland, N. A.	Sibbertswold (V., and Coldred (V.), Kent	408 & 157	Lord primate	*255
Green, J. ....W.	Little Leighs (R.), Essex	182	Rev. J. C. Green	*398
Grenside, J. D.	Donington (V.), Lincolnshire	2026	Rev. J. Wilson	126
Gutch, C.	St. Saviour's (P.C.), Leeds, Yorkshire		Trustees	
Halloran, W.	Castlemartyr (R.), Corkshire		Bp. of Cork	
Handy, W. F.	Ballinamara (V.), Kilkenny		D. & C. of St. Canice, Kilkenny	
Hughes, W.	Bettws-Gwerfil-Goch (R.), Merionethshire	279	Bp. of St. Asaph	124
Hutchinson, J.	Great Berkhampstead (R.), Hertfordshire	2979	The crown	*434
Irby, hon. L. C.	Whiston (R.), with Denton (R.), Northamptonshire	66 & 557	Lord Boston	286
Jellett, H.	Ballyspillane (V.), Corkshire		Bp. of Cork	
Jeremie, F. J.	Hibaldstow (V.), Lincolnshire	688	Bp. of Linc. & M. D. Dallison, alt.	328
Jones, J.	Llanarmon-yn-Jal (V.), Denbighshire	1823	Bp. of St. Asaph	*282
Kirkham, J.	Llanbrynmair (V.), Montgomeryshire	2019	Bp. of St. Asaph	*330
Knox, —.	Glenarm (R.), with Templeoughter (V.), Antrimshire		Bp. of Down and Connor	
Lee-Warner, G. B.	St. Mary Bredin (V.), Canterbury	754	Rev. H. L. Warren	*149
Marriott, O.	Goxhill (V.), Lincolnshire	892	Lord chancellor	116
Pemble, H.	North Mundham (V.), and Hunston (V.), Sussex	495 & 193	J. B. Fletcher	*269 348
Penrose, J. D.	Magourney (R.), Corkshire		Bp. of Cork	
Pye, H. J.	Clifton-Campville (R.), with Chichester (C.), Staffordshire	921 & 162	H. J. Pye	*1125
Raven, J. H.	Worlington (R.), Suffolk	351	Hon. T. Windsor	*197
Rodd, H. T.	Gwinear (V.), Cornwall	2862	Bp. of Exeter	*308
Rowlandson, J.	Kirby-Moorside (V.), with Cockan (C.) and Gillimoor (C.), Yorkshire	2758	Lord chancellor	417
Sayres, E.	Cold Ashton (R.), Gloucestershire	414	W. Batchellor	492
Smith, J.	Rotherfield Greys (R.), Oxfordshire	1535	Trin. coll., Oxford	*714
Stacpoole, A. D.	Writtle (V.), Essex	2521	New coll., Oxford	*718
Stone, G.	Thurgarton (R.), Norfolk	247	Bp. of Norwich	206
Thomas, D.	St. Mary-le-Port (R.), Bristol	277	L. Cooke	150
Thurtell, A.	Caldecott (R.), Norfolk	48	Sir H. Bedingfield	6
Webb, F.	Castlemagner (R.), Corkshire		Bp. of Cork	
Wilson, R.	O'Brien's Bridge (P.C.), Clareshire		D. & C. of Killaloe	
Winter, J.	Postling (V.), Kent	182	Lord primate	*246
Worthy, C.	Allhallows Goldsmith (R.), Exeter	360	D. & C. of Exeter	66

Allan, J. L., mast. Cranbrook gram. sch., Kent.
Bradley, E., mast. Martock gram. sch., Somerset.
Clark, S., princ. Battersea training-coll.
Croughton, R. F., chap. Newmarket un., Suffolk.
Eaton, J., chap. Shardlow un., Derbyshire.
Griffith, D., chap. Anglesey county gaol.
Haslewood, J., chap. viscount De Vesci,
Stey, S., rur. dean Oakbrook, Derbyshire.
Macmichael, J F., bd. mast. Ripon gram. sch.
Nash, T. E., rur. dean Cloyne.
Symons, T. P., chap. Wigan un., Lancashire.
Wade, F., chap. earl of Albemarle.
Warcup, T. &c., chap. H.M.S. Penelope.
Williams, W. W., can. Llandaff.

Clergymen Deceased.

Ashley, T., rec. Great Shefford, Berkshire (pat. Bras. coll., Oxford), 79.
Atkinson, C., LL.D., rec. Creggan, and treasurer of Armagh.
Ballard, J., vic. Cropredy, Oxfordshire (pat. bp. of Oxford), 69.
Boone, T. C., vic. Kensworth, Hertfordshire (pat. d. & c. St. Paul's), 33.
Bourne, R., rec. Rathcormac, Corkshire (pat. P. Smith).
Brabazon, G., rec. Painstown, Meathshire pat bp. of Meath).
Broadley, R., rec. Bridport (pat. carl of Ilchester), and Cattistock, Dorset (pat. trustees of Sril), 75.
Coldridge, T., rec. Allhallows Goldsmith, Exeter (pat. d. & c. Exeter), 33.
Dillon, R, M., rec. Dundonald, Downshire (pat. S. Clelan).
Hall, E., vic. Penkridge, Staffordshire (pat. lord Hatherton), 46.
Hutchinson, J. E. S., vic. East Stoke, Nottinghamshire (pat. chanc. of Lincoln cath.), 46.
Ingram, E. W., can. Worcester, 66.
Jones, J. T., rec. Saintbury, Gloucestershire (pat. J. R. West), 66.
Kinsey, W. M., rec. Rotherfield Greys, Oxfordshire (pat. Trin. coll., Oxford), 62.
McCindon, J., p. c. Briercliffe, Lancashire, 40.
Miller, G. T., cur. Broadclyst, Devonshire, 26
Mills, F., late rec. Barford, Warwickshire, 96.
Molesworth, — rec. Beaworthy, Devonshire (pat. sir W. Molesworth).
Ruddock, N., rec. Stockland, Bristol (pat. T. Daniel), and vic Westbury-cum-Riddy (pat. bp. of Bath and Wells), Somersetshire, 74.
Sandon, T., p. c. Barlings and Greetwell, Lincolnshire, 50.
Thompson, M., rec. Brightwell, Berkshire (pat. bp. of Winton).
Varian, J. H., cur. St. Jude, Manchester.

Testimonials of respect have lately been presented to the following Clergymen:

Hodgens, T., late cur. Melbourne Port, Dorsetshire.
Kittermaster, F. W., late cur. Bangor-Iscoed, Denbighshire.
Marshall, W., late cur. Dalwood, Devonshire.
Thompson, H. T., late cur. Wellington, Somersetshire.
Tull, H., inc. St. John, Chadderton, Lancashire.
Twig, R., cur. St. Peter Bywell, Northumberland.
Walsh, J. H. A., p. c. Christ Church, Westminster, on twentieth anniversary of incumbency—plate.
Wilkins, J. S., late ass. min. St. Saviour, Chelsea, Middlesex.

Miscellaneous.

EXTENSION OF THE PAROCHIAL SYSTEM.

The following address on parochial extension was presented to her majesty, by the archbishop of Canterbury, on Monday, the 14th April:—

"To the queen's most excellent majesty.

"The humble address of the undersigned prelates, lords of your majesty's most honourable privy council, and others, members of the united church of England and Ireland, showeth,

"That in many parts of England and Wales, where the population has outgrown the provisions originally made by the church for the religious instruction of the people, there is an absolute and immediate necessity for an extension of the parochial system. Great as the undertaking may be, and difficult as it may seem, to make the parochial and ecclesiastical system adequate to the exigencies of the times, the church, it is believed, possesses in her temporalities, and in the wealth and liberality of her members, resources sufficient, if properly drawn out and applied, to afford spiritual instruction to the whole of the nation, insomuch that in a few years there need be 'no sheep without a fold, nor any fold without a shepherd.' It has been ascertained by 'your majesty's commissioners appointed to inquire into the practicability and mode of sub-dividing all densely peopled parishes in England and Wales,' that there is a pressing demand for the erection of 600 new churches, which should, in most cases, have parishes assigned to them, and these of course involve the appointment of one clergyman at least to each; 600 additional churches, therefore, with as many clergyman attached to them, is the first great want towards rendering effective our parochial system. It is estimated by your majesty's commissioners that these churches would cost, on an average, £3,500 each, if built in that simple ecclesiastical style, both internally and externally, which suits the dignified simplicity of our reformed worship—the total cost of those 600 sacred edifices would, therefore, amount to £2,100,000. The commissioners are of opinion that, if a sum of about one million sterling could be supplied from some general fund, local subscriptions, and the liberality of churchmen (as experience hitherto has shown) would supply the rest. Again to provide every clergyman with a stipend of £200 per annum would require an income of £120,000; and to endow every church with £50 a year more for the maintenance of the fabric, would require an additional yearly sum of £30,000: £150,000 a year, therefore, must be provided for the support of the 600 new churches and their officiating ministers; but, further, it would be desirable in all cases, and in some necessary, to attach residences, or parsonage-houses, to the new parishes. In many cases where the labours of a faithful pastor were duly valued by his flock, it might be expected that a residence would be provided for him; but, taking each parsonage-house to cost, on an average, £800, a sum of £120,000 (supposing a like sum were granted by the bounty board) would be sufficient to make a grant of half the cost of each parsonage, leaving the rest to the liberality of the congregations. The founding of schools for the poor in every new parish and district will follow as a matter of course upon the erection of the church and the appointment of a minister; for this important object, the committee of your majesty's most honourable privy council on education will be ready to contribute its aid; and with the help of local resources, and other contributions, it might reasonably be expected to see, in a few years, increased school accommodation for more than 200,000 children. An important class of men which has lately been introduced into the church, with the sanction of the bishops, will not be omitted in any scheme for extending parochial efficiency: the scripture reader is now acknowledged to be a valuable auxiliary to the clergyman—his salary is from £50 to £70 a year; and, if even there were no public funds available for introducing 1,000 such men into the new-formed parishes, it might be safely left to the laity, in their respective districts, to furnish the small stipends required for these useful agents. From the same source would flow free-will offerings sufficient to maintain with food, shelter, and clothing, godly women who might be disposed to undertake to visit the dwellings of the poor, to soothe the hours of sickness, to take the neglected children by the hand, and conduct them to school, and to supply what is wanting in our district visiting associations. We do not undertake to set forth at length the resources by which these important objects may be accomplished: the intention of this paper is mainly to lay before your majesty the wants of the population. At the same time, we may properly refer to the two reports recently issued from the two royal commissions, one of which was appointed to inquire into the state of the property of the church,

the other into the means of increasing its efficiency. These reports suggest several measures, too complicated to be here stated in detail, by which a large amount of money, both in capital and revenue, might be obtained for the purposes contemplated. In the first place, it is proposed that the patronage of a portion of the benefices in the gift of the lord high chancellor of England should be resigned in favour of the proposed new parishes, and the value of the advowsons applied in successive years to the erection of churches. Should this be considered inexpedient, and the whole of the lord chancellor's patronage be retained, the undersigned would humbly express a hope that some other mode may be devised, by the wisdom of your majesty's government, for giving the church, where her ministrations are needed, the full benefit of these resources. It is also shown, on the same authority, that by a better system of managing church property not less than half a million per annum might be obtained, in the course of a few years, for the support of the additional clergymen which our crowded towns and widely-extended parishes require. The overwhelming duties which now devolve upon some of the bishops (owing to the enlarged population and the happy circumstances of an increase also in the number of clergy) appear to make it desirable that there should be a corresponding increase of the episcopate; and, if your majesty in your wisdom should see fit to recommend such a measure, the revenue and residence of the deanery in some places might be made available, where fitting circumstances concur. The foregoing suggestions, however, for the extension of the parochial system, look not only to the actual resources of the church, but to the liberality of her members. It rests with your majesty's government to set the scheme in motion: it will remain for the people to press it forward; and if, in the localities where these contemplated churches are to be founded, one-half of the first cost should be supplied or procured by the congregations, it would be in accordance with the spirit of the church-building acts of parliament that, if it were desired, the subscribers to a certain amount should have a voice in the nomination of the ministers, but in such a manner as to avoid the evils of a popular election. If the blessed truths of the gospel, and its civilizing influences, can be brought within the reach of the great masses of our labouring population, no slight objections, arising from mere secular considerations, should arrest the steps of a Christian government; and no sacrifice should be considered too great to be made on the part of a Christian people. The undersigned, in presenting this humble memorial to your majesty, are far from presuming to take upon themselves the office of advisers, nor would they be understood as expressing an opinion on all the details of the recommendations of your majesty's commissioners: but they respectfully submit that the suggestions embodied in this address may be worthy of your majesty's consideration, and they humbly offer their loyal co-operation with your majesty's government to promote those measures, and draw forth those resources of benevolence which cannot fail, by God's blessing, to confer an inestimable benefit upon the spiritually-destitute thousands of immortal souls."

TITHE COMMISSION.

Copy of the report of the tithe commissioners to her majesty's secretary of state for the home department, dated 24th February, 1851.

[For the year 1850.]

Presented to parliament by her majesty's command.

Tithe Commission office, Feb. 4, 1851.

Sir,—It is our duty to report to you the progress of the commutation of tithes in England and Wales to the close of the year 1850. We have received notice that voluntary proceedings have commenced in 9,634 tithe districts: of these notices one was received during the year 1850. We have received 7,070 agreements, and confirmed 6,778: of these 2 have been received and 2 confirmed during the year 1850. 6,966 notices for making awards have been issued, of which 213 were issued during the year 1850. We have received 5,529 drafts of compulsory awards, and confirmed 5,260; of these 173 have been received and 218 have been confirmed during the year 1850. We have received 11,424 apportionments, and confirmed 11,246; and of these 320 have been received and 353 confirmed during the year 1850. In 12,038 tithe districts, as will be seen from the above statement, the rent-charges to be hereafter paid have been finally established by confirmed agreements or confirmed awards. We have in our possession agreements and drafts of awards as yet unconfirmed, which will include 561 additional tithe districts, and make a total, when completed, of 12,599 districts, in which the tithes will have been commuted. 652 altered appointments were made by the tithe commissioners up to the 31st December, 1850, of which 522 were confirmed. At that date exchanges of glebe lands were effected in 358 places, and 39 such exchanges were in progress. At the close of 1850 we had confirmed 12,344 distinct mergers of tithes. As the term for which this commission has been renewed is more nearly approached, it becomes evident that, although the great work of commutation is substantially achieved, there must remain for a time unfinished portions of it, which must be completed before a quieting act finally extinguishing all tithe can properly be passed. It is also clear that powers connected with tithes and rent-charges must exist somewhere at the expiration of the present tithe commission. Of these powers some must be permanent, some temporary. Of the work remaining finally to complete the commutations, and prepare a quieting act, it may be found expedient, to prevent delays, agitation, and expense, to deal with a part summarily instead of by those regular processes by which the bulk of the tithes have been commuted. It may be useful to say a few words on each of these heads of future arrangements. The powers that must permanently exist relate—First, to the custody and use of documents and maps, and a legal power of giving attested copies of them. Secondly, to re-apportionments on the division of estates, and to the separation of gross rent-charges into distinct portions, when the interest in such rent-charges becomes divided among two or more persons. Thirdly, to the creation of extraordinary charges for hops and market gardens. Fourthly, to the redemption of small rent-charges. Fifthly, to the setting out and defining glebe where its position and boundaries are unknown, and to exchanging ecclesiastical lands and rent-charges. Sixthly, to authorizing mergers where lands and rent-charges now held separately come into the same hands. The powers which will be necessary only for a time relate to—First, the sale of tithe barns and buildings. Secondly, the taxation of valuers' bills, and the giving authority to collect them. Thirdly, a power of confirming such apportionments as cannot be got in before the extinction of the present commission. Fourthly, to the completion of cases now litigating in the superior courts. Fifthly, to the applying the powers as to old and imperfect agreements for giving land for tithes, created by 5th and 6th Vict., c. 54, sec. 7, to the case of a few enclosure awards, of which the arrangements have not been legally completed, if parliament shall be pleased to extend those powers for that purpose. In some cases, where the lands and tithes are reported to us to belong to the same person, we find it impossible to get in mergers; and, if we are to map lands and apportion rent-charges in such cases, great

agitation would be created, and a vast unnecessary expense incurred. Perhaps it might be advisable to merge the tithes by act of parliament in such cases, reserving the rights of all parties interested in tithes at the time. In a very few cases, where different parties have interests in the tithes and in the lands, some litigation might follow; but in most, even of these cases, after full notice, this litigation would proceed from the neglect of the parties, and be a much less evil than the compulsory commutation and apportionment of the whole of such tithes. In another class of cases minute rent-charges must be established, which it will be probably found impossible to persuade the parties to redeem or apportion voluntarily, and which will create disproportionate burthens if they are apportioned compulsorily. For instance, the township of Great Claybrook, in the county of Leicester, consists of 1,071 acres, and contains 98 houses: the only tithes remaining to be commuted are the tithes of pigs, worth 20s., and the tithes of a mill, worth 5s. To establish a rent-charge of 25s., and to proceed by map and apportionment to finish the commutation, would be a harsh and burdensome proceeding. There are apparently 100 cases of like character in the north of England, in which it would be impossible to complete a formal commutation at an expense amounting to less than from 50 to 100 years' purchase of the annual value of the rent-charge; and of this the expense to the public would amount to a considerable proportion. It is true the landowners might redeem these rent-charges; but, where they are numerous, we find it impossible to persuade them to do so. In such cases we think the rent-charge might, in the first instance, be charged on the parish rates. It might be made the duty of the parish officers to call a meeting, and attempt to get the parties to agree to a voluntary apportionment, to be enrolled in the parish books; and, if such agreement could not be obtained, the overseers might call magistrates to apportion and make a like enrolment, and thus the enormous expense of maps and all the regular processes of apportionment would be avoided; or it might be preferable that in cases of such trifling amount the rent-charge should be compulsorily redeemed. The redemption might be fixed at 24 years' purchase on the sum awarded; and the money might, in the first instance, be made payable by the overseers and churchwardens of the parish, who might be directed to make a rate and levy the amount upon the parties, giving the dissentients the right of appeal to the magistrates of the district. These are rather rough measures, though we believe them to be justifiable. What we have next to recommend would perhaps smoothe the operation, or at all events greatly reduce the number of cases. The final consummation of the commutation must be an act declaring tithes to have ceased to exist, and forbidding courts of justice to entertain claims for them. We do not think this should be hastily done. When the tithe commission expires, most of its powers should be maintained in some hands. Full notice should be given by parliament that after a reasonable period, perhaps three years, all claims to tithe would be annihilated; and, towards the end of that period, the mergers and small rent-charges remaining might, without tenable ground of complaint, be dealt with in the summary manner we have pointed out. There are few, perhaps not more than one or two, cases of small acreable moduses, which, we are of opinion, should be left as they are, with an option of future redemption.—We have the honour to be, sir, your very obedient servants,

WM. BLAMIRE,
THOMAS WENTWORTH BULLER,
RD. JONES.

To the right hon. sir George Grey,
Bart., M.P., &c.

ADDRESS FROM THE AMERICAN CHURCH TO THAT OF ENGLAND AND IRELAND.

"To the archbishops and bishops and other authorities of the church of England and Ireland, the presiding bishop of the protestant episcopal church in the United States of America sends greeting: grace, mercy, and peace from God our Father, through Jesus Christ our Lord: God save, bless, and keep you; defending you from the power of sin, Satan, and death eternal. May the Holy Ghost sanctify you to do his will, who raised himself from the grave for our justification, and now sitteth on the right hand of the Eternal, to make intercession for us, his sinful creatures, as the only Mediator between God and man. Amen.—While we deeply sympathize with your sufferings in repelling the unrighteous attacks of the pope of Rome, that great enemy of the gospel, we bless God that you are protected by a civil power, which, under divine mercy, protected your predecessors from papal fulminations in setting forth the holy bible, and enabled, and still enables, you to spread its saving truths throughout a benighted and perishing world. May that union between you and such a Christian government continue unimpaired till popery shall be no more! May the endeavours of misguided men who would sever this connexion (now most of all other times needed for the preservation of united religious liberty) be frustrated. May the arm which is now raised to destroy Moses, under a false pretence of favouring Aaron, be arrested by the united strength of all true Israelities. May the Lord of hosts, the God of Abraham, Isaac, and Jacob, sustain the union of his servants Moses and Aaron, so long as they both cling to the ark of safety, Jesus Christ our Lord. Thus may the church of England be blessed, and her sons and her daughters go in and out in peace and safety, while they serve and worship the God of their martyred fathers in sincerity and truth. These devout wishes are offered with great sincerity to the throne of grace by your lordships' most faithful friend and aged servant in the Lord Jesus Christ,

"PHILANDER CHASE."

"Jubilee college, diocese of Illinois, Jan. 8, 1851."

(The archbishop's reply).

"Lambeth-palace, Feb. 26, 1851.

"RIGHT REVEREND AND DEAR BROTHER.—I have communicated to my episcopal brethren the affectionate letter which you have addressed to us on the subject of the aggression lately made upon our church; and they commission me to convey their joint thanks for your sympathy and for the many kind wishes and feelings towards us, which you have expressed. Though we have much to lament, as well as much to amend, amongst us, I trust there is likewise amongst our people much of vital faith in the truths of the gospel; and late events have had the effect of showing that the false pretensions of the papacy are well understood and justly repudiated throughout the land, and that we need not fear, under God's blessing, the encroachments of Romish tyranny. That the kingdom of God may prevail, and that Christ may reign in every heart, both in the old country and the new, is the sincere prayer of your faithful friend and affectionate brother, "J. B. CANTUAR."

"Right rev. bishop Chase."

ERRATA.

Part clxxix., p. 287, l. 27, *for* Mamentire *read* Mamertine.

Part clxxx., p. 360, l. 32, *for* Attontus *read* Attonitus.